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THE MĀRKAṆḌEYA-PURĀṆAM

मार्कण्डेयमहापुराणम्

SANSKRIT TEXT, ENGLISH TRANSLATION WITH NOTES
AND
INDEX OF VERSES

English Translation According to

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INTRODUCTION

This translation of the Mārkaṇḍeya Purāṇa being made for the Asiatic Society of Bengal naturally follows the edition of this work prepared by the Rev. Dr. K. M. Banerjee, and published in the Bibliotheca Indica in 1862; yet other editions and some MSS. have been consulted and are referred to. The translation has been kept as close to the original as possible, consistently with English sense and idiom; for a translation loses some of its interest and much of its trustworthiness, when the reader can never know whether it reproduces the original accurately or only the purport of the original. The time during which the work has been in hand has rendered it difficult to maintain one system of transliteration throughout; but, in order to place the whole in a consistent state, the system established by the Royal Asiatic Society and approved by the Asiatic Society of Bengal has been adopted in the Index and in this Introduction.

The general character of this Purāṇa has been well summed up by Prof. Wilson in his preface to his Translation of the Viṣṇu Purāṇa, except that his description hardly applies to the Devī-māhātmya. "This Purāṇa has a character different from that of all the others. It has nothing of a sectarial spirit, little of a religious tone; rarely inserting prayers and invocations to any deity; and such as are inserted are brief and moderate. It deals little in precepts, ceremonial or moral. Its leading feature is narrative; and it presents an uninterrupted succession of legends, most of which when ancient are embellished with new circumstances, and when new partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner; a manner superior to that of the Purāṇas in general, with exception of the Bhāgavata."

Composition

The Purāṇa is clearly divisible (as Dr. Banerjee noticed) into five distinct parts, namely :-

1. Chapter 1-9, in which Jaimini is referred by Mārkaṇḍeya to the wise Birds, and they directly explain to him the four questions that perplexed him and some connected matters.

2. Chapter 10-41, where, though Jaimini propounds further questions to the Birds and they nominally expound them, yet the real speakers are Sumati, nicknamed Jaḍa, and his father.

3. Chapter 42-79: here, though Jaimini and the Birds are the nominal speakers, yet the real speakers are Mārkaṇḍeya and his disciple Krauṣṭuki.

4. Chapter 80-89, the Devī-māhātmya, a pure interpolation, in which the real speaker is a ṛṣi named Medhas, and which is only repeated by Mārkaṇḍeya.
5. Chapter 90-134, where Mārkaṇḍeya and Krauṣṭuki carry on their discourse from chapter 78.

The 134th chapter concludes the work; it is a necessary corollary to the first part.

There can be no doubt that only the third and fifth of these parts constituted the Purāṇa in its original shape as Mārkaṇḍeya's Purāṇa. The name would imply that originally Mārkaṇḍeya was the chief figure, and it is only in the third part that he appears as the real teacher. There is, however, clearer evidence that the Purāṇa began with the third part originally, for this is asserted almost positively in chapter 42, verses 16 to 25. There Mārkaṇḍeya, after declaring that this Purāṇa, equally with the Vedas, issued from Brahmā's mouth, says— "I will now tell it to you......Hear all this from me......as I formerly heard it when Dakṣa related it. "These words plainly mean that the true Purāṇa began here; or, if the necessary words of introduction be prefixed, that it began at verse 16 or 17, which verses have been slightly modified since in order to dovetail them into the preceding portion.

The first and second parts were composed afterwards and then prefixed to the Purāṇa proper. That they were later compositions is implied by the fact that the Birds recite the Purāṇa proper as an authority, and is indeed indicated by the origin attributed to them. While the original Purina was proclaimed to be a revelation from Brahmā himself, no higher authority is claimed for the first and second parts than Mārkaṇḍeya and the unknown brāhmaṇa Sumati Jaḍa. Further, mention is made in chapter 23, verse 33, of Purāṇas which narrate Viṣṇu's manifestations. This expression is vague. If it means lengthy descriptions of some of the incarnations, such Purāṇas might be the Viṣ ṇu, Brahma-vaivarta, Brahma and Bhāgavata; but the last two were pronounced by Prof. Wilson to be late compositions, and the reference here may be to the former two only, to which he assigned about an equal date with this Purāṇa. There is nothing definite to show whether the first and second parts had been united before they were prefixed to the Purāṇa proper, or whether the second part was inserted after the first had been prefixed; yet it would seem more probable that they had been united before they were prefixed. There is a marked similarity between them.

The prefixing of the discourses delivered by the Birds to the Purāṇa proper raised the Birds to the primary and chief position and tended to derogate from Mārkaṇḍeya's pre-eminence; but clashing was avoided and Mārkaṇḍeya's supremacy was preserved by two expedients; *first,* he was introduced at the very beginning in order that he might expressly declare the wisdom and authority of the Birds; and *secondly,* the original Purāṇa was interfered with as little as possible by making the Birds repeat it in its entirety as Mārkaṇḍeya's teaching, conclusive upon the subjects dealt with in it. The Birds on beginning it retire from further notice, but reappear with Jaimini in the final

chapter to conclude their discourse and give consistency to the combined instruction. This was a termination rendered necessary by the prefixing of the first two parts to the original Purāṇa.

The second part appears to have been amplified beyond its primary scope. It discourses about birth and death, about the hells, about sins and their punishments and about yoga or religious devotion. All these subjects are briefly dealt with, though the description of the different hells is ampler than in other Purāṇas, but the last subject leads to a discursive exposition. If dealt with like the other subjects, the exposition would pass from chapter 16, verse 12 immediately to chapter 34, where king Alarka is driven by adversity to seek Dattātreya's advice and that ṛṣi expounds the doctrines of yoga to him in chapters 35 to 40, and the story naturally closes with chapter 41. But the reference to that king and that ṛṣi was considered to require some elucidation at. chapter 16, verse 13, hence the story of Dattātreya and the story of Alarka's parents Ṛtadhvaja and Madālasā are made the introduction to the direct exposition of yoga, with the result that the digression is so long that, when the subject of yoga is reached, its connection with Jaimini's questions has been lost to sight; and even the passage from the story of Dattātreya to that of Alarka at the end of chapter 16 is inapt and abrupt.

Both these stories moreover appear in their turn to have been expanded beyond their natural course. The story of the Brāhmaṇa and his devoted wife in chapter 16, which furnishes an unnecessary explanation of the birth of Dattātreya, is a story of common town life, an absurd anachronism compared with what it explains; and it seems with its reference to a temple dedicated to Anasūyā during her life-time to be an interpolation intended for her glorification. The story of Ṛtadhvaja and Madālasā is a charming one of simple marvel and runs its natural course in chapters 17 to 24 as far as Madālasā's instruction of her son Alarka in kingly duties; but the following chapters 25 to 32, in which she expounds the laws regarding brāhmaṇas, srāddhas, custom, etc., hardly accord with the story or with her position and knowledge, and seem to be an interpolation. Some teaching on such matters being deemed desirable, here was the only place where the addition was possible.

The Devī-māhātmya stands entirely by itself as a later interpolation. It is a poem complete in itself. Its subject and the character attributed to the goddess show that it is the product of a later age which developed and took pleasure in the sanguinary features, of popular religion. The praise of the goddess Mahā-māyā begins in the ordinary style. Her special glorification begins in chapter 76, and is elaborated with the most extravagant laudation and the most miraculous imagination. Some of the hymns breathe deep religious feeling, express enthusiastic adoration, and evince fervent spiritual meditation. On the other hand, the descriptions of the battles abound with wild and repulsive incidents, and revel in gross and amazing fancies. The Devī-māhātmya is a compound of- the most opposite characters. The religious out-pourings are at times pure and elevated : the material descriptions are absurd and debased.

The ending of the Purāṇa deserves notice. It closes with the exploits of king Dama. According to the Gauḍiya or Bengal MSS , which Dr. Banerjee followed, the Purāṇa ends abruptly in chapter 134. leaving Dama acquiescing tamely in the flight of his father's murderer Vapuṣmat. The up-country version (the ending of which he placed in an appendix) is found in the Bombay and Poona editions and carries the story on till Dama takes vengeance on Vapuṣmat. Dr. Banerjee considered the abruptness and incompleteness were strong evidence of the genuineness of the Bengal ending; and no doubt that is a fair argument, but it overlooks the character of the two endings. The pusillanimity which that ending ascribes to Dama jars with the whole tone of his threat in chapter 130 which both versions account genuine. On the other hand the up-country ending narrates the fulfillment of that threat, and the savage and even inhuman incidents which it mentions are hardly explicable if it is spurious, for Dama after killing Vapuṣmat used Vapuṣmat's blood and flesh for the oblations due to his murdered father, and also (it is implied) gave certain d^egraded brāhmaṇas a cannibal feast. A forger would not wish nor dare to invent in his eulogy of one of the kings such repulsive incidents, desecrating the most sacred rites and tenets of his religion, nor if we can imagine such a forgery did occur, could it have ever obtained even tolerance. It is impossible, therefore, to think that the up-country ending is a forgery; and if it be the true original, one can easily understand why such an ending should have been struck out, and how the reviser, unable to invent or palm off a new ending, had to bring the story to the abrupt and jejune conclusion of the Bengal version. The up-country ending has, therefore, been adopted to the true version in this translation, and the Bengal ending has been noticed separately. The former discloses, like stray passages elsewhere, that savagery was not absent from the earliest memories of the Aryans in India.

For the purpose of discussing the Purāṇa further, it will be convenient to consider the first and second parts as composing one Section, and the third and fifth parts as composing another Section; and this division will be observed in what follows. The Devī-māhātmya constitutes a Section by itself.

Place of Origin

With regard to the question of the place of its origin, the Purāṇa in both its Sections professes to have emanated from Western India.

The second Section as the oldest may be considered first. In chapter 42, vs. 24 and 25, Mārkaṇḍeya *says* positively that Cyavana was the ṛṣi who first declared it: Cyavana obtained it from Bhṛgu and declared it to the ṛṣis, they repeated it to Dakṣa and Mārkaṇḍeya learnt it from Dakṣa. Now Cyavana is intimately associated with the west of India, especially with the region about the mouths of the rivers Narmadā and Tapti. His father Bhṛgu and their descendants Ṛcīka, Jamadagni and Paraśu·Rāma are connected in many a legend with all the country north, east and south of that region That was the territory of the Bhārgava race (see pp. 310 and 368). As Cyavana settled near the mouths of those rivers, the Purāṇa itself claims to have been first declared by him in that region.

Mārkaṇḍeya himself was a Bhārgava. This is stated in chapter 39, v. 18 and chapter 46 vs. 14-17; and also in the Mahābhārata, Vana-p. ccxvi. 14104-5. The Bhārgavas spread from Cyavana's region, especially eastward along the valleys of the Narmadā and Tapti, as those valleys were gradually wrested from the bill races by the Yādavas and Haihayas, the most famous conquerors of which race were Arjuna Kārtavīrya and Jyāmagha. The former reigned in Māhiṣmatī on the Narmadā; and the latter apparently conquered further eastward (see M. Bh., Vana-p. cxvi., Śānti-p. xlix; Hari-V., xxxiii. 1850-90, and xxxvii. 1980-87; Viṣṇu P., cli-clxxiv; and Matsya P. xliii.-13-51 and xliv. 28-36). Mārkaṇḍeya is said to have paid visits to the Pāṇḍavas and to have had a tīrtha at the junction of the Ganges and Gomatī (M. Bh., Vana-p. Ixxxiv. 8058-9), but his special abode appears to have been on the river Payoṣṇī (the modern Purnā and its continuation in the Tapti, see p. 299) *(id.* Ixxxviii. 8330). Both by lineage and by residence therefore he belonged to that western country, and the original Purāṇa must have been composed there. Bhārgavas are continually alluded to throughout the Purāṇa.

As regards the first Section, it is said the Birds, to whom Jaimini was referred, were living in the Vindhya mountains, and it was there that they delivered the Purāṇa to him. They are explained of course to be four brāhmaṇa brothers in a state of transmigration, and it appears to be implied in chapter 3, vs. 22-24, that their father, the muni Sukṛṣa, dwelt on or near the Vindhyas. He had a brother named Tumburu. There were other persons of this name, such as Tumburu who was a guru among the Gandharvas (see pp. 571, 647, 648, and 118 as corrected; and M. Bh., Sabhā-p. li. 1881.); but it seems permissible to connect this brother Tumburu with the tribes of the names Tumbura and Tumbula who dwelt on the slopes of the Vindhyas (p. 343).

The Birds are said to have dwelt in the Vindhyas in a cave, where the water was very sacred (p. 17), and which was sprinkled with drops of water from the river Narmadā (p. 19); and it is no doubt allowable to infer the situation from these indications, namely, some cliffs of the Vindhya hills where those hills abut on the river Narmadā at a very sacred tīrtha. Such a spot cannot be sought above the modern Hoshangabad, for the river above that was encompassed in early times by hills, dense forest and wild tribes. Among the very sacred places where the Vindhya hills on the north approach close to the river, none satisfies the conditions better that the rocky island and town of Mandhāta, which is to be identified with Māhiṣmatī, the ancient and famous Haihaya capital. The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient Māhiṣ matī, but does not satisfy the allusions. Māhiṣmatī was situated on an island in the river and the palace looked out on the rushing stream (Raghu-V., vi. 43). This description agrees only with Mandhāta. Māhiṣmatī was sacred to Agni in the earliest times (M. Bh., Sabhā-p. 1125-03). Mandhāta has special claims to sanctity; it has very ancient remains; it has become sacred to Śiva, and the famous shrine of Oṁkāra and other temples dedicated to him are here (Hunter, Impl. Gaz., "Mandhāta"). The hills close in on the river here, and on the north bank are Jain temples. In these hills on the north bank

overlooking the river at Mandhāta we may place the alleged cave where the first part of the Purāṇa professes that it was delivered; and this identification will be found to explain many further features of the Purāṇa

With regard to the second part it may be noticed that Sumati Jaḍa, whose words the Birds repeat, belonged also to the family of Bhṛgu (p. 63). Hence this part belonged to the same region where the Bhārgavas predominated. With this view agrees the statement that the rainy season lasts four months and the dry season eight months (p. 147), as I understand is the rule in this region. It is further worthy of note that eyes of blue colour, like the blue water-lily *(nīlotpala)* are given to Lakṣmī (p. 104) and to Madālasā (p. 114); and such a comparison is rare, I believe, in Sanskrit. It was (may it be inferred?) in Western India that people with blue eyes could have been seen as visitors in circumstances of such appreciation that their features became a model of beauty.

There are some other matters that might have been expected to yield information of a local character, such as the lists of various trees, plants, birds and animals (pp. 24-31, 164-6 and 244-5) and the peculiar exposition of the construction and nomenclature of fortresses (pp. 240-2). I have, however, been unable to deduce any definite conclusion from the latter, and the lists betray no special local character, but rather aim at being as comprehensive in their way as the geographical chapters (54 and 55).

Both the first and second Sections, therefore, plainly emanated from Western India, and indicate the middle portion of the Narmadā and Tapti valleys as their place of origin. It remains to consider the Devī-māhātmya, and the following considerations point to the same place of origin, especially to Mandhāta.

The Devī-māhātmya must have originated in some place dedicated to the goddess in her terrible form. The poem has now become a text-book of the worshippers of Kālī throughout Northern India and in Bengal, especially at the great Durgā-pūjā festival, but it did not originate in Bengal. The goddess whom the poem glorifies is a goddess formed by the union of the vigorous or energies (*tejas,* not *śakti*) of all the gods (p. 473), and she is called Mahāmāyā, Caṇḍikā, Ambikā, Bhadrakālī and Mahā-kālī (pp. 469, 476, *etc.* and 521). Though identified with Śrī once (p. 484), yet she is generally identified in the hymns with Suva's consort as Durgā, Gaurī, Śiva-dūtī and Mahā-kālī f pp. 484-5, 494-6, and 521). The goddess Kālī, however, who is also called Cāmuṇḍā (p. 500), is made a separate goddess who issued from Caṇḍikā's forehead (p. 499); and Caṇḍikā gave her the name Cāmuṇḍā, because (as it is expressed in a *bon mot*) she had killed two great demons Caṇḍa and Muṇḍa (p. 500). Whether this derivation has any imaginary truth or not must be very doubtful, because fanciful derivations are common in this Purāṇa and elsewhere. The Śaktis of the gods are made separate emanations from the gods, and are called the Mothers, *mātṛ-gaṇa (* pp. 502, 504). The poem is therefore a glorification of Durgā in her terrible aspect, with Kālī as an emanation from her.

One would therefore look among the strongholds of Śiva worship for the birth-place of this poem. Now it is remarkable that of the great liṅga shrines (which are reckoned to

be twelve), no less than six are situated in or near the very region of Western India where the Purāṇa originated; *viz,* Oṁkāra at Mandhāta, Mahākāla at Ujjain, Tryambaka at Nasik, Ghṛṇeśvara at Ellora, Nāganāth east of Ahmadnagar, and Bhīma-śaṅkara at the sources of the river Bhīma. Mandhāta was doubly distinguished, for another famous liṅga was Amareśvara on the south bank of the river there. At none of them however, except at Oṁkāra, was Śiva or drug worshipped with sanguinary rites, as far as I can find.

In the Mahābhārata Durgā has the names Mahākālī, Bhadrakālī, Caṇḍa and Candi; and she is also called Kālī, no distinction being made (Virāṭa-p. vi. 195; Bhīṣma-p. xxiii. 796-7). The name Cāmuṇḍā does not apparently occur there. Cāmuṇḍā was worshipped with human sacrifices, for she is mentioned in .the fifth Act of the Mālatī-mādhava, where her temple is introduced and her votaries tried to offer a human sacrifice at the city Padmāvatī. Padmāvatī was a name of Ujjain; but some scholars would identify it with Narwar which is on the R. Sindh, though that town seems to be too distant to suit the description at the beginning of the ninth Act. Whether Padmāvatī was Ujjain or not, there can be no doubt from that description that it was situated in the region north of the Vindhyas between the upper portions of the rivers Chambal and Parbati, that is, in the region immediately north of Mandhāta.

The only local allusion in the poem is that the goddess is Mahākālī at Mahākāla (p. 521), which is a shrine of Śiva at Ujjain; and it is possible the poem may hare been composed to proclaim the māhātmya or glory of that place. But this is hardly probable, because the allusion is very brief, and the worship there was not apparently of the kind to originate this poem. Moreover, if Padmāvatī was Ujjain, the Mālatī-mādhava distinguishes between the temple of Cāmuṇḍā and the shrine of Mahākāla, for the temple is described as being adjacent to a field which was used as' a burning-ground for corpses and which must have lain outside the city; and if Padmāvatī was some other town, the allusion here to Mahākāla has no connection with Cāmuṇḍā or Caṇḍikā at Padmāvatī. It is hardly probable that, if this poem originated at Ujjain, the goddess at the shrine of Mahākāla would have been referred to in this manner. Hence this passage more probably conveys only a commendatory allusion; and it seems more natural and appropriate to connect the poem with Mandhāta, where this phase of sanguinary worship was particularly strong.

The worship of Cāmuṇḍā points to the same conclusion. Human sacrifices had long been abolished in the civilized countries of India, and the offering of such sacrifices at Padmāvatī could hardly have been a survival but must have been introduced from elsewhere. Such a practice would naturally be clandestine. Human sacrifices were offered in those times only among the rude tribes of Central India, among whom such sacrifices survived till the last century; hence it may be inferred that such offerings to Cāmuṇḍā at Padmāvatī must have been introduced from places which bordered on those tribes and were affected by their rites. The middle portion of the Narmadā valley was

eminently such a place. Pointing in the same direction is the statement in the Mahābhārata that Durgā had her eternal abode on the Vindhyas and was fond of intoxicating liquor, flesh and cattle (Virāṭa-p. vi. 195). It seems reasonable then to conclude that the Devī-māhātmya is earlier than the Mālatī-mādhava; and if so, the name Cāmuṇḍā and the form Caṇḍikā occur apparently the first time in this poem.

Mandhāta was a famous ancient tīrtha and appears to have fallen into neglect and been almost deserted in the 11th and 12th centuries A.D., but its glory was revived. About the year 1165 "a Gosāin, named Daryāo Nāth, was the only worshipper of Oṁkāra on the island, which, pilgrims could not visit for fear of a terrible god called Kāla-bhairava and his consort Kālī Devī, who fed on human flesh. At last Daryāo Nāth by his austerities shut up Kālī Devī in a cave, the mouth of which may yet be seen, appeasing her by erecting an image outside to receive worship; while he arranged that Kāla Bhairava should, in future, receive human sacrifices at regular intervals. From that time devotees have dashed themselves over the Birkhala cliffs at the eastern end of the island on to the rocks by the river brink, where the terrible god resided; till in 1824 the British officer in charge of Nimar witnessed the last such offering to Kāla Bhairava." (Hunter, Impl. Gaz. , "Mandhāta"). There does not appear to be any information, what kind of worship was offered there before the 11th century, yet the facts suggest strongly that such sanguinary rites were not a new ordinance but had prevailed there before.

Both Śiva and his consort in their most terrible forms were thus worshipped at Mandhāta, which was almost exclusively devoted to their service; and it is easy to understand how such a sanguinary form of religion could take shape here. This region of the Narmadā valley was specially connected with demon legends, such as the demon stronghold of Tripura and the demon Mahiṣa, after which the towns Tewar and Mahesar are said to be named. It also bordered on the Nāga country. Mandhāta, with such associations, would be the most probable birth-place of this poem, and the brief allusion to Mahākāla would then be only a collateral one; yet, even if the poem was composed at Ujjain, the conclusion would still remain good that the poem originated in this region of Western India.

Date of the Purāṇa

The question of the date of the Purina is more difficult, since all questions of chronology in Sanskrit writings are most uncertain. One definite and important date may be first noticed. Mahāmahopādhyāya Haraprasād Śāstrī found a copy of the Devī-māhātmya in old Newari characters in the Royal Library in Nepal, and it is dated 998 A.D. (See his Catalogue). It may be safely inferred therefrom, that this poem must have been composed before the beginning of the 10th century at the latest. The Devī-māhātmya cannot therefore be later than the 9th century and may be considerably earlier. Since it is the latest part of the Purāṇa, the other parts must have been composed earlier, and the question for consideration is, how much earlier?

Prof. Wilson in his preface to his Translation of the Viṣṇu Purāṇa pointed out that this Purāṇa is later than the Mahābhārata but anterior to the Brahma. Padma, Nāradīya and Bhāgavata Purāṇas, and conjectured that it may be placed in the ninth or tenth century A.D. This, as already noticed, is too recent, moreover it has been discovered since that his estimates of the composition of the several Purāṇas under-reckon their age, and that the periods assigned by him should be moved some centuries earlier For instance, he conjectured the collective writings known as the Skanda Purāṇa to be modern and "the greater part of the contents of the Kāśī Khaṇḍa anterior to the first attack upon Banaras by Mahmud of Gazani" (Preface, p. lxxii) which must mean that the Kāśī Khaṇḍa is earlier than the 11th century A.D. But Mahāmahopādhyāya Haraprasād Śāstrī found in the Royal Library in Nepal a copy of the "Skanda Purāṇa "written in the later Gupta characters of the 6th or 7th century A.D. From that it is obvious that the composition of the Skanda Purāṇa must have taken place four or five centuries earlier than Prof. Wilson's estimate. Hence it is possible that a corresponding modification of his estimate regarding the Mārkaṇḍeya Purāṇa should be made, and that would place it about the 4th century A.D.

Further evidence is obtained from Jain writings that the Purāṇas are much earlier than Prof. Wilson estimated. Thus the Padma Purāṇa of the Jains, which was written by Raviṣena in imitation of the Hindu Padma Purāṇa, contains, I understand, a couplet showing that it was composed in the year 678 A.D; and that Purāṇa mentions all the Purāṇas. All are mentioned again in the Jain Ādi Purāṇa of Jinasena who lived about a century later. This evidence would demonstrate that all the Hindu Purāṇas had been composed before the end of the sixth and probably by the end of the fifth century A.D; though of course it leaves room open for subsequent additions and interpolations in them.

A common method of estimating the age of a Sanskrit composition is to consider the religions and philosophical ideas embodied in it; yet to discuss questions of chronology on the basis of such ideas seems to be more interesting than convincing. Such ideas have passed along a course of development in India, but it is doubtful how far general inferences therefrom can be safely applied to fix the date of a particular work. Where such ideas are founded on sacred compositions, which are the subject of reverent study, there must be flows, eddies and intervals of stagnation, and even rapids and back currents, in the stream of such ideas. Their course may be compared with similar speculations, not in a single European country, but in the whole of Europe, for India has always comprised many countries; and the history of Europe during the last four hundred years shows, whether it would be easy to determine the date of a writing on such subjects in Latin solely from its contents, for the progress of thought in the different countries has been neither simultaneous nor uniform. Similarly in India, there can be no doubt that, while religion and philosophy have had their general course of development, the course has been very unequal in the different countries, so that it would not be unreasonable to

suspect that at the same time one country was advancing, another was stationary, and a third was even degenerating under political adversity. The development of religion and philosophy in India then is not so clear that one can do more than venture to conjecture upon such grounds, at what period or periods this Purāṇa, which was written in Western India, was composed. And, as already mentioned, it has so little of a sectarian spirit or of special doctrines that the basis for conjecture is meagre. Subject to this caution the following features may be noticed.

Among the deities, Indra and Brahmā are mentioned often; next stand Viṣṇu and Śiva; then the Sun and Agni; and lastly Dharma and others. Indra is mentioned most often in the first and fifth parts, and Brahmā in the third and fifth parts; while Viṣṇu and Śiva do not show any particular preponderance. If the Devī-māhātmya is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice, first, briefly in chapters 74 and 75, and afterwards with fullness in chapters 99-107. To this may be added the cognate worship of Agni in chapters 96 and 97. Such marked reverence for Agni and the Sun would be natural in such a place as Māhiṣmatī, which (as already mentioned) was specially sacred to Agni before the worship of Śiva obtained supremacy there. Kāmarūpa, the modern Gauhāṭi in Assam, is mentioned as specially appropriate for the worship of the Sun (p. 581), and why it should have been so characterised seems unintelligible unless it was considered to be an *udaya-giri.*

The prominent notice of the great Vedic god Indra, and of Brahmā the earliest of the post-Vedic gods, would indicate a fairly high antiquity for the Purāṇa, especially for the second Section, which boldly claims to have issued from Brahmā's mouth equally with the Vedas (p. 219) and thus to stand almost on an equality with themṭ an honour which none of the other Purāṇas ventures to arrogate for itself. Such an antiquity would also explain the high position assigned to the Sun and Agni, who are also among the chief Vedic gods; yet the special praise offered to the Sun may, as Dr. Banerjea hinted, he perhaps attributable in part to Persian influences.

The first Section of the Purāṇa is certainly later than the Mahābhārata, for the four questions that Jaimini propounds to the Birds arose expressly out of that work. These questions are, *first,* a religious enigma, Why did Vāsudeva (Viṣṇu) though devoid of qualities assume human shape with its qualities of goodness, passion and ignorance? *secondly,* a social perplexity, Why was Draupadī the common wife of the five Pāṇḍava brothers? *thirdly,* a moral incongruity, Why did Baladeva expiate the sin of brahmanicide by pilgrimage? and *fourthly,* a violation of natural justice, Why did Draupadī's five sons all perish in their youth? The obtrusion of these questions implies that the Mahābhārata was firmly established as an unimpeachable authority, so that difficulties involved in it could not be disputed and must admit of reconciliation with the laws of Righteousness.

The explanations offered by the Birds appear to be these. Vāsudeva (Viṣṇu) existed in quadruple form; the first form was devoid of qualities, but each of the others was

characterised by one of the three qualities, so that in his assuming human and other shapes with all the qualities no violation occurred to his nature. The second question is solved by the assertion, that because of Indra's transgressions five portions of his essence became incarnate in the Pāṇḍavas, and his wife became incarnate as Draupadī, so that she was still the wife of only one person. The third question seems to turn on the ideas, that brahmanicide was a heinous sin expiable by death and that pilgrimage was a pious undertaking; how therefore could such a sin be expiated by such action? The answer seems to be that the sin was unintentional, being due to overpowering sensual influences, and did not call for the full rigour of punishment, while the real penance consisted in *confession.* The fourth question is solved by a story of transmigration; Draupadī's sons were five Viśva Devas who were cursed by Viśvāmitra to assume human form for a brief period.

The first two questions and answers call for some notice and throw some light on the age of the first Section of the Purāṇa.

With regard to the first question, Dr. Banerjee has remarked in his Introduction that the description of Vāsudeva belongs to the school Nārada-pañcarātra, to which Śaṅkarācārya has given an elaborate reply in his commentary on the Brahma Sūtras; while no trace of this doctrine is to be found in the second Section of the Purāṇa. As Śaṅkara lived in the 8th century A.D., that school existed before him. The first part of this Purāṇa was, therefore, probably prior to his time; yet it may possibly have been later. This comparison then yields nothing definite.

The second answer presents some remarkable peculiarities when compared with the Mahābhārata. That work gives two explanations about Draupadī's wifehood, *first,* why she was destined to have five husbands, and *secondly,* why the five Pāṇḍavas became her husbands.

The first explanation is given twice in the Ādi-parvan, *viz.,* in clxix. 6420-34 and in cxcvii. 7319-28. She had been a ṛṣi's daughter and unmarried; in order to obtain a husband she propitiated Śiva with austerities, and he offered her a boon. She begged for a husband, and in her eagerness made the request five times, hence he promised her five husbands, and in spite of her objection adhered to his word and promised them to her in another life. Hence she was born as Drupada's daughter. In the latter of these two passages and in line 7310 she is made an incarnation of Lakṣmī.

The second explanation is given in Ādi-parvan cxcvii. 7275-7310. Indra went to Śiva on Mount Himavat and accosted him rudely, but Śiva awed him and pointed to a cave in the mountain wherein were four prior Indras. Śiva said that Indra and those four prior Indras should be born, in human shape in order to reduce the over-population of the world, and that Lakṣmī should be born and be their common wife. Accordingly Indra was born as Arjuna and the prior Indras as the other Pāṇḍavas, and Lakṣmī was born as Draupadī.

Now these stories in the Mahābhārata itself furnished some explanation, and why Jaimini should have felt any perplexity, if he had these explanations before him, is at first sight strange. This suggests a doubt whether they were then in the Mahābhārata, or whether they were inserted there afterwards to meet this very question. On the other hand, it may be noted that these explanations did not really solve the difficulty, for the five Indras who became the Pāṇḍavas were not the same deity, and thus Draupadī's husbands were still separate persons. On this point, therefore, the difficulty remained, and the answer given by the Birds removes it (though at variance with the Mahābhārata) by declaring that the Pāṇḍavas were all incarnations of portions of the same deity, Indra, and were thus really only one person. The Mahābhārata, however, presented a further difficulty, for why should Lakṣmī have become incarnate to be the wife of incarnations of Indra? The Birds alter this by declaring (again at variance with the Mahābhārata) that it was Indra's own wife who became incarnate as Draupadī. Both these contradictions are left unnoticed; yet it is said very truly that there was very great perplexity about this matter (p. 19).

This incongruity of Lakṣmī's becoming incarnate to be wife to incarnations of other deities suggests a further speculation. In the Mahābhārata as it now stands, Kṛṣṇa is an incarnation of Viṣṇu, and it was proper that Lakṣmī should become incarnate to be his queen. Nevertheless that work states that she became the wife of five persons all distinct from. Viṣṇu. May it be surmised that these explanations in the Mahābhārata were fashioned before Kṛṣṇa had been deified, and before it was perceived that they could have any bearing on his story? If so, it is quite intelligible that it was deemed necessary, after Kṛṣṇa was deified, to remove the incongruity by asserting that Draupadī was an incarnation, not of Lakṣmī, but of Indrāṇī. This view, that the revised explanations here given regarding Draupadī and the Pan4avas were necessitated by the deification of Kṛṣ ṇa, seems net improbable. If so, the revision and the name Vāsudeva, by which Viṣṇu is specially addressed in the first part, would indicate that the first part was composed, when the Kṛṣṇa legend had become so well established that it was needful to bring other stories into harmony with it.

The Purāṇa contains little reference to the political condition of India; yet it may be pointed out that all the stories narrated in the first Section relate to Madhya-deśa, the Himālayas and Western India, while no mention occurs of Southern, Eastern or north-western India. In the second Section, few illustrative stories occur apart from the main discourse on the Manus and the royal genealogies. Only one dynasty is treated of, that in which the chief princes were Vatsaprī, Khanitra, Karandhama, Avīkṣit and Marutta. These were famous kings, especially Marutta who was a universal monarch. I have not been able to find anything which indicates where their kingdom was, yet it must have been somewhere in the Middle-land or north-west, because of Marutta's relations with Bṛhaspati and Saṁvartta (M. Bh., Aśvam -p. iii-vi); the Middle-land here comprising the country as far east as Mithilā and Magadha. In the second Section the only allusions to

other parts of India are one to the river Vitastā in the Punjab (p. 438), one to an unknown town in South India (p. 412), and several to Kāma-rūpa, the modern Gauhāṭi in Assam; but the author's knowledge of Eastern India was so hazy that he treats Kāmarūpa as being easy of access from the Middle-land (p. 581). Is it reasonable to draw any inference from the mental horizon here disclosed? It agrees with the state of India in the third century A.D.

The geographical chapters 54 and 55 are no doubt special compilations and may to a certain degree stand apart. They appear to aim at being comprehensive, and to enumerate all the countries, races and tribes till then known, whether ancient or mediaeval. This comprehensive character rather prevents the drawing of any large definite conclusions from them, yet two points may be noticed.

The Huṇas are placed among the peoples in the north in chapter 55, though the context is not very precise. The Huns in their migrations from the confines of China appear to have arrived to the north of India about the beginning of the third century A.D., and one branch the White Huns, established a kingdom afterwards in the Oxus valley. India bad no actual experience of them until their first invasion, which was made through the north-western passes in the ' middle of the fifth century (Mr. V. Smith's *Early History of India,* pp. 272, 273). The allusion to the Huns therefore, with the position assigned to them in the north, in chapter 55, is plainly earlier than their invasion, and is what a writer in the third century or the early part of the fourth century would have made.

In these two chapters Prāgjyotiṣa is placed in the east, and no mention is made of Kāmarūpa. Prāgjyotiṣa was the ancient kingdom that comprised nearly all the north and east of Bengal (p. 328); later on it dwindled and seems to have lingered and perished in the east of Bengal; and after that Kāmarūpa came into prominence in its stead. In the Mahābhārata and Rāmāyaṇa Prāgjyotiṣa alone is named; Kāmarūpa is never, I believe, mentioned there, and it occurs in later writings only. In the Second Section howéver Kāmarūpa is mentioned, and no allusion.is made to Prāgjyotiṣa. This difference tells in favour of the antiquity of these chapters.

With regard to the Devī-māhātmya, if the comparison made above between it and the Mālatī-mādhava is reasonable, it would follow that, since Bhavabhūti who wrote that play lived about the end of the seventh century A.D., this poem must be anterior. It would represent the incorporation of barbarous practices borrowed from the rude tribes of Central India into brahmanic doctrines, and might be assigned to the sixth or perhaps the fifth century.

From all these considerations it seems fair to draw the following conclusions. The Devī-māhātmya, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. The third and fifth parts, which constituted the original Purāṇa, were very probably in existence in the third century, and perhaps even earlier; and the first and second parts were composed between those two periods.

Other matters of interest

Certain other matters may be mentioned, which are of great interest in the Purāṇa.

In the first part Jaimini, though a disciple of Vyāsa and a famous ṛṣi (Mahā-bhā., Śānti-p. cccli. 13647), is yet made, when perplexed by four difficult questions in Vyāsa's own work, the Mahābhārata, to seek instruction, not from Vyāsa but from Mārkaṇḍeya; and this raises a presumption that there was an intention to make Mārkaṇḍeya equal with, if not superior to, Vyāsa. Further, Mārkaṇḍeya does not himself explain the questions but, declining with a transparent excuse, refers Jaimini to the Birds. The Birds, though said no doubt to be brāhmaṇs undergoing a transmigration, were inferior in education and fame to Jaimini, yet they were deemed fully capable of authoritatively answering the questions that puzzled him. It seems hard to avoid suspecting again in this construction of the story, that there was an intention to exalt the instruction given by the munis of the Vindhyas to equality with, if not superiority over, that given in Madhya-deśa. It may be mentioned that according to certain legends Vaiśampāyana's pupils were transformed into partridges (*tittiri*) in order to pick up the Black Yajuṣ verses disgorged by one of their companions; but it does not seem reasonable to ascribe the introduction of these Birds as *dramatis personae* in this Purāṇa to any imitation of those legends, because the nature of the stories is wholly different. The use of the Birds seems rather to be the application of a class of ideas common in the animal-tales of folk-lore to religious teaching, and to be similar to the machinery employed by Bāṇa in his story of Kādambarī.

In the second part it is worthy of note that indulgence in spirituous liquor and in sensual enjoyments is viewed with little or no disapprobation in the story of Dattātreya; and meat and strong drink are mentioned as most acceptable offerings in the worship of Dattātreya (p. 106), as an incarnation of Viṣṇu (p. 99). Meat of various kinds, including even hog's flesh, is declared to be most gratifying to the pitṛs. Such food was not unknown in ancient times, for it is said that during a severe famine king Triśaṅku supported Viśvāmitra's wife with the flesh of deer, wild pigs and buffaloes (Hari-V., 724-731).

A most extraordinary passage may be noticed in conclusion. It is related of king Dama that, after taking vengeance on prince Vapuṣmat, "with Vapuṣmat's flesh he offered the cakes to his [murdered] father, he feasted the brāhmaṇs who were sprung from families of Rākṣasas "(p. 683 with 679). Brāhmaṇs at times lost their caste and became degraded, but here the position is reversed and certain descendants of Rākṣasas were reckoned as brāhmaṇs. Such cannibalism is, I believe, unparalleled in Sanskrit, and it is almost incredible that there should have been brāhmaṇs of any kind whatever who would have participated in it. Eating human flesh was not unknown in ancient times (p. 427), yet a story is told in the Mahābhārata where Rākṣasa and even flesh eating Dasyus disdained the flesh of a true though degraded brāhmaṇ (Śānti-p. clxxii. 6420-29). This story of king Dama would seem to imply that it is of real antiquity, and that the account of the dynasty in which he occurred, and which is the only dynasty described, must be a purāṇa in the full meaning of the term.

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Jaimini applied to Mārkaṇḍeya for instruction on four questions. Mārkaṇḍeya referred him to four learned Birds, sons of Droṇa and the Apsarās Vapu who was cursed by the ṛsi Durvāsās to be a bird; and narrated the story of their birth, and of their education by Śamīka; and explained that they were four brāhmaṇas, who were so born, because cursed by their father Sukṛṣa for not offering their bodies as food to a famished bird.

The Birds' discourse on Jaimini's four questions

ch. 4-9 15-51

Jaimini visited the Birds at the Vindhya Mts. and they answered his four questions thus :—Viṣṇu assumed bodily forms in order to accomplish good; Draupadī became the joint wife of the five Pāṇḍavas because they were all emanations of Indra; Baladeva committed brahmanicide during intoxication and expiated it by pilgrimage; and five Viśva Devas, who, on seeing Viśvāmitra's brutality to king Hariścandra, censured Viśvāmitra, incurred his curse thereby and were born as the five sons of Draupadī to die young and unmarried.

This story led the Birds at Jaimini's request to narrate the whole story of king Hariścandra's sufferings and ultimate beatitude; and the terrible fight which resulted therefrom between Vasiṣṭha and Viśvāmitra as gigantic birds.

The Birds' discourse on Jaimini's further questions
Discourse on life, death and action

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Jaimini propounded further questions regarding conception, foetal life, birth, growth, death and the consequences of action; and the Birds answered them by reproducing the instruction that a brāhmaṇ Sumati, nick-named Jaḍa, once gave to his father (chapters 10-39).

Thus the Birds gave in Jaḍa's words a description of death, after-existence's and certain hells; of human conception and birth, and the evils of all existence; of certain other hells and the various terrible torments inflicted there; and they narrated the story of king Vipaścit's descent into hell, with a discourse regarding actions and the specific punishments for a long list of various sins, and of his deliverance from hell together with other persons confined there.

Stories illustrating religious devotion (yoga)

ch. 16-17 80-94

The Birds, continuing Jaḍa's discourse, broached the subject of *yoga* or religious devotion, but prefaced it with a long narrative (chapters 16 to 39). A brāhmaṇ Māṇḍavya was saved from a curse by his devoted wife, who stopped the rising of the sun and gained

a boon from Atri's wife Anasūyā, the gods in consequence blessed Anasūyā, and Brahmā, Visnu and Siva were born as her three sons Soma, Dattātreya and Durvāsās, Dattātreya indulged in sensual pleasures, Arjuna Kārtavīrya, however, being advised by his minister Garga to propitiate Dattātreya, because Dattātreya (being an incarnation of Visnu) had once 'saved the gods from the demons, did so and by Dattātreya's blessing reigned gloriously 106 This led on to the story of Alarka, which is used to convey political, religious and social instruction (chapters 17 to 41)

Alarka's birth and education

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King Satrujit's son Rtadhvaja lived in intimate friendship with two Nāga princes, they told their father Aśvatara—how Rtadhvaja had succoured the brāhman Gālava with the help of a wondrous horse named Kuvalaya, and descending to Pātāla, had killed the demon Pātāla-ketu there, and had rescued and married the Gandharva princess Madālasā, and was famed as Kuvalayāśva, and also how a demon had caused Madālasā to die on a false report of Kuvalayāśva's death King Aśvatara, by propitiating Sarasvatī then, gained perfect skill in poetry and music (which are described), and by propitiating Śiva received Madālasā restored to life, he invited Kuvalayāśva to Pātāla and gave Madālasā back to him Kuvalayāśva had a son by her, and she prattled to the infant, they had three other sons and she named the youngest Alarka

Political, religious and social instruction

ch 24-32 129-158

Then followed an exposition of political, religious and social doctrine in the guise of instruction given by Madālasā to Alarka She instructed him in the duties and conduct of a king, in the duties of the four castes and of a brāhmana's life, in the general duties of a grhastha and various religious matters, in the duties of a grhastha in detail in the śrāddha ceremonies, in the performance of the Pārvana Srāddha and the persons to be excluded, in the particular foods, periods,, sites and ordinances to be observed in the śrāddha, in the Voluntary śrāddhas and their benefits and proper occasions, in the rules of Virtuous Custom, generally and with much detail, about diet, purification, conduct, holy days and various religious ceremonies

Exposition of religious devotion (yoga)

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Rtadhvaja then resigned his kingdom to Alarka and departed to the forest Alarka lived in pleasure, but, being reduced to great straits by his brother and the king of Kāśī, sought relief from Dattātreya Dattātreya spoke about the soul and, on Alarka's asking about religious devotion (yoga), expounded the method, conditions and signs of its proper performance, the attendant ailments and the stages which lead to final emancipation from existence, the way in which a yogi should live, beg, eat and reach his end, the composition, meaning and efficacy of the word "Om ", ill omens and their signification, and the seasons for, and the importance of, yoga Alarka then relinquished the kingdom, but his brother, glad at 'Alarka's conversion, declined it and departed Alarka gave it to his son and departed to the forest This ends Jada's exposition

The Birds' discourse on Jaimini's further questions
Discourse on Creation

ch 42-49 190-230

Jaimini put further questions, and the Birds answered them by repeating what Mārkandeya had taught Kraustuki. This discourse runs on to the end of the Purāna

Mārkandeya, after extolling this Purāna, described the course of creation from Brahmā through Pradhana, and the mundane egg, he discoursed about Brahmā, and explained divine and human time and the four ages He described the creation of the earth and all it contains, the gods, demons, pitrs, mankind, and the positions assigned them, the origin of the primeval human race and its social and moral evolution, the birth of the nine Sages, Rudra, Manu Svāyambhuva and his descendants, Daksa and his offspring, A-dharma and his progeny, especially the goblin Duhsaha and his powers, whose brood of goblins and hags are named with their particular functions, the creation of the Kudras, and the wives and offspring of the rsis and pitrs

Account of the Manus

ch 50 233

Mārkandeya next discoursed of the Manus and manvantaras He told of the *first* Manu, Svāyambhuva, and his descendants who peopled the seven Continents Jambu-dvīpa was occupied by Agnidhra, and his descendant Bhārata gave his name to India This introduced the subject of geography

Geography

ch 51-57 236-295

Mārkandeya described the earth and its continents, especially Jambu-dvīpa, and also Mount Meru, first briefly, and then with full mention of neighbouring forests, lakes and mountains, and the course of the Ganges in the sky and on the earth He mentioned the nine divisions of Bhārata, and then dealt with India in detail, naming its seven mountain ranges and its scattered hills, and its rivers, distinguishing them according to their sources, in the Himālaya, the Pāripātra, the Vindhya, the Rksa, the Sahya, the Malaya, the Mahendra and the Śuktimat ranges He named the various peoples inhabiting India and its confines, according as they dwelt in the Middle Land (Madhya-deśa), in the north-west, outside northwards, in the north, in the east, in the south, in the west, around the Vindhya mountains and beneath the Himālayas

Next representing India as resting upon Visnu in the form of a tortoise, Mārkandeya named the various peoples (with the corresponding lunar constellations) as they were distributed over the middle of the tortoise's body, over its face, its right fore-foot, its right flank, its right hind-foot, its tail, its left hind-foot, its left flank and its left fore-foot, and he added some astrological, religious and political comments He then described the countries Bhadrāśva, Ketumāla, the Northern Kurus, Kimpurusa, Hari-varsa, Ilāvrta, Ramyaka, and Hiranmaya

Account of the Manus (resumed)

ch. 58-77 296-358

Mārkaṇḍeya related the birth of the *second* Manu. A brāhmaṇ visited Himavat and met an Apsaras Varuthini; a Gandharva Kali by personating him gained her affection : and she bore a son Svarociṣ. Svarociṣ delivered a maiden Manoramā from a curse and married her, and also rescued her two girl-companions and married them; after living long in heedless pleasure with them, he had three sons whom he established in separate kingdoms by the knowledge called Padminī; and he had by a forest goddess another son Dyutimat who became the *second* Manu, Svarociṣa; and his period is noticed. The allusion to the knowledge Padmini introduced a discourse on its supporters, the Nidhis.

Continuing, Mārkaṇḍeya related how king Uttama banished his queen for bad temper, and helped a brāhmaṇ to find his ill-tempered wife who had been carried off; he was rebuked by a ṛṣi for his own conduct; he recovered the brāhmaṇ's wife, whose bad temper a Rākṣasa consumed. A Nāga king had taken the queen to Pātāla, and she was hidden; the brāhmaṇ changed her nature and the Rākṣasa restored her to king Uttama; she bore a son, who became the *third* Manu, Auttama, and his period is noticed.

Mārkaṇḍeya related how king Svarastra when driven from his kingdom, met his deceased queen, and had a son who became the *fourth* Manu, Tāmasa; his period is noticed. The ṛṣi Ṛtavāc made the constellation Revatī fall; a maiden was born therefrom; she married king Durgama and bore a son, who became the *fifth* Manu, Raivata; his period is noticed. Cākṣuṣa, being changed when an infant by a hag, became king Vikrānta's son, but turned an ascetic and became the *sixth* Manu, Cākṣuṣa; his period is noticed.

Continuing the manvantaras, Mārkaṇḍeya said the Sun married Tvastr's daughter Sañjñā and had two sons Vaivasvata and Yama; Sañjña quitted him, leaving her Shadow behind, because his splendour was excessive; Tvastr pared his splendour down while the gods hymned the Sun; the Sun regained Sañjñā; he had by the Shadow a son who will be the *eighth* Manu, Sāvarṇi. Vaivasvatais the *seventh and present* Manu; his period is noticed. The future period of Sévarṇi with its ṛṣis, gods, etc., is prophesied.

The Devī-māhātmya

ch. 78-90 359-406

The mention of Sāvarṇi introduced the Devī-māhātmya. Mārkaṇḍeya related that king Suratha, being ousted from his kingdom, met a Vaisya driven from his family, and both consulted a ṛṣi about their longings for home; the ṛṣi ascribed their feelings to the goddess Mahā-māyā (Great Illusion), and related how, when she was lauded by Brahmā, Viṣṇu slew the demons Madhu and Kaitabha.

The ṛṣi then recited her exploits. Here begins the Devī-māhātmya properly. The demons under Mahisa vanquished the gods, and the goddess was formed as Caṇḍikā, (Ambikā) out of their special energies combined; she began a great battle and destroyed the demons, all the demon chiefs and finally Mahiṣa himself. The gods praised her in a hymn, and she promised to befriend them always. Again the gods were vanquished by the demons Śumbha and Niśumbha, and invoked her; she appeared, and Śumbha wanted

to marry her but she declined; he sent an army and she destroyed it; he sent another with Caṇḍa and Muṇḍa; the goddess Kali destroyed them and Caṇḍikā gave her the combined name Cāmuṇḍā; Śumbha sent all his armies; Caṇḍikā killed the chief Raktavija, then Niśumbha in spite of Śumbha's aid, and many demons, and finally Śumbha himself; whereat the universe was filled with joy. The gods praised her in a hymn and she promised to deliver them always. She descanted on the merits of this poem. The gods regained their supremacy; and she is extolled. Here ends the Devī-māhātmya properly. After hearing this poem king Suratha worshipped Caṇḍikā, and she promised he should be the *eighth* Manu, Sāvarṇi.

Account of the Manus (resumed)

ch. 91-97 407-426

Mārkaṇḍeya, continuing, mentioned the other future Manus, the *ninth, tenth, eleventh* and *twelfth* named Savarna, and the *thirteenth* named Raucya; and their periods. H. narrated the story of Raucya. A Prajāpati Ruci was urged by the Pitṛs to marry; he propitiated Brahmā and pleased the Pitṛs in a hymn; they appeared and promised him a wife and extolled his hymn; he married an Apsaras and had a son who will be the *thirteenth* Manu Raucya. Śānti, the disciple of art irascible ṛṣi Bhūti, finding the sacred fire extinguished, offered a hymn to Agni. Agni restored the fire and promised to Bhiiti a son who should he the *fourteenth* Manu, Bhautya. Bhautya's period is noticed. This account of the manvantaras is extolled.

Commencement of the Genealogies

ch. 98 430

At Krauṣṭuki's request Mārkaṇḍeya began the genealogies. Brahmā created Daksa, from whom came Martanda, the Sun. Then mentioning that Brahmā was born from the mundane egg, and produced the lokas (worlds), and next the four Vedas with their merits—Mārkaṇḍeya diverged into a laudation of the Sun.

The majesty of the Sun

ch. 99-107 432-455

The gods and the Vedas are declared to be manifestations of the Sun. The Sun's glory was at first too great, and Brahmā with a hymn induced him to contract it and then finished the creation. Marīci's son Kaśyapa begot the gods, demons, mankind, etc. The demons overcame the gods and Aditi sought help of the Sun in a hymn He became her son as Mārtṇḍa and destroyed the demons. The story of the Sun and his wife Sanjñā (as told in chapters 74 and 75) is re-told here with more detail regarding the Shadow-Sañjñā, the curse on Yama, the paring down of the Sun's splendour, the hymns offered to the Sun, and the Sun's offspring and the stations allotted them.

Further Mārkaṇḍeya related that king Rājya-vardhana when old resolved to resign the kingdom, but his people in grief propitiated the Sun, and the Sun granted him great length of life; the king similarly obtained the same boon for them. This story is extolled.

The Genealogies resumed

ch. 108-133 459-534

Mārkaṇḍeya mentioned Manu Vaivasvata's seven sons and Ilā-Sudyumna, Purūravas, etc. Manu's son Pūṣadhra killed a brāhmaṇ's cow and being cursed became a śūdra. Karūṣa's descendants were mentioned. Diṣta's son Nābhāga married a vaiśya maiden willfully and became a vaiśya; their son Bhanandana conquered the earth, but Nābhāga declined to reign. Then Nābhāga's wife explained that she was not really a vaiśya, but that her father was a king who became a vaiśya under a ṛṣi's curse with a promise of recovery, and that she was a princess and had become a vaiśya under Agastya's curse.

Bhanandana became king. His son Vatsaprī rescued a princess Sunandā from Pātāla after killing a demon king who had a magic club and married her. His son was Prāṁśu and Prāṇśu's son Prajāti. Prajāti's son Khanitra was beneficent; his brothers' ministers practised magic to dethrone him but destroyed themselves; Khanitra resigned the kingdom in grief and went to the forest. His son Kṣupa performed sacrifices for the harvests. His son was Vīra and grandson Yiviṁśa. Viviṁś'a's son Khanīnetra while hunting met two deer eager to be sacrificed and by Indra's favour obtained a son Balāśva. Balāśva was called Karandhama because of a fanciful victory.

His son Avīkṣit married many princesses and carried off princess Vaiśāinī at her svayaṁvara: the suitor kings conquered and captured him, but she refused them all: Karandhama rescued Avīkṣit, but Avīkṣit refused to marry the princess after his discomfiture; she turned to austerities and obtained an assurance from the gods : Avīkṣit's mother by a ruse obtained a promise from him to beget a son : while hunting he rescued the princess from a demon and pleased the gods : she proved to be a Gandharvamaiden and Avīkṣit married her in the Gandharva world; she bore a son Marutta there Avīkṣit returned but refused the kingdom because of his discomfiture. Marutta became king, and was 653 a universal monarch, a great sacrificer, and liberal benefactor to brāhmaṇs. The Nāgas gave great trouble, and he attacked them, but Avīkṣit interposed in favour of the Nāgas; a battle was averted by the ṛṣis, and the Nāgas made reparation. Marutta's wives are named.

His son Nariṣyanta enriched the brāhmans permanently at a great sacrifice. His son Dama was chosen by the Daśārṇa princess, and defeated the suitor kings, who, in violation of marriage laws, opposed him. Dama became king. Nariṣyanta was murdered in the forest by Vapuṣmat one of those kings. Dama bewailed, and vowed vengeance against the murderer; he slew Vapusmat and celebrated his father's obsequies with Vapusmat's flesh and blood.

Conclusion

ch. 134 537

The Birds closed their long repetition of Mārkaṇḍeya's instruction to Krauṣṭuki, with an encomium on the Purāṇas and this Purāṇa in particular. Jaimini thanked them.

* * *

THE
Mārkaṇḍeya Purāṇa

स्तुति-श्लोका:

यद्योगिभिर्भवभयार्तिविनाशयोग्य-
मासाद्य वंदितमतीव-विविक्तचित्तैः।
तद्वः पुनातु हरिपादसरोजयुग्म-
माविर्भवत् क्रमविलंघितभूर्भुवःस्वः॥ १॥

OM! REVERENCE TO THE ADORABLE VIṢṆU!

May Viṣṇu's lotus-feet, which power have
To dissipate the woes wrought by the fear
Of existence, and which are lauded high
By ascetics, assiduous, whose minds
From all things else are rapt-may those same feet,
Whose steps the earth, the sky, and heaven over passed,

पायात् स वः सकलकल्मषभेददक्षः
क्षीरोदकुक्षिफणिभोगनिविष्टमूर्तिः।
श्वासावधूतसलिलोत्कणिकाकरालः
सिन्धुः प्रनृत्यमिव यस्य करोति संगात्॥ २॥

To sight appearing, purify your souls!
May He protect you, who is skilled to save
In every kind of sin impure; whose form
Within the bosom of the sea of milk
Upon the hooded snake reclines; and at
Whose touch the sea grows mountainous, its spray
Up-tossing from its waters by his breath
Disturbed, and into seeming dancing breaks!

अथ प्रथमोऽध्यायः

CHAPTER 1

The Curse on Vapu

Jaimini Applies to Mārkaṇḍeya for instruction regarding certain difficulties in the Mahābhārata—Mārkaṇḍeya refers him to four learned Birds, the sons of Droṇa, and narrates their history— Their mother Vapu, an Apsaras, was condemned by the Muni Durvāsas to become a bird for tempting him.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत्॥ ३॥

Having adored Nārāyaṇa, and Nara the best of men, the goddess Sarasvatī, and then Vyāsa, let him utter the verse of Victory!

तपः स्वाध्यायनिरतं मार्कण्डेयं महामुनिम्।
व्यासशिष्यो महातेजा जैमिनिः पर्यपृच्छत्॥ १॥

The illustrious Jaimini, the disciple of Vyāsa, interrogated the great Muni Mārkaṇḍeya, who was engaged in the performance of austerities and the study of the Veda.

भगवन् भारताख्यानं व्यासेनोक्तं महात्मना।
पूर्णमस्तमलैः शुभ्रैर्नानाशास्त्रसमुच्चयैः॥ २॥
जातिशुद्धिसमायुक्तं साधुशब्दोपशोभितम्।
पूर्वपक्षोक्तिसिद्धान्तपरिनिष्ठासमन्वितम्॥ ३॥

"Sir! the high-souled Vyāsa related the story of the Mahābhārata, which is replete with splendid spotless collections of various Śāstras, which is characterized by accuracy regarding the different classes, is embellished with beautiful words, and contains complete knowledge of prima facie assertions, and established conclusions.

त्रिदशानां यथा विष्णुर्द्विपदां ब्राह्मणो यथा।
भूषणानां च सर्वेषां यथा चूडामणिर्वरः॥ ४॥
यथायुधानां कुलिशमिन्द्रियाणां यथा मनः।
तथेह सर्वशास्त्राणां महाभारतमुत्तमम्॥ ५॥

As Viṣṇu is chief among the gods, as the brāhmaṇa chief among men, and as the crest-jewel chief among all decorations, as the axe[1] is the best among weapons, as the mind best among the organs, so in this world is the Mahābhārata the best among all the Śāstras.

अत्रार्थश्चैव धर्मश्च कामो मोक्षश्च वर्ण्यते।

1. Or Indra's thunderbolt.

परस्परानुबन्धाश्च सानुबन्धाश्च ते पृथक्॥ ६॥

Here are described both Wealth and Virtue, Love, and Final emancipation from transmigration; these have both reciprocal and peculiar consequences.

धर्मशास्त्रमिदं श्रेष्ठमर्थशास्त्रमिदं परम्।

कामशास्त्रमिदं चाग्र्यं मोक्षशास्त्रं तथोत्तमम्॥ ७॥

It is the best Dharma-śāstra, it is the most eminent Artha-śāstra; it too is the foremost Kāma-śāstra, as well as the noblest Moksa-śāstra.

चतुराश्रमधर्माणामाचारस्थितिसाधनम्।

प्रोक्तमेतत् महाभाग वेदव्यासेन धीमता॥ ८॥

It has been declared, Sir, by Veda-Vyāsa the wise, to be the authority for the sacred and maxims of the laws of the four periods of a brāhmana's life.

तथा तात कृतं ह्येतत् व्यासेनोदारकर्मणा।

यथा व्याप्तं महाशास्त्रं विरोधैर्नाभिभूयते॥ ९॥

For this Mahā-śāstra has been so constructed, dear Sir, by Vyāsa the noble in deeds, that although beset with difficulties it is not overthrown by them.

व्यासवाक्यजलौघेन कुतर्कतरुहारिणा।

वेदशैलावतीर्णेन नीरजस्का मही कृता॥ १०॥

The earth has been freed from the dust of passion by the stream of Vyāsa's words, which has descended from the mountain of the Veda, and has swept away the trees of bad reasoning.

कलशब्दमहाहंसं महाख्यानपराम्बुजम्।

कथाविस्तीर्णसलिलं कार्ष्णं वेदं महाह्रदम्॥ ११॥

तदिदं भारताख्यानं बह्वर्थं श्रुतिविस्तरम्।

तत्त्वतो ज्ञातुकामोऽहं भगवंस्त्वामुपस्थितः॥ १२॥

Therefore have I come to you, Sir, being desirous to know truly the story of Vyāsa, in which melodious sounds are the geese, the noble story is the splendid lotus the words are the expanse of water, and the Vedas are the great lake this precious and long story of the Mahābhārata

कस्मात् मानुषतां प्राप्तो निर्गुणोऽपि जनार्दनः।

वासुदेवो जगत्सूतिस्थितिसंयमकारणम्॥ १३॥

कस्माच्च पाण्डुपुत्राणामेका सा द्रुपदात्मजा।

पञ्चानां महिषी कृष्णा ह्यत्र नः संशयो महान्॥ १४॥

Why was Janārdana Vāsudeva, who is the cause of the creation, preservation and destruction of the world, although devoid of qualities, endued with humanity? And why was Drupada's daughter Krsna the common wife of the five sons of Pāndu? for on this point we feel great perplexity.

भेषजं ब्रह्महत्याया बलदेवो महाबलः।

तीर्थयात्राप्रसङ्गेन कस्माच्चक्रे हलायुधः॥ १५॥

कथं च द्रौपदेयास्तेऽकृतदारा महारथाः।

पाण्डुनाथा महात्मानो वधमापुरनाथवत्॥ १६॥

एतत् सर्वं विस्तरशो ममाख्यातुमिहार्हसि।

भवन्तो मूढबुद्धीनामवबोधकराः सदा॥ १७॥

Why did the mighty Baladeva Halāyudha expiate his brahmanicide by engaging in a pilgrimage? And how was it that the unmarried heroic high-souled sons of Draupadī, whose protector was Pāndu, were slain, as if they had no protector? Deign to recount all this to me here at length; for sages like you are ever the instructors of the ignorant.

इति तस्य वचः श्रुत्वा मार्कण्डेयो महामुनिः।

दशाष्टदोषरहितो वक्तुं समुपचक्रमे॥ १८॥

Having thus heard his speech, the great Muni Mārkaṇḍeya, devoid of the eighteen[1] defects, began to speak.

मार्कण्डेय उवाच

क्रियाकालोऽयमस्माकं सम्प्राप्तो मुनिसत्तम।

विस्तरे चापि वक्तव्ये नैष कालः प्रशस्यते॥ १९॥

ये तु वक्ष्यन्ति वक्ष्येऽद्य तानहं जैमिने तव।

तथा च नष्टसन्देहं त्वां करिष्यन्ति पक्षिणः॥ २०॥

Mārkaṇḍeya spoke

The time for my engaging in religious rites has

1 The 18 defects are said, in a translation begun by the late Rev K M Banerjea, to be these—palpitation, fear, thickness in speech, indistinctness, speaking through the nose, discordancy, want of emotion, disconnectedness, roughness, hoarseness, high pitch, inaccuracy in pronunciation, perturbation, want of cadence, sing-song, shaking the head, weakness of voice, and unmeaningness

now arrived, most virtuous Muni! and this is not esteemed the season for a long discourse But I will now tell you, O Jaimini, of those birds who will speak to you and so resolve your doubts

पिङ्गाक्षश्च विबोधश्च सुपत्रः सुमुखस्तथा।

द्रोणपुत्राः खगश्रेष्ठास्तत्त्वज्ञाः शास्त्रचिन्तकाः॥ २१॥

वेदशास्त्रार्थविज्ञाने येषामव्याहता मतिः।

विध्यकन्दरमध्यस्थास्तानुपास्य च पृच्छ च॥ २२॥

They are Pingāksa and Vibodha, Supatra, and Sumukha, the sons of Drona, the noblest of birds, versed in the principles of philosophy, and meditators on the Śāstras Their mind is unclouded in the knowledge of the meaning of the Veda and Sāstras They dwell in a cave of the Vindhya mountains, visit and question them

एवमुक्तस्तदा तेन मार्कण्डेयेन धीमता।

प्रत्युवाचर्षिशार्दूलो विस्मयोत्फुल्ललोचनः॥ २३॥

Then, thus addressed by the wise Mārkandeya, replied the Muni pre-eminent, his eyes wide open with astonishment

जैमिनिरुवाच

अत्यद्भुतमिदं ब्रह्मन् खगवागिव मानुषी।

यत् पक्षिणस्ते विज्ञानमापुरत्यन्तदुर्लभम्॥ २४॥

तिर्य्यग्योन्यां यदि भवस्तेषां ज्ञानं कुतोऽभवत्।

कथ च द्रोणतनयाः प्रोच्यन्ते ते पतत्रिणः॥ २५॥

कश्च द्रोणः प्रविख्यातो यस्य पुत्रचतुष्टयम्।

जात गुणवतां तेषां धर्मज्ञानां महात्मनाम्॥ २६॥

Jaimini spoke

Very wonderful is this, O brāhmana! that those birds have gained knowledge most difficult to be acquired, as if birds possessed human speech If their birth is of the brute creation, whence have they the knowledge? And how is it that those winged ones are called the children of Drona? And who was this famous Drona, who had those four sons Do those virtuous high-souled birds possess the knowledge of righteousness?

मार्कण्डेय उवाच

शृणुष्वावहितो भूत्वा यद्वृत्तं नन्दने पुरा।

शक्रस्याप्सरसा चैव नारदस्य च संगमे॥ २७॥

Mārkaṇḍeya spoke

"Listen attentively to what happened of yore in Nandana at the meeting of Indra and the Apsarases and Nārada

नारदो नन्दनेऽपश्यत् पुंश्चलीगणमध्यगम्।

शक्रं सुराधिराजान तन्मुखासक्तलोचनम्॥ २८॥

स तेनर्षिवरिष्ठेन दृष्टमात्रः शचीपतिः।

समुत्तस्थौ स्वकं चास्मै ददावासनमादरात्॥ २९॥

Nārada saw Indra the king of the gods in Nandana, surrounded by a band of those wanton maidens, with eyes fastened on their faces Sacī's lord, immediately he was seen by that best of Rsis, rose up, and respectfully gave him his own seat

तं दृष्ट्वा बलवृत्रघ्नमुत्थितं त्रिदशाङ्गनाः।

प्रणेमुस्ताश्च देवर्षिं विनयावनताः स्थिताः॥ ३०॥

Those heavenly maidens, on seeing him, the slayer of Bala and Vrtra, rise up, prostrated themselves before the Devarsi and stood reverently bending

ताभिरभ्यर्चितः सोऽथ उपविष्टे शतक्रतौ।

यथार्हकृतसंभाषः कथाश्चक्रे मनोरमाः॥ ३१॥

ततः कथान्तरे शक्रस्तमुवाच महामुनिम्।

He then, worshipped by them, duly greeted Indra, when he had seated himself, and conversed pleasantly with him

"Then in the course of their talk, Indra said to the great Muni-

शक्र उवाच

देह्याज्ञां नृत्यतामासां तव याभिमतेति वै॥ ३२॥

रम्भा वा कर्कशा वाथ उर्वश्यथ तिलोत्तमा।

घृताची मेनका वापि यत्र वा भवतो रुचिः॥ ३३॥

Indra said-

'Declare, which of these dancers pleases you most Is it Rambhā, or Karkaśā, or Urvaśī, Tilottamā, Ghrtācī, or Menakā? or whichever delights you '

एतच्छ्रुत्वा द्विजश्रेष्ठो वाच शक्रस्य नारदः।

विचिन्त्याप्सरसः प्राह विनयावनताः स्थिताः॥ ३४॥

युष्माकमिह सर्वासां रूपौदार्यगुणाधिकाम्।

आत्मानं मन्यते या तु सा नृत्यतु ममाग्रतः॥ ३५॥

गुणरूपविहीनायाः सिद्धिर्नाट्यस्य नास्ति वै।
चार्वधिष्ठानवत् नृत्य नृत्यमन्यद्विडम्बनम्॥ ३६॥

Nārada, best of dvijas, hearing this speech of Indra, pondered and then addressed the reverently bending Apsarases — 'She, of you all here present, who thinks herself pre-eminent in beauty, nobility and good qualities, let her dance before me There is indeed no success in dancing for one who is destitute of good qualities and beauty Good dancing implies graceful comportment other dancing is vexation '

मार्कण्डेय उवाच

तद्वाक्यसमकाल च एकैकास्तामतास्तत:।
अह गुणाधिका न त्व न त्व चान्याऽब्रवीदिदम्॥ ३७
तासा सभ्रममालोक्य भगवान् पाकशासन:।
पृच्छ्यता मुनिरित्याह वक्ताया वो गुणाधिकाम्॥ ३८
शक्रच्छन्दानुयाताभि: पृष्टस्ताभि: स नारद:।
प्रोवाच यत्तदा वाक्य जैमिने तन्निबोध मे॥ ३९॥

Mārkaṇḍeya spoke

And immediately on that speech, each one of those bowing ones thus exclaimed—'I excel in good qualities, not you, nor you'' The lord Indra seeing their agitation said,' Let the Muni be asked, he will say which of you excels in good qualities What Nārada, sought by those followers of Indra's will, then said, hear that from me

तपस्यन्त नगेन्द्रस्थं या व: क्षोभयते बलात्।
दुर्वासस मुनिश्रेष्ठ ता वो मन्ये गुणाधिकाम्॥ ४०॥

(Nārada said) O Jaimini' 'She among you who by her power perturbs the most noble Muni Durvāsas, who is performing austerities, dwelling on the mountain, her among you I deem pre-eminent in good qualities

मार्कण्डेय उवाच

तस्य तद्वचन श्रुत्वा सर्वा वेपितकन्धरा:।
अशक्यमेतदस्माकमिति ताश्चक्रिरे कथा:॥ ४१॥
तत्राप्सरा वपुर्नाम मुनिक्षोभणगर्विता।
प्रत्युवाचानुयास्यामि यत्रासौ संस्थितो मुनि:॥ ४२॥

Mārkaṇḍeya spoke

Having heard that his sentence, they all exclaimed, with trembling necks, 'this is impossible for us'' Among them an Apsaras named Vapu, confident of perturbing the Muni, replied-

अद्य तं देहयन्तारं प्रयुक्तेन्द्रियवाजिनम्।
स्मरशस्त्रगलद्रश्मि करिष्यामि कुसारथिम्॥ ४३॥
ब्रह्मा जनार्दनो वापि यदि वा नीललोहित:।
तमप्यद्य करिष्यामि कामबाणक्षतान्तरम्॥ ४४॥

'I will follow where the Muni dwells, now will I make that tamer of his body, who has yoked the horses of his organs, but a poor charioteer whose reins drop before the weapons of love Whether it be Brahmā, or Janārdana or the purple Śiva, his heart will I now pierce with the arrow of love '

इत्युक्त्वा प्रजगामाथ प्रालेयाद्रि वपुस्तदा।
मुनेस्तप: प्रभावेण प्रशान्तश्वापदाश्रमम्॥ ४५॥

Having thus spoken Vapu departed then to the Snowy mountain to the Muni's hermitage, where the beasts of prey were quelled by the might of his austerities

सा पुंस्कोकिलमाधुर्या यत्रास्ते स महामुनि:।
क्रोशमात्रं स्थिता तस्मादगायत वराप्सरा:॥ ४६॥
तद् गीतध्वनिमाकर्ण्य मुनिर्विस्मितमानस:।
जगाम तत्र यत्रास्ते सा बाला रुचिरानना॥ ४७॥

Stopping at the distance of a call from where the great Muni is seated, the lovely Apsaras sang the cuckoo's melody. Hearing the strains of her song, the Muni astonished in mind went to where sits that beauteous-faced maiden

ता दृष्ट्वा चारुसर्वाङ्गी मुनि: संस्तभ्यमानसम्।
क्षोभणायागतां ज्ञात्वा कोपामर्षसमन्वित:॥ ४८॥

On seeing her, beautiful in every limb, the Muni, summoning his resolution, was filled with anger and resentment, knowing that she had come to perturb him

उवाचेदं ततो वाक्यं महर्षिस्तां महातपा:॥ ४९॥
यस्माद् दु:खार्जितस्येह तपसो विघ्नकारणात्।
आगतासि मदोन्मत्ते मम दु:खाय खेचरि॥ ५०॥
तस्मात् सुपर्णगोत्रे त्वं मत्क्रोधकलुषीकृता।
जन्म प्राप्स्यसि दुष्प्रज्ञे यावद्वर्षाणि षोडश॥ ५१॥

निजरूप परित्यज्य पक्षिणीरूपधारिणा।
चत्वारस्ते च तनया जनिष्यन्तेऽधमाप्सरा:॥५२॥
अप्राप्य तेषु च प्रीति शस्त्रपूता पुनर्दिवि।
वासमाप्स्यसि वक्तव्य नोत्तर ते कथचन॥५३॥

Then the gieat Rsı, the performer of mighty austerities, pronounced this sentence "Since you have come here, O maiden' intoxicated with pride, to cause me pain by obstructing my austerities, which are accomplished with difficulty, O Apsaias, therefore shall you, polluted by, my wiath be born in the foolish race of birds for the space of sixteen years, losing your own form, and taking the foim of a bird, and four sons shall be born to you, O vilest of Apsarases, and without having gained affection among them, absolved fiom guilt by dying in the field of battle, you shall iegain your dwelling in the sky Never make any ieply"

इति वचनमसह्यकोपसरक्तदृष्टि-
श्चलकलवलया ता मानिनी श्रावयित्वा।
तरलतरतरङ्गा गा परित्यज्य विप्र:
प्रथित-गुण-गणौघा सप्रयात: खगङ्गाम्॥५४॥

The Biāhmana, ied eyed with anger, having pionounced this giievous sentence on that proud maiden, whose tinkling bracelets were trembling, abandoned the earth, whose waves were very tiemulous, and departed to the heavenly Ganges whose stream consists of a multitude of renowned qualities

इति श्रीमार्कण्डेयपुराणे वपुशापकथन नाम
प्रथमोऽध्याय:॥१॥

♣♣♣

अथ द्वितीयोऽध्याय:

CHAPTER 2

The Birth of the Sparrows

The story of the Birds continued—Kandhaia, king of the birds killed a Rāksasa Vidyud-rūpa for killing his brother, and, maiiying the Rāksasa's wife, had a, daughter by her named Tāiksī who was the Apsaras Vapu— She married Drona – When pregnant by him she was killed at the battle of the Kauravas and Pāndavas, and there laid four eggs from which the four Birds were born—The Birds were nourished by the Muni Samīka

मार्कण्डेय उवाच

अरिष्टनेमिपुत्रोऽभूद् गरुडो नाम पक्षिराट्।
गरुडस्याभवत् पुत्र: सम्पातिरिति विश्रुत:॥१॥
तस्याप्यासीत् सुत: शूर: सुपार्श्वो वायुविक्रम:।
सुपार्श्वतनय: कुन्ति: कुन्तिपुत्र: प्रलोलुप:॥२॥
तस्यापि तनयावास्ता कङ्क. कन्धर एव च॥३॥
कङ्क: कैलाशशिखरे विद्युद्रूपेति विश्रुतम्।
ददर्शाम्बुजपत्राक्ष राक्षस धनदानुगम्॥४॥
आपानासक्तममलस्रग्दामाम्बरधारिणम्।
भार्यासहायमासीन शिलापट्टेऽमले शुभे॥५॥
तद्दृष्टमात्र कङ्केन रक्ष: क्रोधसमन्वितम्।
प्रोवाच कस्मादायातस्त्वमितो ह्यण्डजाधम॥६॥
स्त्रीसन्निकर्षे तिष्ठन्त कस्मान् मामुपसर्पसि।
नैष धर्म: सुबुद्धीना मिथो निष्पाद्य वस्तुषु॥७॥

Mārkaṇḍeya spoke

The king of the birds, Garuda by name, was the son of Aristanemi Garuda's son was renowned as Sampati and his son was Supārśva, heroic, mighty as Vayu Supārśva's son was Kuntī, Kuntī's son was Pialolupa And he had two sons Kanka and Kandhara On the top of Kailasa, Kanka saw the Rāksasa famed as Vidyud-iūpa, whose eyes were like a lotus leaf a follower of Kubera who was busied in a banquet, clad with strings of bright gailands, sitting in company with his wife on a beautiful clean rocky seat Then the Rāksasa, immediately he was seen by Kanka, filled with

filled with anger, said, "Wherefore have you come hither, O vilest of the egg-born? Why ' ve you approached me when I am in company with my wife? Such is not the rule of the wise in matters that must be accomplished in secret."

कङ्क उवाच

साधारणोऽयं शैलेन्द्रो यथा तव तथा मम।
अन्येषां चैव जन्तूनां ममता भवतोऽत्र का॥ ८॥

Kaṅka spoke

This mountain is common both to you and me and to other creatures also; what special ownership then can you, Sir, have here?

मार्कण्डेय उवाच

ब्रुवाणमित्थं खड्गेन कङ्कं चिच्छेद राक्षसः।
क्षरत् क्षतजबीभत्सं विस्फुरन्तमचेतनम्॥ ९॥
कङ्कं विनिहतं श्रुत्वा कन्धरः क्रोधमूर्छितः।
विद्युद्रूपवधायाशु मनश्चक्रेऽण्डजेश्वरः॥ १०॥

Mārkaṇḍeya spoke

The Rākṣasa with his sword slew Kaṅka, while he was thus speaking, who fell defiled with the streaming blood, quivering and senseless. Having heard that Kaṅka was slain, Kandhara the king of the birds, bewildered with anger, resolved speedily to slay Vidyud-rūpa.

स गत्वा शैलशिखरं कङ्को यत्र हतः स्थितः।
तस्य संकलनं चक्रे भ्रातुर्ज्येष्ठस्य खेचरः॥
कोपामर्षविवृत्ताक्षो नागेन्द्र इव निःश्वसन्॥ ११॥
जगामाथ स यत्रास्ते भ्रातृघातस्य राक्षसः।
पक्षवातेन महता चालयन् भूधरान् वरान्॥ १२॥
वेगात् पयोदजालानि विक्षिपन् क्षतजेक्षणः।
क्षणात्क्षयितशत्रुः स पक्षाभ्यां क्रान्तभूधरः॥ १३॥
पानासक्तमतिं तत्र तं ददर्श निशाचरम्।
आताम्रवक्त्रनयनं हेमपर्यङ्कमाश्रितम्॥ १४॥
स्रग्दामापूरितशिखं हरिचन्दनभूषितम्।
केतकीपत्रगर्भाभैर्दन्तैर्घोरतराननम्॥ १५॥

Having gone to the mountain-top, where Kaṅka lay slain, the king of the birds, his eyes swollen with anger and resentment, and sighing like the king of the Nāgas performed the Sankalana for his elder brother. Where sits the slayer of his brother, there he went, rocking the lofty mountains with the mighty wind from his wings. He, with blood-red eyes, overtopping the mountains, and forcibly hurling down masses of clouds with his wings, used to destroy his enemies suddenly.

वामोरुमाश्रितां चास्य ददर्शायतलोचनाम्।
पत्नीं मदनिकां नाम पुंस्कोकिलकलस्वनाम्॥ १६॥
ततो रोषपरीतात्मा कन्धरः कन्दरस्थितम्।
तमुवाच सुदुष्टात्मन्नेहि युध्यस्व वै मया॥ १७॥
यस्माज्ज्येष्ठो मम भ्राता विश्रब्धो घातितस्त्वया।
विश्वस्तघातिनां लोका ये च स्त्रीबालघातिनाम्।
यास्यसे निरयान् सर्वांस्तांस्त्वमद्य मया हतः॥ १९॥

There he saw that demon, whose thoughts were intent on drinking, whose face and eyes were of a copperish colour, and who was seated on a golden conch, whose crest was covered with strings of garlands, who was adorned with yellow sandal, whose face was very horrible with teeth that resembled the inside of the Ketakī leaf. And he saw, seated on the Rākṣasa's left thigh his long-eyed wife, named Madanikā, whose voice was soft as the cuckoo's. Then Kandhara, whose mind was filled with wrath, addressed that inmate of the cave, "O you of utterly evil soul! Come forth and fight with me. Since you have murdered my trustful elder brother, therefore I will bring you, while engrossed in drunkenness, down to Yama's abode. Today, slain by me, shall you go to all those hells that are the abodes of the murderers of those who trust in them, and of the murderers of women and children."

मार्कण्डेय उवाच

इत्येवं पतगेन्द्रेण प्रोक्तं स्त्रीसन्निधौ तदा।
रक्षः क्रोधसमाविष्टं प्रत्यभाषत पक्षिणम्॥ २०॥
यदि ते निहतो भ्रातापौरुषं तद्धि दर्शितम्।
त्वामप्यद्य हनिष्येऽहं खड्गेनानेन खेचर॥ २१॥
तिष्ठ क्षणं नात्र जीवन्पतगाधम यास्यसि।
इत्युक्त्वाञ्जनपुञ्जाभं विमलं खड्गमाददे॥ २२॥
ततः पतगराजस्य यक्षाधिपभटस्य च।
बभूव युद्धमतुलं यथा गरुडशक्रयोः॥ २३॥

Mārkaṇḍeya spoke

Addressed even thus by the king of the birds in his wife's presence, the Rākṣasa, filled with anger, then answered the bird. "If your brother has been slain, then have I displayed my valour; you, too, today, will I slay with this sword, O bird. Stay a moment, you shall not move here alive, O vilest of birds." Thus he spoke and seized his bright sword that resembled a mass of collyrium. Then took place a marvelous battle between the king of the birds and Kubera's warrior, such as between Garuḍa and Indra.

ततः स राक्षसः क्रोधात् खड्गमाविध्य वेगवत्।
चिक्षेप पतगेन्द्राय निर्वाणाङ्गारवर्चसम्॥ २४॥
पतगेन्द्रश्च तं खड्गं किञ्चिदुत्प्लुत्य भूतलात्।
वक्त्रेण जग्राह तदा गरुडः पन्नगं यथा॥ २५॥
वक्त्रपादतलैर्भङ्क्त्वा चक्रे क्षोभमथाण्डजः।
तस्मिन् भग्ने ततः खड्गे बाहुयुद्धमवर्तत॥ २६॥
ततः पतगराजेन वक्षस्याक्रम्य राक्षसः।
हस्तपादकरैराशु शिरसा च वियोजितः॥ २७॥

Then the Rākṣasa, in anger swiftly hurling his sword, black as charcoal, flung it against the king of the birds. And then the king of the birds, slightly springing up from the ground, seized it with his beak, as Garuḍa seizes a serpent; and the egg-born one broke it with his beak and talons, and shook it. Thereupon, the sword being broken, they began to fight with their arms. Then the Rākṣ asa, being attacked in the breast by the king of the birds, was speedily deprived of arms, feet, hands and head.

तस्मिन्विनिहते सा स्त्री खगं शरणमभ्यगात्।
किञ्चित् सञ्जातसन्त्रासा प्राह भार्या भवामि ते॥ २८॥
तामादाय खगश्रेष्ठः स्वकं गृहमगात् पुनः।
गत्वा स निष्कृतिं भ्रातुर्विद्युद्रूपनिपातनात्॥ २९॥
कन्धरस्य च सा वेश्म प्राप्येच्छारूपधारिणी।
मेनकातनयासुभ्रूः सौपर्णरूपमाददे॥ ३०॥
तस्यां स जनयामास तार्क्षी नाम सुतां तदा।
मुनिशापाग्निविप्लुष्टवपुमप्सरसां वराम्॥
तस्या नाम तदा चक्रे तार्क्षीमिति विहंगमः॥ ३१॥

When he was killed, his wife besought protection of the bird: somewhat fearful, she said, "I am your wife." That noble of birds, taking her, returned to his abode, having obtained a recompense for his brother by the slaughter of Vidyud-rūpa. And she, the daughter of Menakā, with beautiful eyebrows, capable of assuming forms at pleasure, on reaching the house of Kandhara, took a form resembling Garuḍa's. Of her, he then beget a daughter named Tārkṣī, (namely Vapu the loveliest of the Apsarases, who was consumed by the fire of the Muni's curse). Then the bird gave her the name Tārkṣī.

मन्दपालसुताश्चासंश्चत्वारोऽमितबुद्धयः।
जरितारिप्रभृतयो द्रोणान्ता द्विजसत्तमाः॥ ३२॥
तेषां जघन्यो धर्मात्मा वेदवेदांगपारगः।
उपयेमे स तां तार्क्षीं कन्धरानुमते शुभाम्॥ ३३॥
कस्यचित् त्वथ कालस्य त.क्षीं गर्भमवाप ह।
सप्तपक्षाहिते गर्भे कुरुक्षेत्रं जगाम सा॥ ३४॥
कुरुपाण्डवयोर्युद्धे वर्तमाने सुदारुणे।
भावित्वाच्चैव कार्यस्य रथमध्ये विवेश सा॥ ३५॥

And Mandapāla had four sons of boundless intellect, Jaritāri the eldest and Droṇa the youngest, best of dvijas. The youngest of them, righteous in soul, thoroughly read in the Vedas and Vedaṅgas, married her the beauteous Tārkṣī, with the consent of Kandhara. And after a while Tārkṣī conceived; when she had gone seven fortnights in her pregnancy, she went to Kuruks etra. The very terrible battle between the Kurus and Pāṇḍavas was then being fought, and, in consequence of her action being predestined, she entered into the battle.

तत्रापश्यद् युद्धं सा सर्वेषां पृथिवीक्षिताम्।
शरशक्त्यृष्टिभिर्भीमं यथा देवासुरं रणम्॥ ३६॥
तत्रापश्यत् तदा युद्धं भगदत्तकिरीटिनोः।
निरन्तरं शरैरासीदाकाशं शलभैरिव॥ ३७॥
पार्थकोदण्डनिर्मुक्तमासन्नमतिवेगवत्।
तस्या भल्लमहिश्यामं त्वचं चिच्छेद जाठरिम्॥ ३८॥
भिन्ने कोष्ठे शशाङ्काभं भूमावण्डचतुष्टयम्।
आयुषः सावशेषत्वात् तूलराशाविवापतत्॥ ३९॥

There, then, she beheld the contest between Bha-gadatta and Arjuna The sky was thick filled with arrows, as if with locusts Discharged from the bow of Arjuna an arrow, black as a serpent, fell with great force and pierced the skin of her belly Her belly being pierced, four moon-like eggs fell on the ground as if on a heap of cotton, from the fact that their allotted period of life was not ended.

तत्पातसमकालं च सुप्रतीकाद् गजोत्तमात्।
पपात महती घण्टा बाणसंछिन्नबन्धना॥४०॥
समं समन्तात् प्राप्तातु निर्भिन्नधरणीतला।
छादयन्ती खमण्डानि स्थितानि पिशितोपरि॥४१॥

At the same time that they fell, fell the great bell, the cord of which was cut by an arrow, from the noble elephant Supratīka. It reached the ground evenly all around, cutting into the surface of the ground, and covering the eggs of the bird which lay upon flesh.

हते च तस्मिन् नृपतौ भगदत्ते नरेश्वरे।
बहून्यहान्यभूद्युद्धं कुरुपाण्डवसैन्ययो:॥४२॥
वृत्ते युद्धे धर्मपुत्रे गते शान्तनवान्तिकम्।
भीष्मस्य गदतोऽशेषाञ्श्रोतुं धर्मान् महात्मन:॥४३॥
घण्टागतानि तिष्ठन्ति यत्राण्डानि द्विजोत्तम।
आजगाम तमुद्देशं शमीको नाम संयमी॥४४॥

And after king Bhagadatta, ruler of men, was slain, the fight between the armies of the Kurus and Pāndavas went on many days. At the end of the battle, when Dharma's son Yudhishthira approached the son of Śāntanu to hear the high-souled Bhīsma proclaiming the entire laws, a sage named Śamīka came to the spot where, O best of dvijas, lay the eggs within the bell.

स तत्र शब्दमशृणोच्चिचीकुचीति वाशताम्।
बाल्यादस्फुटवाक्यानां विज्ञानेऽपि परे सति॥४५॥
अथर्षि: शिष्यसहितो घण्टामुत्पाट्य विस्मित:।
अमातृपितृपक्षाणि शिशुकानि ददर्श ह॥४६॥

There he heard the voice of the little birds chirping, whose voices were inarticulate on account of their infancy, although they had transcendent knowledge Then the Rsi, accompanied by his disciples, lifted up the bell and saw with surprise the young motherless and fatherless birds.

तानि तत्र तथा भूमौ शमीको भगवान् मुनि:।
दृष्ट्वा स विस्मयाविष्ट: प्रोवाचानुगतान्द्विजान्॥४७॥
सम्यगुक्तं द्विजाग्र्येण शुक्रेणोशनसा स्वयम्।
पलायनपरं दृष्ट्वा दैत्यसैन्यं सुरार्दितम्॥४८॥
न गन्तव्यं निवर्तध्वं कस्माद् व्रजत कातरा:।
उत्सृज्य शौर्ययशसी क्व गता न मरिष्यथ॥४९॥

The venerable Muni Śamīka, having so seen them on the ground there, filled with astonishment, addressed his attendant dvijas. 'Well was it said by the chief of the dvijas, Uśanas himself, the regent of the planet Venus, when he saw the army of the Daityas intent on fleeing, hard-pressed by the gods.' You must not go, turn you back; why run you away, you feeble ones?

नश्यतो युध्यतो वापि तावद् भवति जीवितम्।
यावद्धातासृजत्पूर्वं न यावन्मनसेप्सितम्॥५०॥
एके म्रियन्ते स्वगृहे पलायन्तोऽपरे जना:।
भुञ्जन्तोऽन्नं तथैवाप: पिबन्तो निधनं गता:॥५१॥

Abandoning valour and glory, where have you gone? You shall not perish. Whether one perishes or whether one fights, one possesses life as long as God originally created, not as long as one's mind desires. Men perish, some in their homes, some in flight; so, too, do they meet their death when eating food and drinking water.

विलासिनस्तथैवान्ये कामयानानिरामया:।
अविक्षतांगा: शस्त्रैश्च प्रेतराजवशं गत:॥५२॥
अन्ये तपस्यभिरता नीता: प्रेतनृपानुगै:।
योगाभ्यासे रताश्चान्ये नैव प्रापुरमृत्युताम्॥५३॥
शम्बराय पुरा क्षिप्तं वज्रं कुलिशपाणिना।
हृदयेऽभिहतस्तेन तथापि न मृतोऽसुर:॥५४॥
तेनैव खलु वज्रेण तेनैवेन्द्रेण दानवा:।
प्राप्ते काले हता दैत्यास्तत्क्षणान्निधनं गता:॥५५॥

So, too, others, when sporting themselves, seated in the chariot of Love, free from sickness, their bodies unpierced by arrows, fall into the power of the King of the departed Others, when intent on austerities, are led off by the servants of

the King of the departed: and others occupied in meditation and study have not gained immortality. Of yore, Indra hurled his thunderbolt against Śambara, yet that demon, though pierced thereby to the heart, did not perish. By that very thunderbolt, indeed, and by the same Indra, when their time was come, the Dénavas were slain, the Daityas forthwith perished.

विदित्वैवं न संत्रास: कर्तव्यो विनिवर्तत।
ततो निवृत्तास्ते दैत्यास्त्यक्त्वा मरणजं भयम्॥५६॥
इति शुक्रवच: सत्यं कृतमेभि: खगोत्तमै:।
ये युद्धेऽपि न संप्राप्ता: पञ्चत्वमतिमानुषे॥५७॥
क्वाण्डानां पतनं विप्रा: क्व घण्टापतनं समम्।
क्व च मांसवसारक्तैर्भूमेरास्तरणक्रिया॥५८॥

Perceiving this, you should not fear: return you. Then those Daityas, abandoning the fear of death, turned back. This speech of Usanas is proved true by these most noble birds, which even in the superhuman battle did not meet with destruction. Whence comes the laying of the eggs, O brāhmaṇas? Whence comes the even fall of the bell? And how comes it that the ground is covered with flesh, fat, and blood?

ते के ये सर्वथा विप्र नैते सामान्यपक्षिण:।
दैवानुकूलता लोके महाभाग्यप्रदर्शिनी॥५९॥
एवमुक्त्वा स तान्वीक्ष्य पुनर्वचनमब्रवीत्।
निवर्तताश्रमं यात गृहीत्वा पक्षिबालकान्॥६०॥
मार्जाराखुभयं यत्र नैषामण्डजजन्मनाम्।
श्येनतो नकुलाद्वापि स्थाप्य तां तत्र पक्षिण:॥६१॥

Certainly these must be some brāhmaṇas; they are not ordinary birds. The favour of destiny shows great good-fortune in the world. Having spoken thus he looked at them and spoke again- Return, go to the hermitage, taking the young birds with you. Where these egg-born may have no fear of cat, or rat, of hawk or ichneumon, there let the birds be placed.

द्विजा: किंवातियत्नेन मार्यन्ते कर्मभि: स्वकै:।
रक्ष्यन्ते चाखिला जीवा यथैते पक्षिबालका:॥६२॥
तथापि यत्न: कर्तव्यो नरै: सर्वेषु कर्मसु।
कुर्वन्पुरुषकारं तु वाच्यतां याति नो सताम्॥६३॥

O dvijas, what is the use of great care? All creatures are destroyed or preserved by their own actions, as have been these young; birds. Nevertheless men must exert themselves, in all matters; he who does a manly act gains commendation from us, the good.

इति मुनिवर चोदितास्ततस्ते
मुनितनया: परिगृह्य पक्षिणस्तान्।
तरुविटपसमाश्रितालिसंघं
ययुरथ तापसरम्यमाश्रमं स्वम्॥६४॥
स चापि वन्यं मनसाभिकामितं
प्रगृह्य मूलं कुसुमं फलं कुशान्।
चकार चक्रायुधरुद्रवेधसां
सुरेन्द्रवैवस्वतजातवेदसाम्॥६५॥
अपांपतेर्गोष्पतिवित्तरक्षिणो:
समीरणस्यापि तथा द्विजोत्तम:।
धातुर्विधातुस्त्वथ वैश्वदेविका:
श्रुतिप्रयुक्ता विविधास्तु सत्क्रिया:॥६६॥

Thus urged by that illustrious Muni, those young Munis, taking those birds, went then to their own hermitage, delightful to ascetics, where clusters of bees settled on the boughs of the trees. And he, the noblest of dvijas, gathering wild roots, flowers, fruits, grasses, such as his mind loved, performed the various religious ceremonies ordained by the Veda to all the deities, to Viṣṇu, Rudra, and the Creator, to Indra, Yama, and Agni, to Varuṇa, to Bṛhaspati and Kubera, and also to Vayu, to Dhātri and Vidhātri.

इति श्रीमार्कण्डेयपुराणे चटकोत्पत्तिकथनं नाम द्वितीयोऽध्याय:॥२॥

♣♣♣

अथ तृतीयोऽध्याय:

CHAPTER 3

The Visit to the Vindhya Mountain

The Story of the Birds continued—The Birds, when full-grown, were endowed with speech, and explained that wonder to the Muni Śamīka—They were the four sons of a Rsi Sukrsha— Indra appeared to the Rsi in the form of an aged bird, and asked for human flesh— The Rsi ordered his four sons to sacrifice themselves —They refused, and he cursed them to be born in the brute creation, but, moved with compassion at their entreaty, bestowed on them perfect knowledge—Hence they were born as birds

मार्कण्डेय उवाच

अहन्यहनि विप्रेन्द्र स तेषा मुनिसत्तम:।
चकाराहार पयसा तथा गुप्त्या च पोषणम्॥ १॥
मासमात्रेण जग्मुस्ते भानो: स्यदनवर्त्मनि।
कौतूहलविलोलाक्षैर्दृष्टा मुनिकुमारकै:॥ २॥
दृष्टा मही सनगरा साम्भोनिधिसरिद्वराम्।
रथचक्रप्रमाणा ते पुनराश्रममागता:॥ ३॥

Mārkaṇḍeya spoke

Thus he, the most virtuous Muni, O princely brāhmana, nourished them day by day with food and water, and in safety After a month they resorted to the sun's chariot-road, being gazed at by the Munis' sons, whose eyes were tremulous with curiosity After seeing the earth, with its cities, and with its ocean and noble rivers, which appeared of the size of a chariot wheel, they returned to the hermitage

श्रमक्लातातरात्मानो महात्मानो वियोनिजा:।
ज्ञान च प्रकटीभूतं तत्र तेषां प्रभावत:॥ ४॥
ऋषे: शिष्यानुकम्पार्थं वदतो धर्मनिश्चयम्।
कृत्वा प्रदक्षिणं सर्वे चरणावभ्यवादयन्॥ ५॥
ऊचुश्च मरणाद् घोरान्मोक्षिता: स्मस्त्वया मुने।
आवासभक्ष्यपयसां त्वं नो दाता पिता गुरु:॥ ६॥

The spirited birds were wearied in their souls with their toil and their knowledge was developed there through their energy They all performed the reverential circumambulation around the Rsi, who was expounding the truths of the law in compassion for his disciples, and respectfully saluted his feet and said, 'We have been delivered by you, O Muni! from dreadful death, you have given us shelter, food, and water, you are our father and spiritual guide '

गर्भस्थानां मृता माता पित्रा नैवापि पालिता:।
त्वया नो जीवितं दत्तं शिशवो येन रक्षिता:॥ ७॥
क्षितावक्षततेजास्त्वं कृमीणामिव शुष्यताम्।
गजघंटां समुत्पाट्य कृतवान्दु:खरेचनम्॥ ८॥
कथं वर्द्धेयुरबला: खस्थान्द्रक्ष्याम्यहं कदा।
कदा भूमेर्द्रुमं प्राप्तान्द्रक्ष्ये वृक्षान्तरं गतान्॥ ९॥
कदा मे सहजा कान्ति: पांशुना नाशमेष्यति।
एषां पक्षानिलोत्थेन मत्समीपविचारिणाम्॥ १०॥
इति चिन्तयता तात भवता प्रतिपालिता:।
ते साम्प्रतं प्रवृद्धा: स्म: प्रबुद्धा: करवाम किम्॥ ११

Our mother died, when we were still in the womb, nor have we been nourished by a father you, by whom we were preserved when young, have given us life You, of perfect splendour on the earth, lifting high up the elephant's bell, did purge away evil from us who were withering like worms How may these strength-less ones grow? When shall I see them flying in the sky? When shall I see them alighting on a tree of the earth, settling within the trees? When shall my natural colour be obliterated by the dust which the wind from their wings raises, as they flit about near me? You, dear Sir, thus thinking, did nourish us, now we, those very birds, are grown up and have become wise, what ought we to do?

इत्यृषिर्वचनं तेषां श्रुत्वा सस्कारवत्स्फुटम्।
शिष्यै: परिवृत: सर्वै: सह पुत्रेण शृङ्गिणा॥ १२॥
कौतूहलपरो भूत्वा रोमाञ्चपटसंवृत:।
उवाच तत्त्वतो ब्रूत प्रवृत्ते: कारणं गिर:॥ १३॥
कस्य शापादियं प्राप्ता भवद्भिर्विक्रिया परा।
रूपस्य वचसश्चैव तन्मे वक्तुमिहार्हथ॥ १४॥

Having clearly heard this their perfectly articulated speech, the Rsi, surrounded by all his disciples, and accompanied his son Śrngin, being

full of eager curiosity, and covered with horripilation as with a garment, said, "Tell me truly the cause of your power of speech Through whose curse did you incur this wondrous transformation both in form and speech? Deign here to tell me that."

पक्षिण ऊचुः

विपुलस्वानिति ख्यातः प्रागासीन्मुनिसत्तमः।

तस्य पुत्रद्वयं जज्ञे सुकृषस्तुम्बुरुस्तथा॥ १५॥

सुकृषस्य वयं पुत्राश्चत्वारः संयतात्मनः।

तस्यर्षेर्विनयाचारभक्तिनम्राः सदैव हि॥ १६॥

The birds spoke

There was of yore a most virtuous Muni named Vipulasvat To him were born two sons Sukrsa and Tumburu We are the four sons of soul-subdued Sukrsa, to that Rsi we were ever submissive in reverence, religious practices and faith

तपश्चरणशक्तस्य शास्यमानेन्द्रियस्य च।

यथाभिमतमस्माभिस्तदा तस्योपपादितम्॥ १७॥

समित्पुष्पादिकं सर्वं यच्च वाभ्यवहारिकम्।

एव तत्राथ वसता तस्यास्माक च कानने॥ १८॥

आजगाम महावर्ष्मा भग्नपक्षो जरान्वितः।

आताम्रनेत्रः स्रस्तात्मा पक्षी भूत्वा सुरेश्वरः॥ १९॥

सत्यशौचक्षमाचारमतीवोदारमानसम्।

जिज्ञासुस्तमृषिश्रेष्ठमस्मच्छापभवाय च॥ २०॥

As he desired, who was diligent in the performance of austerities, and who constantly kept his organs under control, we at once produced fuel, flowers and everything else, and whatever was needed for sustenance Now while he and we thus dwelt in the forest, there came the king of the gods in the appearance of a bird, mighty in size, with broken wings, stricken with age, with eyes of a copperish colour, down-cast in soul desirous to prove that venerable Rsi, who practised truth, purity, and patience, and who was exceedingly lofty in mind, and for the coming of the curse upon us

पक्ष्युवाच

द्विजेन्द्र मा क्षुधाविष्टं परित्रातुमिहार्हसि।

भक्षणार्थी महाभाग गतिर्भव ममातुला॥ २१॥

विन्ध्यस्य शिखरे तिष्ठन्पत्रिपत्रेरितेन वै।

पतितोऽस्मि महाभाग श्वसनेनातिरंहसा॥ २२॥

सोऽहं मोहसमाविष्टो भूमौ सप्ताहमस्मृतिः।

स्थितस्तत्राष्टमेनाह्ना चेतनां प्राप्तवानहम्॥ २३॥

The bird spoke

O exalted dvija, deign here to save me, who am consumed with hunger I seek for food, noble Sir! be you my in comparable refuge As I was standing on a summit of the Vindhya Mountains, I fell, Sir, at an exceedingly swift blast sent by the wings of a bird. So there I lay on the ground, lost in unconsciousness, without memory, for seven days; with the eighth day I regained consciousness

प्राप्तचेताः क्षुधाविष्टो भवन्तं शरण गतः।

भक्ष्यार्थी विगतानन्दो दूयमानेन चेतसा॥ २४॥

तत्कुरुष्वामलमते मत्त्राणायाचलां मतिम्।

प्रयच्छ भक्ष्यं विप्रर्षे प्राणयात्राक्षम मम॥ २५॥

य एवमुक्तः प्रोवाच तमिन्द्रं पक्षिरूपिणम्।

प्राणसन्धारणार्थाय दास्ये भक्ष्य तवेप्सितम्॥ २६॥

इत्युक्त्वा पुनरप्येनमपृच्छत्स द्विजोत्तमः।

आहारः कस्तवार्थाय उपकल्प्यो भवेन्मया।

स चाह नरमांसेन तृप्तिर्भवति मे परा॥ २७॥

Now fully conscious, pressed by hunger, I have come for help to you, I am seeking for food, deprived of all pleasure, and with a mind in pain 'Therefore turn, pure-minded sage, your steadfast mind to my rescue, give me, O Brahmarsi, food suitable to support my life He, thus invoked, answered him, 'Indra in bird-like shape, I will give you the food you desires for the support of your life ' Thus having spoken, that best of dvijas further asked him, ' What food shall I prepare for your use?' and he replied, ' My chief delight is in human flesh '

ऋषिरुवाच

कौमारं ते व्यतिक्रान्तमतीतं यौवन च ते।

वयसः परिणामस्ते वर्तते नूनमडज॥ २८॥

यस्मिन्नराणां सर्वेषामशेषेच्छा निवर्त्तते।

स कस्माद्वृद्धभावेऽपि सुनृशंसात्मको भवान्॥ २९॥

क्व मानुषस्य पिशितं क्व वयश्चरमं तव।

सर्वथा दुष्टभावानां प्रथमो नोपपद्यते॥ ३०॥

अथवा किं मयैतेन प्रोक्तेनास्ति प्रयोजनम्।

प्रतिश्रुत्य सदा देयमिति नो भावितं मनः॥ ३१॥

The Ṛṣi spoke

Your childhood is past; your youth, too, gone; you are assuredly in the decline of life, O egg-born. Why are you most malign-hearted even in old age, you in whom of all mankind every desire has ceased? What has your last stage of life to do with human flesh? Assuredly no one is created foremost among evil-beings! Or what need have you to address me, being what I am? One should always give when one has promised- -such is our professed opinion.

इत्युक्त्वा तं स विप्रेन्द्रस्तथेति कृतनिश्चयः।

शीघ्रमस्मान् समाहूय गुणतोऽनुप्रशस्य च॥ ३२॥

उवाच क्षुब्धहृदयो मुनिर्वाक्यं सुनिष्ठुरम्।

विनयावनतान्सर्वान्भक्तियुक्तान् कृताञ्जलीन्॥ ३३॥

Having thus spoken to him, the Brahmarṣi resolved that it should be so. Calling us quickly and commending us according to our good qualities, the Muni, agitated at heart, addressed a most severe speech to us all, who were respectfully bowing, full of faith, with hands reverently joined. You noble dvijas, whose minds are improved, are bound by obligations equally with me.

कृतात्मानो द्विजश्रेष्ठ ऋणैर्मुक्ता मया सह।

जातं श्रेष्ठमपत्यं वो यूयं मम यथा द्विजाः॥ ३४॥

गुरुः पूज्यो यदि मतो भवतां परमः पिता।

ततः कुरुत मे वाक्यं निर्व्यलीकेन चेतसा॥ ३५॥

तद्वाक्यसमकालं च प्रोक्तमस्माभिरादृतैः।

यद्वक्ष्यति भवांस्तद्वै कृतमेवावधार्यताम्॥ ३६॥

A glorious progeny has sprung from you, just as you, O twice-born, have sprung from me. If a father is deemed by you a guru worthy of reverence and most exalted, perform you then my promise with cheerful mind. While he so spoke we exclaimed respectfully, 'What you shall say, consider that in truth as already accomplished.'

ऋषिरुवाच

मामेष शरणं प्राप्तो विहंगः क्षुत्तृषान्वितः।

युष्मन्मांसेन येनास्य क्षणं तृप्तिर्भवेत वै॥ ३७॥

तृष्णाक्षयश्च रक्तेन तथा शीघ्रं विधीयताम्।

ततो वयं प्रव्यथिताः प्रकम्पोद्भूतसाध्वसाः।

कष्ट कष्टमिति प्रोच्य नैतत्कुर्मेति चाब्रुवन्॥ ३८॥

The Ṛṣi spoke

"Of me has this bird sought protection oppressed with hunger and thirst; wherefore let him bo straightway satisfied with your flesh, and let his thirst be quickly assuaged with your blood." Then we, afflicted, our terror visible in our trembling, exclaimed, 'Alas, alas!' and said, ' not this deed!

कथं परशरीरस्य हेतोर्देहं स्वकं बुधः।

विनाशयेद्धातयेद्वा यथा ह्यात्मा तथा सुतः॥ ३९॥

पितृदेवमनुष्याणां यान्युक्तानि ऋणानि वै।

तान्यया कुरुते पुत्रो न शरीरप्रदः सुतः॥ ४०॥

तस्मान्नैतत् करिष्यामो नो चीर्णंयत्पुरातनैः।

जीवन्भद्राण्यवाप्नोति जीवन्पुण्यं करोति च॥ ४१॥

मृतस्य देहनाशश्च धर्माद्युपरतिस्तथा।

आत्मानं सर्वतो रक्ष्यमाहुर्धर्मविदो जनाः॥ ४२॥

How for the sake of another's body can a wise man destroy or injure his own body? for a son is even as one's own self. A son pays those debts, indeed, that have been declared due to the pitṛs, the gods, and men; a son does not offer up his body. Therefore we will not do this; we have done as has been done by men of old. While alive one receives good things, and while alive one does holy acts. When one is dead, the body perishes, and there is an end of righteousness.

इत्थं श्रुत्वा वचोऽस्माकं मुनिः क्रोधादिव ज्वलन्।

प्रोवाच पुनरप्यस्मान्निर्दहन्निव लोचनैः॥ ४३॥

प्रतिज्ञातं वचो मह्यं यस्मान्नैतत्करिष्यथ।

तस्मान्मच्छापनिर्दग्धास्तिर्यग्योनौ प्रयास्यथ॥ ४४॥

Men skilled in holy law have declared that one ought by all means to preserve one's self.' Having heard us speak thus, the Muni, burning as it were with anger, again addressed us, scorching us, as it

were, with his eyes 'Since you will not perform this my plighted word for me, therefore, blasted by my curse, you shall be born among the brute creation!'

एवमुक्त्वा तदा सोऽस्मांस्तं विहंगममब्रवीत्।
अन्त्येष्टिमात्मनः कृत्वा शास्त्रतश्चौर्ध्वदैहिकम्॥४५॥
भक्षयस्व सुविश्रब्धो मामत्र द्विजसत्तम।
आहारीकृतमेतत्ते मया देहमिहात्मनः॥४६॥
एतावदेव विप्रस्य ब्राह्मणत्वं प्रचक्ष्यते।
यावत्पतगजात्यग्र्यस्वसत्यपरिपालनम्॥४७॥
न यज्ञैर्दक्षिणावद्भिस्तत्पुण्यं प्राप्यते महत्।
कर्मणान्येन वा विप्रैर्यत्सत्यपरिपालनात्॥४८॥

Having thus addressed us, he next said to that bird, 'When I have performed for myself the final sacrifice, and my obsequies, according to the Sāstras, do you unhesitatingly eat me here, (O best of dvijas) this my body I here grant you for food The brāhmanahood of a brāhmana is deemed such, so far indeed as he maintains his truthfulness, O chief of the feathered race Not by sacrifices accompanied with presents, nor by any other act, do brāhmanas acquire such great virtue as by the observance of truth'

इत्यृषेर्वचनं श्रुत्वा सोऽन्तर्विस्मयनिर्भरः।
प्रत्युवाच मुनि शक्रः पक्षिरूपधरस्तदा॥४९॥
योगमास्थाय विप्रेन्द्र त्यज्येदं स्व कलेवरम्।
जीवज्ञन्तु हि विप्रेन्द्र न भक्षामि कदाचन॥५०॥

Having thus heard the Rsi's speech, Indra, in bird-like form, his soul filled with astonishment, then replied to the Muni, Applying yourself to deep meditation, O lord of brāhmanas, quit this your body, for living thing I never eat, O lord of brāhmanas

तस्य तद्वचन श्रुत्वा योगयुक्तो भवन्मुनिः।
त तस्य निश्चय ज्ञात्वा शक्रोऽध्याह स्वदेहभृत्॥५१॥
भो भो विप्रेन्द्र बुध्यस्व बुद्ध्या बोध्यं बुधात्मक।
जिज्ञासार्थं मयाऽय ते अपराधः कृतोऽनघ॥५२॥
तत्क्षमस्वामलमते का चेच्छा क्रियतां तव।
पालनात्सत्यवाक्यस्य प्रीतिर्मे परमात्वयि॥५३॥

Having heard this his speech, the Muni concentrated himself in deep meditation Perceiving that his fixed resolution, Indra, further, resuming his own form said, Ho! princely brahman, understand with your understanding what is to be under-stood, O man of understanding! To prove you have I thus transgressed, O sinless one! Pardon me then, O pure-minded one and what wish is there of your that may be granted?

अद्य प्रभृति ते ज्ञानमैन्द्रं प्रादुर्भविष्यति।
तपस्यथ तथा धर्मे न ते विघ्नो भविष्यति॥५४॥
इत्युक्त्वा तु गते शक्रे पिता कोपसमन्वितः।
प्रणम्य शिरसास्माभिरिदमुक्तो महामुनिः॥५५॥

Pleased most highly am I with you, for maintaining your true word Henceforth, knowledge like Indra's shall be revealed to you, and no obstacle shall withstand you in austerities and holy law But when Indra after speaking thus had departed, we prostrate on our faces thus implored our father, the renowned Muni, who was filled with anger

विभ्यतां मरणात्तात त्वमस्माक महामते।
क्षन्तुमर्हसि दीनानां जीवितप्रियता हि नः॥५६॥
त्वगस्थिमांससघाते पूयशोणितपूरिते।
कर्त्तव्या न रतिर्यत्र तत्रास्माकमियं रतिः॥५७॥
श्रूयता च महाभाग यथा लोको विमुह्यति।
कामक्रोधादिभिर्दोषैरवशः प्रबलारिभिः॥५८॥

Dear father, high-minded, deign to pardon us miserable ones who dread death, for life is dear to us In an aggregate of skin bones and flesh, filled with pus and blood, wherein one should take no delight, therein do we find this delight Hear too, Sir, how people are be-guiled when overcome by those powerful enemies, their faults, love, anger and so forth

प्रज्ञाप्राकारसयुक्तमस्थिस्थूलं पर महत्।
चर्मभित्तिमहारोधं मांसशोणितलेपनम्॥५९॥
नवद्वारं महायासं सर्वत. स्नायुवेष्टितम्।
नृपश्च पुरुषस्तत्र चेतनावानवस्थितः॥६०॥
मन्त्रिणौ तस्य बुद्धिश्च मनश्चैव विरोधिनौ।
यतेते वैरनाशा तावुभावितरेतरम्॥६१॥

Great is the fortress which has Wisdom for its rampart, the bones for its pillars, the skin for its

walls and banks, the flesh and blood for its plaster Nine gates it has, it is capable of great effort, it is enclosed on all sides with sinews, and there the Sentient Soul[1] sits firm as king He has two rival ministers, the Intelligence[2] and the Understanding[3]; those two strive to destroy each other as foes

नृपस्य तस्य चत्वारो नाशमिच्छन्ति विद्विषः।

कामः क्रोधस्तथा लोभो मोहश्चान्यस्तथा रिपुः॥६२॥

यदा तु स नृपस्तानि द्वाराण्यावृत्य तिष्ठति।

सदा सुस्थबलश्चैव निरातंकश्च जायते॥६३॥

जातानुरागो भवति शत्रुभिर्नाभिभूयते॥६४॥

यदा तु सर्वद्वाराणि विवृतानि स मुञ्चति।

रागो नाम तदा शत्रुर्नेत्रादिद्वारमृच्छति॥६५॥

सर्वव्यापी महायामः पञ्चद्वारप्रवेशनः।

तस्यानुमार्गं विशति तद्वै घोरं रिपुत्रयम्॥६६॥

Four enemies desire the destruction of that king, Desire,[4] Anger, and Covetousness, and Folly[5] is the other enemy But when that king closes those gates and stands firm, then he becomes indeed both happily strong and free from alarm, he displays his affections, he is not overcome by his enemies But when he leaves all the gates open, then the enemy named Passion[6] assails the gates of the eyes, etc Gaining an entrance by the five gates, he penetrates everywhere and spreads widely then indeed enter, following on his track, the three other terrible enemies

प्रविश्याथ स वै तत्र द्वारैरिन्द्रियसंज्ञकैः।

रागः सम्श्लेषमायाति मनसा च सहेतरैः॥६७॥

इन्द्रियाणि मनश्चैव वशे कृत्वा दुरासदः।

द्वाराणि च वशे कृत्वा प्राकारं नाशयत्यथ॥६८॥

That very enemy, Passion, having entered there, forms a close union with the understanding, together with the other gates which are known as the organs He, difficult to be approached, having reduced into subjection the organs and the understanding, and having reduced into subjection the gates, then destroys the rampart

मनस्तस्याश्रितं दृष्ट्वा बुद्धिर्नश्यति तत्क्षणात्।

अमात्यरहितस्तत्र पौरवर्गोज्झितस्तथा॥६९॥

रिपुभिर्लब्धविवरः स नृपो नाशमृच्छति।

एवं रागस्तथा मोहो लोभः क्रोधस्तथैव च॥७०॥

प्रवर्तन्ते दुरात्मानो मनुष्यस्मृतिनाशकाः।

रागात्क्रोधः प्रभवति क्रोधाल्लोभोऽभिजायते॥७१॥

लोभाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥७२॥

एवं प्रनष्टबुद्धीनां रागलोभानुवर्तिनाम्।

जीविते च स लोभानां प्रसादं कुरु सत्तम॥७३॥

योऽयं शापो भगवता दत्तः स न भवेत्तथा।

न तामसी गतिं कष्टां व्रजेत्स मुनिसत्तम॥७४॥

The Intelligence, seeing the understanding the dependent of that enemy, perishes forthwith. And there, deprived of his ministers and abandoned by his subjects, the king, his strategetical points gained by the enemies, perishes Even so Passion, Folly, Covetousness and Anger prevail, evil in their nature, wrecking the memory of mankind From Passion springs Anger, from Anger is born Covetousness, from Covetousness arises Folly, from Folly errors of memory, from loss of memory loss of the intellect, through loss of the intellect man perishes Shew favour, O you most virtuous! to us who have thus lost our intellects, who are compliant to Passion and Covetousness, and who covet life And let not this curse take effect, which you has pronounced, Sir! 'Let us not tread the miserable path of darkness, O best of Munis!"

ऋषिरुवाच

यन्मयोक्तं न तन्मिथ्या भविष्यति कदाचन।

न मे वागनृतं प्राह यावदद्येति पुत्रकाः॥७५॥

दैवमात्रं परं मन्ये धिक् पौरुषमनर्थकम्।

अकार्यं कारितो येन बलादहमचिन्तितम्॥७६॥

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1 *Puruṣa*
2 *Buddhi*, perceptive faculty
3 *Manas*, cognitive faculty
4 *Kāma*, love, desire, affection
5 *Moha*, folly, infatuation
6 *Rāga* passion emotion, used as equivalent to Kāma

The Ṛṣi spoke

What I have uttered, will never become false; my voice has not spoken untruth hitherto, O sons! Fate is here supreme, I think. Fie on worthless manhood, whereby I have been thoughtlessly forced to do a deed that ought not to be done!

यस्माच्च युष्माभिरहं प्रणिपत्य प्रसादितः।
तस्मात्तिर्यक्त्वमापन्नाः परं ज्ञानमवाप्स्यथ॥७७॥
ज्ञानदर्शितमार्गाश्च निर्धूतक्लेशकल्मषाः।
मत्प्रसादादसन्दिग्धाः परां सिद्धिमवाप्स्यथ॥७८॥
एवं शप्ताः स्म भगवन्पित्रा दैववशात्पुरा।
ततः कालेन महता योन्यन्तरमुपागताः॥७९॥
जाताश्च रणमध्ये वै भवता परिपालिताः।
वयमित्थं द्विजश्रेष्ठ खगत्वं समुपागताः॥८०॥
न्स्त्यसाविह संसारे यो न दिष्टेन बाध्यते।
सर्वेषामेव जन्तूना दैवाधीनं हि चेष्टितम्॥८१॥

And since I am besought reverently by you, therefore, when endowed with the nature of brutes, you shall obtain the highest knowledge. And you, having your paths illuminated by knowledge, with the stains of pain removed, free from doubt, shall through my favour gain the highest perfection. Thus, Sir, we were cursed of old by our father through the power of destiny; hence we have descended to a lower grade of created beings for a long time; and we were born on the field of battle; we were nourished by you: thus have we acquired the nature of birds, O brāhmaṇa. There is no man in this world who is not bound by fate.

मार्कण्डेय उवाच

इति तेषां वचः श्रुत्वा शमीको भगवान् मुनिः।
प्रत्युवाच महाभागः समीपस्थायिनो द्विजान्॥८२॥
पूर्वमेव मया प्रोक्तं भवतां सन्निधाविदम्।
सामान्यपक्षिणो नैतेकेऽप्येते द्विजसत्तमाः॥
ये युद्धेऽपि न संप्राप्ताः पञ्चत्वमतिमानुषे॥८३॥
जग्मुः शिखरिणां श्रेष्ठः विंध्यं द्रुमुलतायुतम्॥८४॥

Mārkaṇḍeya spoke

Having heard this their speech, the venerable and eminent Muni Śamika answered those dvijas who stood near him. Even before did I make this remark in your presence, 'These are not ordinary birds: these must be some brāhmaṇas, who even in the superhuman battle escaped destruction.'

ततः प्रीतिमता तेन तेऽनुज्ञाता महात्मना।
यावदद्य स्थितास्तस्मिन्नचले धर्मपक्षिणः।
तपः स्वाध्यानिरताः समाधौ कृतनिश्चयाः॥८५॥
इति मुनिवरलब्धसत्क्रियास्ते
मुनितनया विहगत्वमभ्युपेताः।
गिरिवरगहनेऽतिपुण्यतोये
यतमनसो निवसन्ति विन्ध्यपृष्ठे॥८६॥

Then they, permitted by that affectionate high-souled Muni, went to the Vindhya, the goodiest of mountains, clad with trees and creepers. Hitherto have the righteous birds remained on that mountain, engaged in austerities and the study of the Vedas, and resolute in meditation. Thus those Muni's sons gained the hospitality of the noble Muni, acquired the shape of birds, and are dwelling on the Vindhya range, in a cave of the noble mountain, where the water is very sacred, with their minds subdued.

इति श्रीमार्कण्डेयपुराणे विन्ध्यप्राप्तिकथनं नाम
तृतीयोऽध्यायः॥३॥

अथ चतुर्थोऽध्यायः

CHAPTER 4

The Incarnation of the Four-formed God

Jaimini visits the Birds, and explaining the reason of his visit, puts them the four questions that perplexed him—After invoking Viṣṇu, Brahmā and Śiva, they explain the first question, why Viṣṇu, though devoid of qualities, is endued with humanity,

मार्कण्डेय उवाच

एवं द्रोणतनयाः पक्षिणो ज्ञानिनोऽभवन्।
वसन्ति ह्यचले विन्ध्ये तानुपास्व च पृच्छ च॥१॥

Mārkaṇḍeya spoke

Thus those birds, the sons of Droṇa, became learned; and they dwell on the Vindhya mountain: visit them and ask them.

इत्यृषेर्वचनं श्रुत्वा मार्कण्डेयस्य जैमिनिः।
जगाम विन्ध्यशिखरं यत्र ते धर्मपक्षिणः॥२॥

तत्रगासन्नभूतश्च शुश्राव पठता ध्वनिम्।
श्रुत्वा च विस्मयाविष्टश्चिन्तयामास जैमिनिः॥ ३॥

Jaimini, having heard this speech of the Rsi Mārkandeya, went to the Vindhya mountain, where dwelt those righteous birds And when Jaimini reached that mountain, he heard their voices as they were reading, and having heard filled with surprise, he reflected

स्थानसौष्ठवसम्पन्नं जितश्वासमविश्रमम्।
विस्पष्टमपदोषं च पठ्यते द्विजसत्तमैः॥ ४॥
वियोनिमपि सम्प्राप्तनेतान्मुनिकुमारकान्।
चित्रमेतदहं मन्ये न जहाति सरस्वती॥ ५॥

The brāhmanas are reading, observing the beauties of the various passages, regulating their breath, without any intermission, distinctly and without faults wondrous is this, methinks, that Sarasvatī does not forsake these Muni's sons, although they are born in the brute creation

बन्धुवर्गस्तथा मित्रं यच्चेष्टमपरं गृहे।
त्यक्त्वा गच्छति तत्सर्वं न जहाति सरस्वती॥ ६॥
इति सञ्चिन्तयन्नेव विवेश गिरिकन्दरम्।
प्रविश्य च ददर्शासौ शिलापट्टगतान्द्विजान्॥ ७॥
पठतस्तान्समालोक्य मुखदोषविवर्जितान्।
सोऽथ शोकेन हर्षेण सर्वानेवाभ्यभाषत॥ ८॥

One's circle of relatives and a friend and whatever else is desired in one's home—all that forsakes one and departs, Sarasvatī does not abandon one Thinking even thus, he entered the mountain cave, and entering saw those dvijas standing on a ledge of the rock Looking at them as they were reading, their faces free from blemish, he then addressed them all, with mingled sorrow and joy

स्वस्त्यस्तु वो द्विजश्रेष्ठा जैमिनिं मां निबोधत।
व्यासशिष्यमनुप्राप्तं भवतां दर्शनोत्सुकम्॥ ९॥
मन्युर्न खलु कर्तव्यो यत्पित्रातीव मन्युना।
शप्ताः खगत्वमापन्नाः सर्वथा दिष्टमेव तत्॥ १०॥

Hail to you, O brāhmanas! Know that I am Jaimini a disciple of Vyāsa, who am come to you, being eager for learning Verily be you not angry, whereas you, being cursed by your father, who was exceedingly wrathful, have been turned into birds, that was indeed altogether fate

स्फीतद्रव्ये कुले केचिज्जाताः किल मनस्विनः।
द्रव्यनाशे द्विजेन्द्रास्ते शबरेण सुसान्त्विताः॥ ११॥
दत्त्वा याचन्ति पुरुषा हत्वा बध्यन्ति चापरे।
पातयित्वा च पात्यन्ते त एव तपसः क्षयात्॥ १२॥

In a family of immense wealth some intelligent members, it is said, were born, when their wealth was lost, they were well comforted, O brāhmanas, by Śabara Men after giving to others become beggars themselves, and others, after killing men, have been killed themselves, and others, after having overthrown men, have been themselves overthrown,—those very men, through the decay of austerities

एतद्दृष्टं सुबहुशो विपरीतं तथा मया।
भावाभावसमुच्छेदैरजस्रं व्याकुलं जगत्॥ १३॥
इति सञ्चिन्त्य मनसा न शोकं कर्तुमर्हथ।
ज्ञानस्य फलमेतावच्छोकहर्षैरधृष्यता॥ १४॥
ततस्ते जैमिनिं सर्वे पाद्यार्घ्याभ्यामपूजयन्।
अनामयं च पप्रच्छुः प्रणिपत्य महामुनिम्॥ १५॥

Thus I have very often seen opposites of this kind the world is constantly distressed by the destruction of existence and non-existence At such thoughts as these in your minds, you should not give way to sorrow so much is invulnerability to sorrow and joy the fruit of knowledge Then they all did Jaimini honour, by giving him water for his feet, and the arghya offering, and they bowed to him, and questioned him with deep respect

अथोचुः खगमाः सर्वे व्यासशिष्यं तपोनिधिम्।
सुखोपविष्टं विश्रान्तं पक्षानिलहतक्लमम्॥ १६॥

Then all the birds addressed him, the disciple of Vyāsa, rich in austerities, as he sat at ease, resting himself, with his fatigue mitigated by the breeze from their wings

पक्षिण ऊचुः

अद्य नः सफलं जन्म जीवितं च सुजीवितम्।
यत्पश्यामः सुरैर्वन्द्यं तव पादाम्बुजद्वयम्॥ १७॥

पितृकोपाग्निरुद्भूतो यो नो देहेषु वर्त्तते।
सोऽद्य शान्तिं गतो विप्र युष्मद्दर्शनवारिणा॥ १८॥

The birds spoke

Today has our birth become fruitful, and our lives have been well-lived, inasmuch as we see your lotus-feet which are worthy to be praised by the gods. The blazing fire of our father's anger, which continues in our bodies, has been quenched today by the water of the sight of you, O brahmaṇa.

कच्चित्ते कुशलं ब्रह्मन्नाश्रमे मृगपक्षिषु।
वृक्षेष्वथ लतागुल्मत्वक्सारतृणजातिषु॥ १९॥
अथवा नैतदुक्तं हि सम्यगस्माभिरादृतैः।
भवतां संगमो येषां तेषामकुशलं कुतः॥ २०॥

We trust that all is well in your hermitage among the deer and birds, among the trees too, and the various kinds of creepers, shrubs, reeds, and grasses. Or perhaps we though respectful have not spoken this fittingly? Whence can evil befall those who have met with you?

प्रसादं च कुरुष्वात्र ब्रूह्यागमनकारणम्।
देवानामिव संसर्गो भवतोऽभ्युदयो महान्॥
केनास्मद् भाग्यगुरुणा आनीतो दृष्टिगोचरम्॥ २१॥

And here, shew us favour, tell us the cause of your visit; union with you, as with the gods, is great prosperity; by whom, powerful for our good fortune, have you been brought to our view?

जैमिनिरुवाच

श्रूयतां द्विजशार्दूलाः कारणं येन कन्दरम्।
विन्ध्यस्येहागतो रम्ये रेवावारिकणोक्षितम्॥
संदेहान्भारते शास्त्रे तान् प्रष्टुं गतवानहम्॥ २२॥
मार्कण्डेयं महात्मानं पूर्वं भृगुकुलोद्वहम्।
तमहं पृष्टान्प्राप्य सन्देहान्भारतं प्रति॥ २३॥

Jaimini spoke

"Let the reason be heard, O brāhmaṇas, why I have come here to the Vindhya mountain's delightful cave, which is sprinkled with drops of water from the river Narmada. At first I questioned the great Muni Mārkaṇḍeya, a scion of Bhrigu's race, since I found difficulties in connexion with the Mahābhārata.

स च पृष्टो मया प्राह सन्ति विन्ध्ये महाचले।
द्रोणपुत्रा महात्मानस्ते वक्ष्यन्त्यर्थविस्तरम्॥ २४॥
तद्वाक्यचोदितश्चेममागतोऽहं महागिरिम्।
तच्छृणुध्वमशेषेण श्रुत्वा व्याख्यातुमर्हथ॥ २५॥

And he, when asked by me, replied,- Droṇa's high-souled sons are living on the mighty Vindhya mountain; they will declare the fall meaning to you. And I, impelled by his speech, have come to this great mountain: therefore hear me fully; having heard, deign to give an explanation."

पक्षिण उचुः

विषये सति वक्ष्यामो निर्विशंकः शृणुष्व तत्।
कथं तत्र वदिष्यामो यदस्मद्बुद्धिगोचरम्॥ २६॥
चतुर्ष्वपि हि वेदेषु धर्मशास्त्रेषु चैव हि।
समस्तेषु तथाङ्गेषु यच्चान्यद्वेदसंमितम्॥ २७॥
एतेषु गोचरोऽस्माकं बुद्धेर्ब्राह्मणसत्तम।
प्रतिज्ञां तु समावोढुं तथापि न हि शक्नुमः॥ २८॥

The birds spoke

The matter being one specially known to us, we will declare it; listen then, free from distrust; why should we not tell you that of which our intellects are cognizant? For even in the four Vedas, for in the Dharma-sastras also, and in all the Angas and whatever else is conformable to the Vedas—in these does our intellect range, O best of brāhmaṇas; but nevertheless we are not able to give a promise.

तस्माद् वदस्व विश्रब्धं संदिग्धं यद्धि भारते।
वक्ष्यामस्तव धर्मज्ञ न चेन्मोहो भविष्यति॥ २९॥

Therefore declare fearlessly what is doubtful in the Mahābhārata; we will declare it to you, O you who are wise in the law; if not there will be bewilderment.

जैमिनिरुवाच

सन्दिग्धानीह वस्तूनि भारतं प्रति यानि मे।
शृणुध्वममलास्तानि श्रुत्वा व्याख्यातुमर्हथ॥ ३०॥

Jaimini spoke

Hear, O you pure ones! the matters in connexion with the Mahābhārata, which are

doubtful to me here; having heard, deign to explain them.

कस्मान्मानुषतां प्राप्तो निर्गुणोऽपि जनार्दनः।

वासुदेवोऽखिलाधारः सर्वकारणकारणम्॥३१॥

Why is Janārdana Vasudeva, who is the support of everything and the cause of all causes, although devoid of qualities, endued with humanity?

कस्माच्च पाण्डुपुत्राणामेका सा द्रुपदात्मजा।

पञ्चानां महिषी कृष्णा सुमहानत्र संशयः॥३२॥

And why was Drupada's daughter Kṛṣṇa the common wife of the five sons of Pandu? On this point there is very great perplexity.

भेषजं ब्रह्महत्याया बलदेवो महाबलः।

तीर्थयात्राप्रसंगेन कस्माच्चक्रे हलायुधः॥३३॥

Why did the mighty Baladeva Halāyudha expiate his brahmanicide by engaging in a pilgrimage?

कथं च द्रौपदेयास्तेऽकृतदारामहारथाः।

पाण्डुनाथा महात्मानो वधमापुरनाथवत्॥३४॥

And how was it that the unmarried heroic high-scaled sons of Draupadi, whose protector was Pandu, were slain, as if they had no protector?

एतत्सर्वं कथ्यतां मे सन्दिग्धं भारतं प्रति।

कृतार्थोऽहं सुखं येन गच्छेयं निजमाश्रमम्॥३५॥

Let all these doubtful points in connexion with the Mahā-Bhārata be explained to me; that I having attained my object, may return to my hermitage in comfort,

पक्षिण ऊचुः

नमस्कृत्य सुरेशाय विष्णवे प्रभविष्णवे।

पुरुषायाप्रमेयाय शाश्वतायाव्ययाय च॥३६॥

चतुर्व्यूहात्मने तस्मै त्रिगुणायागुणाय च।

वरिष्ठाय गरिष्ठाय वरेण्यायामृताय च॥३७॥

यस्मादणुतरं नास्ति यस्मान्नास्ति बृहत्तरम्।

येन विश्वमिदं व्याप्तमजेन जगदादिना॥३८॥

आविर्भाव-तिरोभाव-दृष्टादृष्टविलक्षणम्।

वदन्ति यत्सृष्टमिदं तथैवान्ते च संहृतम्॥३९॥

ब्रह्मणे चादिदेवाय नमस्कृत्य समाधिना।

ऋक्सामान्युद्गिरन् वक्त्रैर्यः पुनाति जगत्त्रयम्॥४०॥

प्रणिपत्य तथैशानमेकबाणविनिर्जितैः।

यस्यासुरगणैर्यज्ञा विलुप्यन्ते न यज्विनाम्॥४१॥

प्रवक्ष्यामो मतं कृत्स्नं व्यासस्याद्भुतकर्मणः।

येन भारतमुद्दिश्य धर्माद्याः प्रकटीकृताः॥४२॥

The birds spoke

Having paid adoration to Viṣṇu, the lord of the gods, the pre-eminent, the universal soul, the immeasurable, the eternal, and the changeless; to him who subsists in four forms, possessed of the three qualities, and devoid of qualities, the most choice, the most venerable, the most excellent, and the immortal; to him than whom there is nothing more minute, than whom there is nothing more immense, by whom—the unborn one, the beginning of the worlds—this universe is permeated— this universe which, characterized by appearance and disappearance, by visibility and invisibility, has, men say, been created and also been destroyed in the end: and having paid adoration with profound meditation to Brahma, the creator, who purifies the three worlds with his mouths as he utters the Ṛk and Sāman hymns: also having prostrated ourselves before the lord, conquered by one of whose arrows the bands of the Asuras do not interrupt the sacrifices of the sacrificers: we will declare the whole doctrine of Vyāsa, who was wonderful in his actions, by whom, in delivering the Mahābhārata, justice and the other virtues were made manifest.

आपोनारा इति प्रोक्ता मुनिभिस्तत्त्वदर्शिभिः।

अयनं तस्य ताः पूर्वं तेन नारायणः स्मृतः॥४३॥

The waters were called Nārā by Munis conversant with truth; they were originally his place of movement[1]; hence he is called Nārāyaṇa.

स देवो भगवान्सर्वं व्याप्य नारायणो विभुः।

चतुर्द्धासंस्थितो ब्रह्मन् सगुणोनिर्गुणस्तथा॥४४॥

The adorable god, the lord Nārāyaṇa, pervading all things, lives, O brāhmaṇa, in a quadruple form: he is possessed as well as devoid of attributes.

एकामूर्तिरनिर्देश्या शुक्लां पश्यन्ति तां बुधाः।

ज्वालामालोपरुद्धाङ्गी निष्ठा सा योगिनां परा॥४५॥

1. Ayana.

दूरस्था चान्तिकस्था च विज्ञेया सा गुणातिगा।
वासुदेवाभिधानोऽसौ निर्ममत्वेन दृश्यते॥४६॥
रूपवर्णादयस्तस्य न भावा: कल्पनामया:।
अस्त्येव सा सदा शुद्धा सुप्रतिष्ठैकरूपिणी॥४७॥

His first form is inscrutable, the wise behold it bright, it is covered with garlands of flame; it is the acme of perfection to devotees; it is both far and it is near, it is to be understood as transcending attributes; when called Vasudeva, it is seen devoid of egoism; its shape, colour, etc., are not real but imaginary; it is indeed always pure, it is the sole form of pre-eminence

द्वितीयापृथिवी मूर्ध्नाशेषाख्या धारयत्यध:।
तामसी सा समाख्याता तिर्यक्त्वं समुपाश्रिता॥४८॥

His second form, called Śesa, supports the earth below with its head; it is described as being characterized by the quality of darkness; it belongs to the brute creation

तृतीया कर्म कुरुते प्रजापालनतत्परा।
सत्त्वोद्रिक्ता तु सा ज्ञेया धर्मसंस्थानकारिणी॥४९॥

His third form is active, and devoted to the preservation of creatures, it is to be considered as consisting chiefly of the quality of goodness, it is the fashioner of virtue.

चतुर्थी जलमध्यस्था शेते पन्नगतल्पगा।
रजस्तस्या गुण: सर्गं सा करोति सदैव हि॥५०॥

His fourth form abides in water; it lies on a serpent as its bed; its attribute is passion; and it is always indeed active.

या तृतीया हरेर्मूर्ति प्रजापालनतत्परा।
सा तु धर्मव्यवस्थानं करोति नियतं भुवि॥५१॥
प्रोद्भूतानसुरान्हन्ति धर्मविच्छित्तिकारिण:।
पाति देवान् सतश्यान्यान् धर्मरक्षापरायणान्॥५२॥
यदा यदा हि धर्मस्य ग्लानिर्भवति जैमिने।
अभ्युत्थानमधर्मस्य तदात्मानं सृजत्यसौ॥५३॥

The third form of Visnu, which is assiduously intent on the preservation of creatures, always maintains righteousness on the earth. It destroys the haughty Asuras, the exterminators of righteousness; it protects the gods, and holy men, who are devoted to the preservation of righteousness. Whensoever, O Jaimini, the wane of righteousness occurs and the rise of iniquity, then it creates itself.

भूत्वा पुरा वराहेण तुण्डेनापो निरस्य च।
एकया दंष्ट्रयोत्खाता नलिनीव वसुंधरा॥५४॥

Having formerly become existent, as a wild boar it repelled the water with its snout, and lifted out the earth like a lotus with one of its tooth

कृत्वा नृसिंहरूपं च हिरण्यकशिपुर्हत:।
विप्रचित्तिप्रमुखाश्चान्ये दानवा विनिपातिता:॥५५॥
वामनादींस्तथैवान्यात्र संख्यातुमिहोत्सहे।
अवतारांश्च तस्येह माथुर: साम्प्रतं त्वयम्॥५६॥

Having taken the form of the man-lion, it slew Hiranya-kaśipu, and destroyed Vipracitti and other Dānavas I cannot now enumerate its other incarnations, those of the dwarf, etc his recent incarnation here was this one in Mathurā

इति सा सात्त्विकी मूर्तिरवतारान् करोति वै।
प्राद्युम्नेति च सा ख्याता रक्षाकर्मण्यवस्थिता॥५७॥
देवत्वेऽथ मनुष्यत्वे तिर्यग्योनौ च संस्थिता।
गृह्णाति तत्स्वभावं च वासुदेवेच्छया सदा॥५८॥

Thus that form, which is characterized by goodness, becomes incarnate; and it is designated Pradyumna, it is occupied in the work of preservation And ever by Vasudeva's will, it exists in divine form, human form, and brute form, and partakes of their several natures.

इत्येतत्ते समाख्यातं कृतकृत्योऽपि यत्प्रभु:।
मानुषत्वं गतो विष्णु: शृणुष्वास्योत्तरं पुन:॥५९॥

"Thus this has been declared to you, how that the lord Visnu, though all-successful, assumed human form Hear again the sequel thereof"

इति श्रीमार्कण्डेयपुराणे चतुर्व्यूहावतारकथन नाम चतुर्थोऽध्याय:॥४॥

♣♣♣

पञ्चमोऽध्यायः

CHAPTER 5

Indra's Transformations

The Birds explain the second question—Draupadī was the wife of the five Pāṇḍavas, because they were partial incarnations of Indra and she was the incarnation of his, wife.

पक्षिण ऊचुः

त्वष्टृपुत्रे हते पूर्वं ब्रह्मन्निंद्रस्य तेजसः।

ब्रह्महत्याभिभूतस्य परा हानिरजायत॥ १॥

The birds spoke

Of old, O brāhmaṇa! when the son of Tvaṣṭā was slain, Indra's splendour, oppressed by the brahmanicide, suffered a grievous decline.

तद्धर्मं प्रविवेशाथ शाक्रतेजोऽपचारतः।

निस्तेजाश्चाभवच्छक्रो धर्मे तेजसि निर्गते॥ २॥

Then because of his wrong conduct Indra's splendour entered Dharma; and, his righteousness *and splendour being gone, Indra became* splendourless.

ततः पुत्रं हतं श्रुत्वा त्वष्टा क्रुद्धः प्रजापतिः।

अवलुंच्य जटामेकामिदं वचनमब्रवीत्॥ ३॥

अद्य पश्यन्तु मे वीर्यं त्रयो लोकाः सदेवताः।

स च पश्यतु दुर्बुद्धिर्ब्रह्महा पाकशासनः॥ ४॥

स्व कर्माभिरतो येन मत्सुतो विनिपातितः।

Then hearing that his son was slain, the Prajāpati Tvaṣṭā enraged, tearing out a single matted lock of hair, uttered this speech. 'Let the three worlds and the gods thereof see my might this day, and let Indra the perverse brahmanicide see, by whom my son when engaged in his own business was destroyed.

इत्युक्त्वा कोपरक्ताक्षो जटामग्नौ जुहावताम्॥ ५॥

ततो वृत्रः समुत्तस्थौ ज्वालामालीमहासुरः।

महाकायो महादंष्ट्रो भिन्नाञ्जनचयप्रभः॥ ६॥

Thus having spoken, he, his eyes red with anger, sacrificed that lock of hair in the fire. Then uprose Vṛtra, the mighty Asura, encircled with flame, huge in body, with great teeth, resembling a mass of broken collyrium.

इन्द्रशत्रुरमेयात्मा त्वष्टृतेजोपबृंहितः।

अहन्यहनि सोऽवर्द्धदिषुपातं महाबलः॥ ७॥

वधाय चात्मनो दृष्ट्वा वृत्रं शक्रो महासुरम्।

प्रेषयामास सप्तर्षीन् सन्धिमिच्छन् भयातुरः॥ ८॥

He, the enemy of Indra, of immeasurable soul surpassing the might of Tvaṣṭā, mighty in valour, increased daily a bow-shot in stature. And Indra, having seen the mighty Asura Vṛtra eager for his slaughter, unnerved by fear, sent seven Ṛṣis, desiring peace.

सख्यं चक्रुस्ततस्तस्य वृत्रेण समयांस्तथा।

ऋषयः प्रीतमनसः सर्वभूतहितेरताः॥ ९॥

Then the affectionate-minded Ṛṣis, who delighted in benevolence towards all creatures, brought about friendship and treaties between him and Vṛtra.

समय स्थितिमुल्लंघ्य यदा शक्रेण घातितः।

वृत्रो हत्याभिभूतस्य तदा बलमशीर्यत॥ १०॥

तच्छक्रदेहविभ्रष्टं बलं मारुतमाविशत्।

सर्वव्यापिनमव्यक्तं बलस्यैवाधिदैवतम्॥ ११॥

When Indra violating the rules of the treaty slew Vṛtra, then his might overwhelmed by the sin of the slaughter waned; and that might which quitted Indra's body entered the wind, which pervades everything, is imperceptible, and is the supreme deity of power.

अहल्यां च यदा शक्रो गौतमरूपमास्थितः।

धर्षयामास देवेन्द्रस्तदा रूपमहीयत॥ १२॥

And when Indra, assuming the form of Gautama, violated Ahalyā, then the lord of the gods lost his form.

अङ्गप्रत्यङ्गलावण्ययदतीवमनोरमम्।

विहाय दुष्टं देवेन्द्रं नासत्यावगमत्तत:॥ १३॥

Thereupon his beauty of limb and feature, which was exceedingly captivating, forsook the *wicked lord of the gods and went to the Aśvins.*

धर्मेण तेजसा त्यक्तं बलहीनमरूपिणम्।

ज्ञात्वा सुरेशं दैतेयास्तज्जये चक्रुरुद्यमम्॥ १४॥

राज्ञामुद्रिक्तवर्याणां देवेन्द्रविजिगीषवः।

कुलेष्वतिबलादैत्या अजायन्त महामुने॥ १५॥

"Perceiving the lord of the gods to have lost his uprightness and glory, to be powerless and formless, the Daityas endeavoured to conquer him Daityas of exceeding might, desirous to conquer the lord of the gods, were born in the families of kings of surpassing valour, O great Muni

कस्यचित्त्वथ कालस्य धरणाभारपीडिता।

जगाम मेरुशिखर सदो यत्र दिवौकसाम्॥ १६॥

Then the Earth, afflicted with their weight, once went to the summit of Meru, where is the abode of the heaven-dwelling gods

तेषा सा कथयामास भूरिभारावपीडिता।

दनुजात्मजदैत्योत्थं खेदकारणमात्मनः॥ १७॥

एते भवद्भिरसुरानिहताः पृथुलौजसः।

ते सर्वे मानुषे लोके जाता गेहेषु भूभृताम्॥ १८॥

अक्षौहिण्यो हि बहुलास्तद्भारार्त्ता व्रजाम्यधः।

तथा कुरुध्व त्रिदशा यथा शान्तिभवेन्मम॥ १९॥

Afflicted with their excessive weight, she declared that the cause of her distress arose from the Dānavas and Daityas These Asuras, widely resplendent, have been slain by you, they have all been born in the world of men in the families of kings, their armies are numerous indeed oppressed by their weight, I am sinking downward, do you, O you thirty gods, devise how tranquillity may be attained for me

पक्षिण ऊचुः

तेजोभागैस्ततो देवा अवतेरुर्दिवो महीम्।

प्रजानामुपकारार्थं भूमारहरणाय च॥ २०॥

यदिन्द्रदेहजं तेजस्तन्मुमोच स्वय वृषः।

कुन्त्या जातो महातेजास्ततो राजा युधिष्ठिरः॥ २१॥

बल मुमोच पवनस्ततो भीमो व्यजायत।

शक्रवीर्याधतश्चैव जज्ञे पार्थो धनञ्जयः॥ २२॥

उत्पन्नौ यमजौ माद्र्या शक्ररूपौ महाद्युती।

The birds spoke

Then the gods descended with portions of their glory from heaven to earth, to benefit the creatures and to alleviate the burden of the Earth Dharma himself relinquished the glory which is innate in the body of Indra, then was born of Kunti the resplendent raja Yudhishthira, Vayu relinquished his might, then was born Bhīma, and from the half of Indra's power was born Dhanañjaya, the son of Pritha, Yama's two sons, resembling Indra in form, of glorious dignity, were born of Mādri

पञ्चधा भगवानित्थमवतीर्णः शतक्रतुः॥ २३॥

तस्योत्पन्ना महाभागा पत्नी कृष्णा हुताशनात्॥ २४॥

शक्रस्यैकस्य सा पत्नी कृष्णा नान्यस्य कस्यचित्।

योगीश्वराः शरीराणि कुर्वन्ति बहुलान्यपि॥ २५॥

पञ्चानामेकपत्नीत्वमित्येतत्कथितं तव।

श्रूयतां बलदेवोऽपि यथा यातः सरस्वतीम्॥ २६॥

Thus the adorable Indra became incarnate in five forms His auspicious wife was born as Krsnā from Agni she, Krsnā, is the wife of Indra alone, and of no one else The lords of ascetics can even multiply their bodies "Thus the fact of her being one wife to five men has been explained to you, be it heard how Baladeva went to the Sarasvatī "

इति श्रीमार्कण्डेयपुराणे इन्द्रविक्रिया नाम पञ्चमोऽध्यायः॥५॥

♣♣♣

॥षष्ठोऽध्यायः॥

CHAPTER 6

Baladeva's brahmanicide.

The Birds explain the third question—Baladeva, in order to avoid siding with the Pāndavas and Kauravas, went to the Raivata forest—Overcome by intoxication, love, and the influences of the place, he killed Sūta for not saluting him— To expiate that sin he undertook the pilgrimage

पक्षिण ऊचुः

रामः पार्थे परा प्रीति ज्ञात्वा कृष्णस्य लाङ्गली।

चिन्तयामास बहुधा कि कृत सुकृत भवेत्॥ १॥

The birds spoke

The plough-armed Rama, knowing the perfect affection of Krsna for Arjuna, deliberated much— "Can what has been done be better done?"

कृष्णेन हि विना नाहं यास्ये दुर्योधनान्तिकम।

पाण्डवान् वा समाश्रित्य कथं दुर्योधनं नृपम्॥ ३॥
जामातरं तथा शिष्य घातयिष्ये नरेश्वरम्।
तस्मान्न पार्थ यास्यामि नापि दुर्योधनं नृपम्॥ ३॥

Without Krsna, assuredly, I will not go near Duryodhana, or how, siding with the Pāndavas, shall I slay king Duryodhana, my royal son-in-law and disciple? Therefore I will go neither to Arjuna nor to king Duryodhana.

तीर्थेष्वाप्लावयिष्यामि तावदात्मानमात्मना।
कुरूणां पाण्डवानां च यावदन्ताय कल्पते॥ ४॥

I will myself bathe myself at holy bathing places, so long as it conduces to the ending of the Kurus and Pāndavas.

इत्यामंत्र्य हृषीकेशं पार्थदुर्योधनावपि।
जगाम द्वारकां शौरिः स्व-सैन्य-परिवारितः॥ ५॥

Having thus taken leave of Kṛsna, Arjuna and Duryodhana, the descendant of Śūra, surrounded by his army, went to Dvārakā.

गत्वा द्वारवती रामो हृष्टपुष्टजनाकुलाम्।
श्वो गन्तव्येषु तीर्थेषु पपौ पानं हलायुधः॥ ६॥
पीतपानो जगामाथ रेवतोद्यानमृद्धिमत्।
हस्ते गृहीत्वा समदां रेवतीमाप्सरोपमाम्॥ ७॥

Arriving at Dvāravatī, which was thronged with glad and well-fed citizens, Rāma Halāyudha drank a draught at the holy bathing places, which are to be visited in future. Having drank his draught, he then marched to the flourishing park of Raivata,[1] taking with him the intoxicated Apsaras-like Revatī

स्त्रीकदम्बकमध्यस्थो ययौ मत्तः पदास्खलन्।
ददर्श च वनं वीरो रमणीयमनुत्तमम्॥ ८॥
सर्वर्तुफलपुष्पाढ्यं शाखामृगगणाकुलम्।
पुण्यं पद्मवनोपेतं सपल्वलमहावनम्॥ ९॥

Encircled by a bevy of maidens, the hero went on, intoxicated, stumbling in his walk. And he saw a forest, fascinating, beyond compare, loaded with the fruits and flowers of every season, thronged with troops of monkeys, sacred dotted with clumps of lotus-flowers, a great forest abounding in pools.

स शृण्वन्प्रीतिजननान्बहून्मदकलान् शुभान्।
श्रोत्ररम्यान्सुमधुराञ्शब्दान् खगमुखेरितान्॥ १०॥
सर्वतु फलभाराढ्यान् सर्वर्तुकुसुमोज्ज्वलान्।
अपश्यत्पादपांस्तत्र विहगैरनुनादितान्॥ ११॥

Listening to the copious, pleasure-inspiring, love-soft, beautiful, ear-delighting, melodious songs poured forth from the mouths of the birds, he saw the trees there, loaded with the weight of the fruits of every season, bright with the blossoms of every season, rendered resonant by the birds—

आम्रानाम्रातकान्भव्यान्नारिकेलान्सतिन्दुकान्।
आबिल्वकांस्तथा जीरान्दाडिमान् बीजपूरकान्॥ १२॥
पनसाँल्लकुचान्मोचान्नीपांश्चातिमनोहरान्।
पागवतांश्च कङ्कोलान्नलिनानम्लवेतसान्॥ १३॥
भल्लातकानामलकांस्तिन्दुकांश्च महाफलान्।
इंगुदान्करमर्दांश्च हरीतकविभीतकान्॥ १४॥
एतानन्यांश्च सतरून्दर्शयन्यदुनन्दनः।
तथैवाशोकपुन्नागकेतकीबकुलानथ॥ १५॥
चम्पकान्सप्तपर्णांश्च कर्णिकारान्समालतीन्।
पारिजातान् कोविदारान्मन्दारान्बदराँस्तथा॥ १६॥
पाटलान्पुष्पितान् रम्यान्देवदारुद्रुमांस्तथा।
सालांस्तालांस्तमालांश्च किंशुकान्वंजुलान्वरान्॥ १७॥
चकोरैः शातपत्रैश्च भृंगराजस्तथा शुकैः।
कोकिलैः कलविंकैश्च हारीतैर्जीवजीवकैः॥ १८॥
प्रियपुत्रैश्चातकैश्च तथान्यैर्विविधैः खगैः।
श्रोत्ररम्यं सुमधुरं कूजद्भिश्चाप्यधिष्ठितम्॥ १९॥
सरांसि च मनोज्ञानि प्रसन्नसलिलानि च।
कुमुदैः पुण्डरीकैश्च तथा नीलोत्पलैः शुभैः॥ २०॥
कह्लारैः कमलैश्चापि आचितानि समन्ततः।
कादम्बैश्चक्रवाकैश्च तथैव जलकुक्कुटैः॥ २१॥

1 A mountain near Dvārakā in Gujarat The woodland scene described seems to be a fanciful one, compounded from the author's observation everywhere

कारण्डवैः प्लवैर्हंसैः कूर्मैर्मद्गुभिरेव च।
एभिश्चान्यैश्च कीर्णानि समन्ताज्जलचारिभिः॥२२॥

Mango trees, hog-plums,[1] kāmarangas,[2] coconuts and tindaka trees,[3] and little bel trees,[4] cumin,[5] pomegranates,[6] citrons,[7] jack trees,[8] monkey-jack trees,[9] plantain trees and very charming kadam trees,[10] and pārāvata trees,[11] kankola trees,[12] nalina trees,[13] docks,[14] marking-nut trees[15] emblic myrobalans,[16] and gāb trees[17] bearing large fruits, almond trees,[18] karamcha trees,[19] yellow myrobalans,[20] beleric myrobalans [21] He, Yadu's descendant, saw these and other trees, and also aśokas,[22] punnāgas,[23] screw-pines,[24] and

1 *Āmrataka*, the hog-plum, Spondias mangifera, the modern amra It is both wild and cultivated I give the botanical names, from Hooker's Flora of British India, of all except the most common, as many of the trees have no English names and are better known by those names but there can be no doubt that the various species in a genus are not always distinguished and that the Sanskrit names are sometimes as much generic as specific The descriptions are taken from Roxburgh's Flora Indica, Edn Clarke, 1874, from Oliver's Indian Botany, 1869 and from Firminger's Manual of Gardening for India

2 *Bhavya*, Averrhoa carambola, the modern kāmranga A garden tree

3 I do not find tindaka in Prof Monier-Williams' Dictionary tinduka occurs in verse 14 The late Rev Dr Banerjea, in a translation he began, translates it Ebony, which is Diospyros melanoxylon, the modern tindu It is a large tree, growing in most woody mountainous parts of India

4 *Ābilvaka* I do not find this in the Dictionary Bilva, the Bel or Bengal Quince, Eagle marmelos, the modern dele-phul and Śrī-phal Both wild and cultivated It bears panicles of large white flowers, which are used in worship

5 *Jīra*, cumin, Cuminum cyminum, the modern jīra, this is a slender cultivated annual Jīra also means Panicum miliaceum, Roxb, the modern cheena, which is a cultivated cereal from 2 to 4 feet high (Roxb, p 104) Neither seems appropriate

6 *Dādima*, the Pomegranate, Punica granatum, the modern dārim or dālim A cultivated tree in India

7 *Vīja-pūraka*, Citron, Citrus medica, the modern nebu A cultivated tree in India

8 *Panasa*, the Jack or Jack-fruit tree, Artocarpus integrifolia, the modern kānthāl A cultivated tree (Roxb, p 633, Oliver, p 272, not in Hooker)

9 *Lakuca*, the Monkey-jack, Artocarpus lacucha, the modern dephul A garden tree (Roxb, p 634, Firminger, p 188, not in Hooker)

10 *Nipa*, Anthocephalus cadamba (Nauclea cadamba, Roxb), also kadamba, the modern kadam A garden tree, highly ornamental with its large, globular, beautiful, orange-coloured heads of flowers, and very useful from its extensive close shade (see Roxb, p 172)

11 *Paravata* the Dictionary says this is Diospyros embryopteris (glutinosa, Roxb), which is the modern gāb but this tree is also tinduka, which occurs in the next verse and tindaka has occurred in verse 12 Pārāvata means also a dove or pigeon and has been corrupted into the Bengali pāyrā, might not pārāvata, the tree, be corrupted into the Bengali peyārā, which means the Guava, Psidum guyava?

12 *Kankola* I do not find this in the Dictionary Read kankellān for kankolān? Kankella is given as the Asok, Saraca indica (Jonesia asoka, Roxb), but this occurs in verse 15

13 Nalina Dr Banerjea translates this as the Indigo plant, but Prof Monier williams says nalina, neut, is the Indigo shrub, Indigofera tinctoria, while nalina, masc As here, is the Carissa carandas, but the latter occurs in the next verse

14 *Amla-vetasa*, the Dock or Sorrel, as Prof Monier Williams gives it The Dock is Rumex vesicarius, Roxb The Sorrel is Oxalis corniculata, Hooker (see Oliver, pp 181 and 269)

15 *Bhallataka*, the Marking-nut tree, Semecarpus anacardium, the Bengali bhela A tree, growing in all the mountainous parts of India, with large panicles of small greenish yellow flowers (Roxb, p 268)

16 *Āmalaka*, the Emblic Myrobalan, Phyllanthus emblica, the modern amla (Roxb, p 684 and Oliver, p 279) I do not find it in Hooker Emblica officinalis is an earlier name

17 *Tinduka*, Diospyros embryopteris (glutinosa, Roxb) the modern gāb It is a tree common in Bengal, and among the mountains in the Circars Its fruit is as large as a medium-sized apple

18 *Inguda*, the Almond tree, Terminalia catappa, the modern badām A beautiful large tree, growing everywhere

19 *Karamarda*, Carissa carandas, the modern karamcha A common small tree, with beautiful, white, jasmine-like flowers

20 *Harītaka* the Yellow or Chebulic Myrobalan, Terminalia chebula, a large forest tree

21 *Vibhītaka*, the Beleric Myrobalan, Terminalia belerica, the modern bahera, a large forest tree

22 *Aśoka*, the Asok, Saraca indica (Jonesia asoka, Roxb) A middling-sized, very handsome, garden tree, with large, globular bunches of rather large flowers The flowers are of a beautiful orange colour when they first expand, and gradually change to red, forming a variety of beautiful shades they are fragrant during the night (Roxb, p 312)

23 *Punnāga*, Rottlera tinctoria, (Roxb and Oliver)· it is still called punnāg I do not find it in Hooker A tree, a native of Coromandel

24 *Ketakī*, the Screw-Pine, Pandanus odoratissimus, (Roxb and Oliver), the modern keorā A large shrub, with panicles of large white, sheath-like leaves, enclosing bundles of closely-packed minute flowers "It is the tender white leaves of the flowers, chiefly those of the male, that yield that most delightful fragrance, for which they are so universally and deservedly esteemed, for of all the perfumes in the world it must be the richest and most powerful "(Roxb, p '07)

vakulas,[1] campakas,[2] saptaparnas,[3] karnikāras,[4] and Spanish jasmines,[5] pārijāta trees,[6] kovidāras,[7] mandāras,[8] and jujube trees,[9] delightsome Bignonia trees[10] in blossom, and devdār trees,[11] sāl trees,[12] palmyra palms,[13] and tamālas,[14] kimśukas,[15] and fine vanjula trees[16]—inhabited by chakors,[17] and woodpeckers, shrikes,[18] and parrots, koils,[19] and sparrows, green pigeons,[20] and jīvajīvaka pheasants,[21] by

1 *Vakula*, Mimusops elenghi, the modern bakul A tree, commonly cultivated, with flowers middle-sized drooping white and fragant, but Firminger says they are small, pale-green (Roxb p 318, Hooker, p 158 Firm, p 490)

2 *Campaka* Michelia champaca, the modern champak or chāmpā A garden tree with large yellow delightful fragrant flowers

3 *Sapta parna*, Alstonia scholaris An ever green tree growing in the drier forests of India

4 *Karnikara*, Pterospermum acerifolium, the Bengali kanak-champa A Himālayan tree, but also grown in gardens It has very large, pure white, fragrant flowers

5 *Malati*, the Catalonian or Spanish Jasmine, Jasminum grandiflorum the Bengali jātī or chamelī, Hindustani chambelī It is a spreading garden shrub with graceful pinnate foliage and middling-sized white fragrant flowers, which retain their odour when dried and are much used for perfume (Firm, p 518) Mālati also means the Clove-scented Echites Aganosma caryophyllata (Echites caryophyllata Roxb) now called mālati, which is a climbing shrub with bay-like leaves and sprays of middling sized fragrant white flowers (Roxb, p 245 s Firm, p 618)

6 *Parijata* Erythrina, indica A large tree growing all over India with racemes of numerous large bright scarlet flowers This tree is generally called mandār now

7 *Kovidara*, Bauhinia variegata, the Bengali rakta-kanchan A garden tree with large reddish-purple flowers

8 *Mandara* Prof Monier-Williams says this is Erythrina fulgens, but I do not find it in Hooker or Roxburgh May it be E stricta, which grows in the Western Peninsula and much resembles E indica? In Bengal E indica is now generally called mandār

9 *Badara*, Zizyphus acnoplia (jujuba or scandens, Roxb), the Bengali kul the Hindustani ber A small tree with fruit of the size of a large cherry

10 *Patala* Bignonia suaveolens, Roxb, the modern pārul I do not find it in Hooker A tree, with large, exquisitely fragrant dark dull crimson flowers It blossoms during the hot season Prof Monier- Williams calls it the Trumpet-flower tree, but I do not find this name in any of the Botanical books I have consulted

11 *Devadaru*, Pinus devdara, Roxb, the modern devdār I do not find it in Hooker A great tree, native of the mountains north of Rohilkhand 'No species of pine is native in the Peninsula (Oliver, p 294), this tree therefore is quite out of place in this Gujarat scene

12 *Sala*, the Śāl tree, Shorea robusta, the modern sāl An immense timber tree

13 *Tala* the Palmyra Palm, Borassus flabelliformis, Roxb, the modern tal Not in Hooker Fans are made from the large fan like leaves

14 *Tamāla* Prof Monier-Williams says this is Garcinia xanthochymus (Xanthochymus pictorius, Roxb) this is a tree, a native of the mountainous districts in India But Roxburgh says the Tamāla is Diospyros cordifolia, which Hooker unites with D montana, this is a common tree

15 *Kimsuka*, Butea frondosa, the Bengali palash Oliver calls this tree the Dhak, (p 195), but I do not find this name anywhere else It is a common tree, with handsome, irregular, orange-red flowers in racemes which are covered with a soft greenish-purple down (Roxb, p 540)

16 *Vanjula*, Ougeinia dalbergioides (Dalbergia oojemensis, Roxb) A tree with racemes of numerous, rather small, very pale rose-coloured flowers, somewhat fragrant

17 *Cakora*, Caccabis, chukor The Chakor is said in Prof Monier-Williams' Dictionary to be the Greek partridge, Perdix rufa, or Tetrao rufus, but the Greek partridge, Caccabis saxatilis, is a different species, inhabiting Europe, from the chakor the Asiatic species The chakor is found in the Himālayas and the other northern ranges It is always a bird of the hills, and does not occur in Gujarat, where this scene is laid (Jerdon's Birds of India Edn Godwin-Austen, Vol II, p 564, Hume and Marshall's Game Birds of India, Vol II, p 33) Tetrao rufus is the name Linnaeus gave the European bird Perdix rufa seems, from the edition of his works in the Bengal Asiatic Society's Library, to be an earlier name There are other partridges in the plains of India, Ortygornis gularis, etc, but I do not think the reference can be to them, for the writer seems to be mentioning birds inhabiting the Himālayas, see the note on the Jīvajīvaka pheasant, below

18 *Bhṛnga-rāja*-Prof Monier-Williams translates this, Malabar shrike, Lanius malabaricus This bird stands in Jerdon as Edolius malabaricus, and is, I am informed by Dr J Scully, a king-crow Another bird may be meant, the Malabar Wood shrike, Tephrodornis sylvicola, but, as the writer seems to be referring to birds found near the Himālayas, bhṛnga-rāja may mean any kind of shrike almost every kind of which is common throughout the greater part of India (Jerdon, Vol I, p 400)

19 *Kokila*, the Koil, Eudynamys orientalis (Jerdon, Vol I, p 342)

20 *Harita*, the Green Pigeon, probably the Bengal green pigeon, Crocopus phoenicopterus, or the Orange breasted green pigeon, Osmotreron bicincta The Southern green pigeon, Crocopus chlorigaster, and the Green imperial pigeon, Carpophaga sylvatica, are not found near the Himālayas

21 *Jivajivaka* Prof Monier Williams gives the synonyms jīva-jīva and jivanjiva, and explains the word as a kind of bird supposed to be a pheasant, or the chakor As the chakor is mentioned already, it must have the first meaning Taking it to be a kind of pheasant, I would suggest that it is the Cheer Pheasant, Phasianus Wallichi The Sanskrit name looks like an onomatopoeous one, and the cry of this bird is "something like the words chir a pir

priya-putras,[1] and pied-crested cuckoos,[2] and by various other birds, warbling pleasingly and very melodiously —and the lakes, beautiful and placid, crowded on all sides with the lotus water-lilies,[3] and lotuses,[4] and the brilliant blue water lilies,[5] with water-lilies,[6] and lotuses,[7] and thronged with kādamba geese,[8] and ruddy shieldrakes[9] and water-fowl,[10] with kārandava ducks,[11] pelicans,[12] geese,[13] tortoises, and divers,[14] thronged with these and other birds swimming in the water all around.

क्रमेणेत्थं वनं शौरिर्वीक्ष्यमाणो मनोरमम्।
जगामानुगतः स्त्रीभिर्लतागृहमनुत्तमम्॥ २३॥
स ददर्श द्विजांस्तत्र वेदवेदांगपारगान्।
कौशिकान्भार्गवांश्चैव भरद्वाजान् सगौतमान्॥ २४॥
विविधेषु च संभूतान् वंशेषु द्विजसत्तमान्।
कथाश्रवणबद्धोत्कानुपविष्टान्महत्सु च॥ २५॥

chir a pir, chir chir, chirwa chirwa "Cheer is the native name The bird is found in Garhwal and Kumaon and the neighbouring country, and inhabits the middle slope of the Himālayas (Hume and Marshall, Vol I, p 169 Jerdon, Vol II, p 527) If this bird be a pheasant, it is clear the writer is mentioning, not the fauna of Gujarat, but of the country near the Hima-layas, for it appears from Hume and Marshall, and Jerdon, that no pheasants are found in India except in the Himālayan and Indo-Burmese mountains and forests

1 *Priya-putra* I do not know what this bird is The name affords no indication unless it is the same as the bird putra-priya' which was so named because its note resembled 'putra putra ' Rāmāy , Ayodh -k (Ld Gorr) cv 11, (Ld Bom) xcvi 12

2 *Cataka*, the Pied-crested Cuckoo Prof Monier-Williams says the bird is Cuculus melanoleucus, but I find no such name mentioned in Jerdon It is the Coccystes melanoleucos of Jerdon (Vol I, p 339), which he says is called chatak It is found all over India

3 *Kumud*, the Lotus water-lily, Nymphaea lotus (Oliver, p 155) There seems to be some confusion in distinguishing between the Sanskrit names for the lotus and the water-lilies, and I would attempt a solution in this and the following notes
Of the water-lilies, Nymphaea, large water-herbs with leaves and flowers floating on the surface, there are 2 species common in India, viz , N lotus, the Lotus water-lily, and N stellata, the Blue water-lily
N lotus has leaves 6—12 inches broad, and flowers 2 10 inches broad, white, rose, or red This species combines Roxburgh's N rubra and N edulis (esculenta) Its Sanskrit name is kumud, and probably ambu-ja, the red variety is raktotpala It closes during the day and opens at night (See Raghu-V , vi 36)
The latter species, N stellata, has flowers 1—10 inches broad, slightly-odorous It comprises 3 varieties, (1) cyanea (N cyanea, Roxb), flowers medium-sized, blue, (2) parviflora, flowers usually smaller, blue, (3) versicolor (N versicolor, Roxb), flowers larger, white, blue, purple, or flesh-coloured The blue-flowered N stellata is called indīvara, utpala, kuvalaya and nīlotpala, (Hooker, Vol I, p 114 Roxburgh, p 427)

4 *Pundarika*, the Lotus or Sacred Lotus, Nelumbium speciosum This is the only species of Nelumbium in India It is a large erect water-herb with its leaves and flowers raised high above the water Its leaves are peltate, cupped, 2—3 feet in diameter The flowers are 4—10 inches broad, white or rose-red Its Sanskrit names are kamala, nalini, padminī, pundarīka, sarasi-ja, and sahasra-patra The flower is padma and panka-ja The red variety is kokanada and tāmarasa Roxburgh says the white variety is called in Sanskrit sitāmbu-ja, and the red variety *raktotpala*, but these names more properly designate the white and red varieties of the water-lily (Nymphaea) and Prof Monier-Williams translates them so The Lotus opens during the day and closes at night (Hooker, Vol I, p 116, Oliver's Indian Botany, p 156} Roxburgh, p 450)

5 *Nilotpala*, the Blue water-lily, Nymphoea stellata, see note on kumud, supra p 29

6 *Kahlara* Prof Monier-Williams says this is the White esculent water-lily, Nymphaea lotus, but Roxburgh assigns it to his N cyanea Can it mean the rose-coloured variety of the N lotus or stellata ? See note on kumuda

7 *Kamala* the Lotus Nelumbium speciosum, see footnote 4 on Pundarīka But there must be some difference between the two

8 *Kadamba*, a kind of goose with dark-grey wings (kala-hansa), so Prof Monier-Williams It seems to be the Grey Lag-Goose, Anser cinereus, which is called tear-hāns in Behar (Hume and Marshall, Vol III, p 55, Jerdon, Vol II, p 779)

9 *Cakravāka*, the Ruddy Shieldrake or Brahminy Duck, Casarca rutila Anas casarca is the Linnaean name (Hume and Marshall, Vol III, p 125, Jerdon, Vol II, p 791)

10 *Jala kukkuta* This is probably the Water-hen, Gallinula chloropus, com-monly called the jal-murghi, which means the same (Jerdon, Vol II, p 718)

11 *Kārandava*, a kind of duck, also called karanda I would suggest that this is the Common Teal, Querquedula crecca, which is now called kerra in the N W Provinces, and kardo in Sindh (Hume and Marshall, Vol III, p, 205, Jerdon, Vol II, p, 806)

12 *Plava* Prof Monier-Williams translates this as pelican, Pelicanus fusi-collis, but I do not find any such species in Jerdon It may be the Grey pelican Pelecanus Philippensis, which is the most abundant species in India (Jerdon, Vol II, p 858)

13 *Hansa* This is of course general, and means any kind of goose or duck

14 *Madgu*, a kind of diving bird It is probably the Little Grebe, Podiceps Philippensis, commonly called dub-dubi from its inveterate diving (Jerdon, Vol II, p 822) But it may be the Bald Coot Fulica atra which is also a ready diver (id , p 715)

कृष्णाजिनोत्तरीयेषु कुशेषु च वृसीषु च।
सूत च तेषा मध्यस्थ कथयान कथा: शुभा:॥२६॥
पौराणिकी: सुरर्षीणामाद्याना चरिताश्रया:।
दृष्ट्वा राम द्विजा: सर्वे मधुपानारुणेक्षणम्॥२७॥
मत्तोऽयमिति मन्वाना: समुत्तस्थुस्त्वरान्विता:।
पूजयन्तो हलधरमृते त सूतवशजम्॥२८॥

So gazing on the delightful forest, Śauri accompanied by the maidens gradually proceeded onwards to an incomparable bower of creepers There he saw brāhmanas, deeply read in the Vedas and Vedāngas, belonging to the families of Kuśika, and Bhrgu, Bharadvāja, and Gotama, and brāhmanas sprung from various families, all eagerly listening to the tales, seated on large outer garments made of the hide of the black antelope, and on the kuśa grass and on kuśa-grass seats, and Sūta (their bard) in the midst reciting glorious tales of the olden times, based on the deeds of the first Surarshis Seeing Rāma, whose eyes were red with drinking, all the brāhmanas, perceiving he was intoxicated, rose up in haste, saluting the plough-bearer, except that scion of the bards Then filled with rage, the mighty plough-bearer, who caused all the Dānavas to quake, rolling his eye, smote Sūta

तत: क्रोधसमाविष्टो हली सूत महाबल:।
निजघान विवृत्ताक्ष: क्षोभिताशेषदानव:॥२९॥

Then filled with rage, the mighty plough-bearer, who caused all the Dānavas to quake, rolling his eye, smote Sūta

अध्यास्यति पद ब्राह्म तस्मिन्सूते निपातिते।
निष्क्रान्तास्ते द्विजा: सर्वे वनात्कृष्णाजिनाम्बरा:॥३०॥

When that bard was slain while repeating the words of the Veda, all those brāhmanas, clad in black antelope skins, departed from the wood

अवधूत तथात्मानं मन्यमानो हलायुध:।
चिन्तयामास सुमहन्मया पापमिदं कृतम्॥३१॥
ब्राह्म स्थान गतो ह्येष यत्सूतो विनिपातित:।
तथाहीमे द्विजा: सर्वे मामवेक्ष्य विनिर्गता:॥३२॥
शरीरस्य च मे गन्धो लोहस्येवासुखावह:।
आत्मान चावगच्छामि ब्रह्मघ्नमिव कुत्सितम्॥३३॥
धिगमर्ष तथा मद्यमतिमानमभीरुताम्।
यैराविष्टेन सुमहन्मया पापमिद कृतम्॥३४॥
तत्क्षयार्थ चरिष्यामि व्रत द्वादशवार्षिकम्।
स्वकर्मख्यापनं कुर्वन् प्रायश्चित्तमनुत्तमम्॥३५॥
अथवेयं समारब्धा तीर्थयात्रा मयाधुना।
एतामेव प्रयास्यामि प्रतिलोमा सरस्वतीम्॥३६॥

And the plough-armed hero, perceiving himself disregarded, thought, "This is a very grievous sin that I have committed, for since I have come here to a brāhmanas' abode and have slain Sūta, these dvijas perceiving me have all departed And my body has a disgusting odour, as it were of blood, and I perceive that I am contemned as a brahmanicide Fie on my rage, and the wine, my arrogance, my cruelty! Possessed by them, I have committed this most grievous sin To expiate it I will perform a twelve-year vow making the confession of my deed the uttermost penance "

अतो जगाम रामोऽसौ प्रतिलोमा सरस्वतीम्।
तत: परं शृणुवेम पाण्डवेयकथाश्रयम्॥३७॥

"This then is the pilgrimage which I have now undertaken, I will go to the Pratilomā Sarasvatī itself "Hence he, Rama, went to the Pratilomā Sarasvatī " Next listen to this reference to the story of the Pāndaveyas

इति श्रीमार्कण्डेयपुराणे बलदेवब्रह्महत्याकथन नाम षष्ठोऽध्याय:॥६॥

♣♣♣

॥सप्तमोऽध्याय:॥

CHAPTER 7

The Birth of the Sons of Draupadī

The Birds explain the fourth question—King Hariścandra incurred Visvamitra's anger, and to appease him gives up to him his kingdom and all his wealth—Viśvāmitra ill-treats the queen, and five Viśve Devas censure him for his brutality—He curses them to be born as men, but exempts them from marriage—They were born as the five sons of Draupadī, and died young

धर्मपक्षिण ऊचु:

हरिश्चन्द्रेति राजर्षिरासीत् त्रेतायुगे पुरा।

धर्मात्मा पृथिवीपाल: प्रोल्लसत् कीर्तिरुत्तम:॥ १॥
न दुर्भिक्षं न च व्याधिर्नाकालमरणं नृणाम्।
नाधर्मरुचय: पौरास्तस्मिन्शासति पार्थिवे॥ २॥
बभूवुर्न तथोन्मत्ता धनवीर्यतपोमदै:।
नाजायन्त स्त्रियश्चैव काश्चिदप्राप्तयौवना:॥ ३॥

The righteous birds spoke

There lived formerly in the Tretā Age a most exalted Rājarṣi named Hariścandra, virtuous in soul, a ruler of the earth, brilliant in fame. No famine, nor sickness, nor untimely death occurred among men, nor did the citizens delight in evil, while he ruled as king; nor, further, did the people become uproarious through wealth, valour, austerities or spirituous liquors; nor were any females born who failed to reach womanhood.[1]

स कदाचिन्महाबाहुररण्येऽनुसरन्मृगम्।
शुश्राव शब्दमसकृत् त्रायस्वेति च योषिताम्॥ ४॥
स विहाय मृगं राजा माभैषीरित्यभाषत।
मयि शासति दुर्मेधा: कोऽयमन्यायवृत्तिमान्॥ ५॥
तत्क्रन्दितानुसारी च सर्वारम्भविघातकृत्।

And he, of mighty arm, when once chasing a deer in the forest, heard women repeatedly crying, "save us"! The king, giving over the deer, called out "fear not! who is this perverse being that, under my rule, behaves with injustice?"

एतस्मिन्नन्तरे रौद्रो विघ्नराट् समचिन्तयत्॥ ६॥
विश्वामित्रोऽयमतुलं तप आस्थाय वीर्यवान्।
प्रागसिद्धा भवादीनां विद्या: साधयति व्रती॥ ७॥
साध्यमाना: क्षमामौनचित्तसंयमिनाऽमुना।
ता वै भयार्त्ता: क्रन्दन्ति कथं कार्यमिदं मया॥ ८॥
तेजस्वी कौशिकश्रेष्ठो वयमस्य सुदुर्बला:।
क्रोशन्त्येतास्तथा भीता दुष्पारं प्रतिभाति मे॥ ९॥
अथवायं नृप: प्राप्तो माभैरिति वदन्मुहु:।
इममेव प्रविश्याशु साधयिष्ये यथेप्सितम्॥ १०॥

At this interval also the Raudra Vighna-rāja, the opponent of every undertaking, who was following that cry, deliberated :—"This Viśvāmitra, full of heroism, undertaking incomparable austerities, keeping a vow, is mastering the sciences of Śiva and others, which have not been perfected before. Those sciences being mastered by this man, who governs his mind in patience and silence, are verily lamenting, afflicted with dread. How can I manage this? Glorious is this noblest of the Kauśika family; I am much weaker than he : these terrified sciences are thus bewailing: it appears to me difficult to be accomplished. Now this king has come in my way, calling out repeatedly ' fear not!'; into him indeed entering, I will speedily accomplish my desire."

इति संचिन्त्य रौद्रेण विघ्नराजेन वै तत:।
तेनाविष्टो नृप: कोपादिदं वचनमब्रवीत्॥ ११॥
कोऽयं बध्नाति वस्त्रान्ते पावकं पापकृन्नर:।
बलोष्णतेजसा दीप्ते मयि पत्यावुपस्थिते॥ १२॥
सोऽद्य मत्कार्मुकाक्षेपविदीपितदिगन्तरै:।
शरैर्विभिन्नसर्वांगो दीर्घनिद्रां प्रवेक्ष्यति॥ १३॥

Then the king possessed by that Raudra Vighna-rāja, who had thus taken counsel with himself, uttered this speech in anger :— "Who is this wicked man that binds fire in the corner of his garment, when I the lord am present, gleaming with the glowing splendour of my power? He today, pierced in every limb by my arrows, which in their flight from my bow illumine the other regions of the sky, shall enter upon a long sleep."

विश्वामित्रस्तत: क्रुद्ध: श्रुत्वा तन्नृपतेर्वच:।
क्रुद्धे चर्षिवरे तस्मिन्नेशुर्विद्या: क्षणेन ता:॥ १४॥
स चापि राजा तं दृष्ट्वा विश्वामित्रं तपोनिधिम्।
भीत: प्रावेपतात्यर्थं सहसाश्वत्थपर्णवत्॥ १५॥
स दुरात्मन्निति यदा मुनिस्तिष्ठेति चाब्रवीत्।
तत: स राजा विनयात्प्रणिपत्याभ्यभाषत॥ १६॥
भगवन्नेष धर्मो मे नापराधो मम प्रभो।
न क्रोद्धमर्हसि मुने निजधर्मरतस्य मे॥ १७॥
दातव्यं रक्षितव्यं च धर्मज्ञेन महीक्षिता।
चापं चोद्यम्य योद्धव्यं धर्मशास्त्रानुसारत:॥ १८॥

Thereupon Viśvāmitra having heard the king's speech was enraged: and, when that great Ṛṣi was enraged, those sciences perished in a moment. The king moreover, seeing Viśvāmitra, rich in

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1 An allusion to infanticide ?

austerities, being terrified, suddenly trembled exceedingly like the leaf of the peepul tree [1] When the Muni exclaimed, "wretch!" and "stand!", then the king falling prostrate in reverence addressed him — "O adorable lord! this is my duty! I have committed no fault! Deign not O Muni! to be angry with me, who am engaged in my duty. A king, conversant with his duties, must give gifts, and must afford protection, and lifting his bow must wage war, according to the Dharma-śāstras "

विश्वामित्र उवाच

दातव्य कस्य के रक्ष्या: कैर्योद्धव्यं च ते नृप।
क्षिप्रमेतत् समाचक्ष्व यद्यधर्मभयं तव॥ १९॥

Viśvāmitra spoke

To whom, O king, must you give gifts, whom must you protect, and with whom must you wage war? Speedily declare this, if you fearest unrighteousness

हरिश्चन्द्र उवाच

दातव्य विप्र मुख्येभ्यो ये चान्ये कृशवृत्तय:।
रक्ष्या भीता: सदा युद्धं कर्तव्य परिपन्थिभि:॥ २०॥

Hariścandra spoke "I must always give gifts to brāhmanas principally, and to others who are straitened in their means, I must protect those in fear, I must make war with enemies "

विश्वामित्र उवाच

यदि राजा भवान् सम्यग्राजधर्ममवेक्षते।
निर्वेष्टुकामो विप्रोऽह दीयतामिष्टदक्षिणा॥ २१॥

Viśvāmitra spoke

If your highness, a king, duly regards the duties of kings I am a brāhmana desirous of a reward, let the desired fee be given me

पक्षिण ऊचु:

एतद्राजा वच: श्रुत्वा प्रहृष्टेनान्तरात्मना।
पुनर्जातमिवात्मानं मेने प्राह च कौशिकम्॥ २२॥
उच्यतां भगवन् यत्ते दातव्यमविशङ्कितम्।
दत्तमित्येव तद्विद्धि यद्यपि स्यात् सुदुर्लभम्॥ २३॥
हिरण्यं वा सुवर्णं वा पुत्र: पुत्री कलेवरम्।
प्राणा राज्यं पुरं लक्ष्मीर्यदभिप्रेतमात्मन:॥ २४॥

The birds spoke

The Raja, having heard this speech with gladdened soul, deemed himself as it were born anew, and addressed the sage of the Kauśika race "Be it declared, adorable sir! what, free from doubt, I must give you, consider it as already given, albeit most difficult to be obtained, whether gold or money, son, wife, body, life, kingdom, city, good fortune—whatever is the desire of my own soul "

विश्वामित्र उवाच

राजन् प्रतिगृहीतोऽयं यस्ते दत्त: प्रतिग्रह:।
प्रयच्छ प्रथमं तावद्दक्षिणां राजसूयिकीम्॥ २५॥

Viśvāmitra spoke

O king! this present has been accepted, which you have given first, however, bestow the fee appertaining to the Rāja-sūya sacrifice

राजोवाच

ब्रह्मंस्तामपि दास्यामि दक्षिणां भवतो ह्यहम्।
व्रियतां द्विजशार्दूल यस्तवेष्ट: प्रतिग्रह:॥ २६॥

The Raja spoke

O brāhmana! I will indeed give your honour that fee Choose, O chief of the dvijas, whatever present you desire

विश्वामित्र उवाच

ससागरां धरामेता सभूभृद्ग्रामपत्तनाम्।
राज्यं च सकलं वीररथाश्वगजसकुलम्॥ २७॥
कोष्ठागारं च कोशं च यद्यान्यद्विद्यते तव।
विना भार्या च पुत्रं च शरीरं च तवानघ॥ २८॥
धर्मं च सर्वधर्मज्ञ यो यान्तमनुगच्छति।
बहुना वा किमुक्तेन सर्वमेतत् प्रदीयताम्॥ २९॥

Viśvāmitra spoke

Give me this earth, with its ocean, and with its mountains, villages and towns, and your entire

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1 Ficus religiosa The leaf, which varies from 21/2 to 51/2 inches in length and almost the same in breadth, is ovate-cordate, and has a long slender apex (acumen) 1 to 2 inches long It has a round flexible stalk 2 to 3 inches long, which is twisted so as to make the inner surface of the leaf face outwards from the branch The leaf hangs downwards by the long stalk, with its inner surface, which is slightly concave, facing outwards, and thus catches the lightest breeze

kingdom, O warrior, with its multitude of chariots, horses, and elephants; also your treasury and treasure; and whatever else you possesse, excepting your wife, and son and body, O sinless one! and excepting your virtue, which, O you that know all the virtues, follows its possessor when he moves. What need for me to say more? Let all this be granted me.

पक्षिण ऊचु:

प्रहृष्टेनैव मनसा सोऽविकारमुखो नृप:।

तस्यर्षेर्वचनं श्रुत्वा तथेत्याह कृताञ्जलि:॥३०॥

The birds spoke

With gladdened mind the king, unperturbed in countenance, having heard the Ṛṣi's speech, joining his hands respectfully replied, "So be it! "

विश्वामित्र उवाच

सर्वस्वं यदि मे दत्तं राज्यमुर्वी बलं धनम्।

प्रभुत्वं कस्य राजर्षे राज्यस्थे तापसे मयि॥३१॥

Viśvāmitra spoke

If all your property is given me, your kingdom, the earth, your army, your wealth— whose is the lordship, O Rājarshi! when I the ascetic am seated in the kingdom?

हरिश्चन्द्र उवाच

यस्मिन्नपि मया काले ब्रह्मन् दत्ता वसुन्धरा।

तस्मिन्नपि भवान् स्वामी किमुताद्य महीपति:॥३२॥

Hariścandra spoke

At what time I have yielded up the earth to you, O brah-man! at that time you, Sir, are the owner, how much more now the king.

विश्वामित्र उवाच

यदि राजस्त्वया दत्ता मम सर्वा वसुन्धरा।

यत्र मे विषये स्वाम्यं तस्मान्निष्क्रान्तुमर्हसि॥३३॥

श्रोणीसूत्रादि सकलं मुक्त्वा भूषणसंग्रहम्।

तरुवल्कलमाबध्य सह पत्न्या सुतेन च॥३४॥

Viśvāmitra spoke

If O king! the whole earth has been given me by you, you must deign to depart from the realm where I hold sway, unfastening all your ornaments, such as your waist-band and every thing else, and clothing yourself with the bark of trees, together with your wife and son.

पक्षिण ऊचु:

तथेति चोक्त्वा कृत्वा च राजा गन्तुं प्रचक्रमे।

स्व पत्न्या शैब्यया सार्धं बालकेनात्मजेन च॥३५॥

व्रजत: स ततो रुद्ध्वा पन्थानं प्राह तं नृपम्।

क्व यास्यसीत्यदत्त्वा मे दक्षिणां राजसूयिकीम्॥३६॥

The birds spoke

Having said "So be it! "and having so done, the king started to go, in company with his wife Śaivya and his young son. Then he addressed the king, having obstructed the road as he was moving—"Where will you go, without giving me the fee appertaining to the Rāja-sūya sacrifice?"

हरिश्चन्द्र उवाच

भगवन् राज्यमेतत्ते दत्तं निहतकण्टकम्।

अवशिष्टमिदं ब्रह्मन्नद्य देहत्रयं मम॥३७॥

Hariścandra spoke

Adorable Sir! this kingdom has been given you free from adversaries : these our three bodies, O Brāhman! are all that remain to me this day.

विश्वामित्र उवाच

तथापि खलु दातव्या त्वया मे यज्ञदक्षिणा।

विशेषतो ब्राह्मणानां हन्त्यदत्तं प्रतिश्रुतम्॥३८॥

Viśvāmitra spoke

Nevertheless you must assuredly give me the sacrificial fee; a promise unfulfilled, especially to brāhmaṇas, proves injurious.

यावत्तोषो राजसूये ब्राह्मणानां भवेन्नृप।

तावदेव तु दातव्या दक्षिणा राजसूयिकी॥३९॥

प्रतिश्रुत्य च दातव्यं योद्धव्यं चाततायिभि:।

रक्षितव्यास्तथा चार्त्तास्त्वयैव प्राक् प्रतिश्रुतम्॥४०॥

As long as brāhmaṇas delight, O king! in the Rājasūya sacrifice, so long indeed must the fee for the Rājasūya sacrifice be given. After making a promise, one must bestow the gift; and one must fight against assailants; so too the afflicted must be protected; thus has you already agreed.

हरिश्चन्द्र उवाच

भगवन् साम्प्रतं नास्ति दास्ये कालक्रमेण ते।

प्रसादं कुरु विप्रर्षे सद्भावमनुचिन्त्य च॥४१॥

Hariścandra spoke

Adorable Sir, I have nought at present; I will give you the fee after a while : and show me favour, O Brahmarsi! bearing in mind noble behaviour

विश्वामित्र उवाच

किं प्रमाणो मया कालः प्रतीक्ष्यस्ते जनाधिप।

शीघ्रमाचक्ष्व शापाग्निरन्यथा त्वां प्रधक्ष्यति॥४२॥

Viśvāmitra spoke

What length of time must I wait for you, O guardian of men! Tell me speedily, or the fire of my curse shall consume you

हरिश्चन्द्र उवाच

मासेन तव विप्रर्षे प्रदास्ये दक्षिणाधनम्।

साम्प्रतं नास्ति मे वित्तमनुज्ञां दातुमर्हसि॥४३॥

Hariścandra spoke

In a month will I give you the fee-money, O Brahmarsi! At present I have no means, deign to grant me this permission

विश्वामित्र उवाच

गच्छ गच्छ नृपश्रेष्ठ स्वधर्ममनुपालय।

शिवश्च तेऽध्वा भवतु मासन्तु परिपन्थिनः॥४४॥

Viśvāmitra spoke

Go, go, O noble king, observe your duty; and may your way be auspicious! May there be no enemies!

पक्षिण ऊचुः

अनुज्ञातः स गच्छेति जगाम वसुधाधिपः।

पद्भ्यामनुचिता गन्तुमन्वगच्छत तं प्रिया॥४५॥

त सभार्य नृपश्रेष्ठं निर्यान्तं ससुतं पुरात्।

दृष्ट्वा प्रचुक्रुशः पौरा राज्ञश्चैवानुयायिनः॥४६॥

The birds spoke

Permitted to go, the king departed; his queen, who was unused to walk afoot, followed him. Seeing that most noble king departing from the city with his wife and son, the citizens raised a cry and followed the king, exclaiming—

हा नाथ किं जहास्यस्मान्नित्यार्त्तिपरिपीडितान्।

त्वं धर्मतत्परो राजन् पौरानुग्रहकृत्तथा॥४७॥

Alas, O master! why leave you us, who are afflicted with continual sufferings? You, O king, are devoted to righteousness, and you are the benefactor of the citizens.

नयास्मानपि राजर्षे यदि धर्ममवेक्षसे।

मुहूर्त्तं तिष्ठ राजेन्द्र भवतो मुखपङ्कजम्॥४८॥

पिबाम नेत्रभ्रमरैः कदा द्रक्ष्यामहे पुनः।

यस्य प्रयातस्य पुरो यान्ति पृष्ठे च पार्थिवाः॥४९॥

Lead us also, O Rajarsi! if you regards righteousness Stay a moment, O king of monarchs! Our eyes as bees drink[1] your lotus-like mouth When again shall we behold you, who, when you goes forth, are preceded and followed by kings?

तस्यानुयाति भार्येयं गृहीत्वा बालकं सुतम्।

यस्य भृत्यां प्रयातस्य यान्त्यग्रे कुञ्जरस्थिताः॥५०॥

स एष पद्भ्यां राजेन्द्रो हरिश्चन्द्रोऽद्यगच्छति।

हा राजन् सुकुमार ते सुभ्रु-सुत्वचमुन्नसम्॥५१॥

पथि पांसु परिक्लिष्टं मुखं कीदृग् भविष्यति।

तिष्ठ-तिष्ठ नृपश्रेष्ठ स्वधर्ममनुपालय॥५२॥

Here is your wife, holding her young son in her hand, following you, before whom, when you goes forth, go your servants seated on elephants! Here goes today walking afoot the king of monarchs, Hariścandra! Alas, O king, what will your very youthful, beautiful-browed, soft-skinned, fine-nosed face become, when injured by the dust on the road? Stay, stay, O best of kings, observe your own duty.

आनृशंस्यं परोधर्मः क्षत्रियाणां विशेषतः।

किं दारैः किं सुतैर्नाथ धनैर्धान्यैरथापि वा॥५३॥

सर्वमेतत् परित्यज्यच्छायाभूता वयं तव।

हा नाथ हा महाराज हा स्वामिन्किं जहासि नः॥५४

यत्र त्वं तत्र हि वयं तत्सुखं यत्र वै भवान्।

नगरं तद्भवान् यत्र स स्वर्गो यत्र नो नृपः॥५५॥

Mildness is a very noble virtue, especially among kṣatriyas; what need have we of wife, what

1 Better *pivama* for *pibāmo*, let us drink?

need of children, or of wealth, or of grain, O master? Abandoning all this, we have become mere shadows of you. Alas master! alas Mahārājā! alas, O lord! why does you abandon us? Where you are, there indeed will we be. That is joy, where you indeed are. That is our city where you are. That is Svarga where you, our king, are.

इति पौरवचः श्रुत्वा राजा शोकपरिप्लुतः।
अतिष्ठत् स तदा मार्गे तेषामेवानुकम्पया॥५६॥
विश्वामित्रोऽपि तं दृष्ट्वा पौरवाक्याकुली कृतम्।
रोषामर्षविवृत्ताक्षः समागम्य वचोऽब्रवीत्॥५७॥
धिक् त्वां दुष्टसमाचारमनृतं जिह्मभाषिणम्।
मम राज्यं च दत्त्वा यः पुनः प्राक्रष्टुमिच्छसि॥५८॥
इत्युक्तः परुषं तेन गच्छामीति सवेपथुः।
ब्रुवन्नेवं ययौ शीघ्रमाकर्षन् दयितां करे॥५९॥
कर्षतस्ताँ ततो भार्यां सुकुमारीं श्रमातुराम्।
सहसा दण्डकाष्ठेन ताडयामास कौशिकः॥६०॥
तां तथा ताडितां दृष्ट्वा हरिश्चन्द्रो महीपतिः।
गच्छामीत्याह दुःखार्तो नान्यत् किञ्चिदुदाहरत्॥६१॥

Having thus heard the citizen's address the king, overwhelmed with grief, stood then in the road through very compassion for them, still Viśvāmitra, seeing him distressed by the citizens' exclamations, approaching him, with eyes rolling in anger and impatience, spoke: "Fie on you, vile in your conduct,' false, crooked in your speech! who also, after giving me your kingdom, wish again to withdraw it. "The king thus roughly accosted by him replied thus trembling, "am going," and departed hastily drawing his wife in his hand. Thereupon the sage of the Kauśika family suddenly belaboured with a wooden staff the very youthful toil-wearied wife, as the king was drawing her along. Seeing her thus beaten, the king Hariścandra, oppressed with pain, exclaimed "I am going;" nor did he utter aught else.

अथ विश्वे तदा देवा पञ्च प्राहुः कृपालवः।
विश्वामित्रः सुपापोऽयं लोकान् कान् समवाप्स्यति॥
येनायं यज्वनां श्रेष्ठः स्वराज्यादवरोपितः।
कस्य वा श्रद्धया पूतं सूतं सोमं महाध्वरे॥
पीत्वा वयं प्रयास्यामो मुदं मन्त्रपुरःसरम्॥६३॥

But then spoke five Viśve Devas full of pity, "This Visva-mitra is very wicked; what worlds will he obtain, who has uprooted this best of sacrificers from his throne? By whose funeral ceremony further shall the soma juice expressed at the great sacrifice be purified, by drinking which we shall reach the exhilaration that is preceded by incantations?"

पक्षिण ऊचुः

इति तेषां वचः श्रुत्वा कौशिकोऽतिरुषन्वितः।
शशाप तान् मनुष्यत्वं सर्वे यूयमवाप्स्यथ॥६४॥
प्रसादितश्च तैः प्राह पुनरेव महामुनिः।
मानुषत्वेऽपि भवतां भवित्री नैव सन्ततिः॥६५॥
न दारसंग्रहश्चैव भविता न च मत्सरः।
कामक्रोधविनिर्मुक्ता भविष्यथ सुराः पुनः॥६६॥

The birds spoke

Having heard this their remark, the sage of the Kauśika race, exceedingly enraged, cursed them—"You shall all assume human form!" And propitiated by them, the great Muni added, "Although in human form, you shall have no offspring. There shall be neither marriage of wives for you, nor hostility : freed from love and anger you shall become gods again."

ततोऽवतेरूरंशैः स्वैर्देवास्ते कुरुवेश्मनि।
द्रौपदीगर्भसम्भूताः पञ्च वै पाण्डुनन्दनाः॥६७॥
एतस्मात् कारणात् पञ्च-पाण्डवेया-महारथाः।
न दारसंग्रहं प्राप्ताः शापात्तस्य महामुने॥६८॥

Thereupon those gods descended to the mansion of the Kurus with their own portions; they were born of the womb of Draupadī as the five grandchildren of Pāṇḍu. Hence the five heroic Pāṇḍa-veyas did not take to themselves wives, through the curse of that great Muni.

एतत्ते सर्वमाख्यातं पाण्डवेय कथाश्रयम्।
प्रश्नं चतुष्टयं गीतं किमन्यच्छ्रोतुमिच्छसि॥६९॥

All this has been declared to you with reference to the tale of the Pāṇḍaveyas. Your four questions have been answered in song. What, else do you wish to hear?

इति श्रीमार्कण्डेयपुराणे द्रौपदेयोत्पत्तिकथनं नाम सप्तमोऽध्यायः॥७॥

॥अथाष्टमोऽध्याय:॥

CHAPTER 8

The Story of Hariścandra (continued)

Viśvāmitra not satisfied demands further fees, and Hariścandra in desperation sells his wife and his son to a brāhmaṇa and himself to a caṇḍāla, and gives Viśvāmitra all the price--Hariścandra earns his livelihood as the caṇḍāla's, servant at a burning-ground in the most abject state for a year—Then he sees a vision of his future transmigration's with a promise of happiness ultimately— His son is bitten by a snake, and the queen brings the corpse to the burning-ground—They recognise each other and bewail their misfortunes—Both resolve to immolate themselves on their son's funeral pile; but the gods interpose and restore his son to life—Dharma explains that he had personated the caṇḍāla—Indra calls the king to Svarga, but he refuses to go without his faithful people—He, and his queen and people ascend to Svarga in perfect bliss. Jaimini spoke

जैमिनिरुवाच

भवद्भिरिदमाख्यातं यथा प्रश्नमनुक्रमात्।

महत् कौतूहलं मेऽस्ति हरिश्चन्द्रकथां प्रति॥ १॥

अहो महात्मना तेन प्राप्तं कृच्छ्रमनुत्तमम्।

कच्चित् सुखमनुप्राप्तं तादृगेव द्विजोत्तमा:॥ २॥

Jaimini spoke :

You have declared this in order according to my questions : great is my curiosity regarding the story of Hariścandra. Ah! passing great was the woe incurred by that magnanimous king; I trust he obtained a happiness fully commensurate, O brāhmaṇas!

पक्षिण ऊचु:

विश्वामित्रवच: श्रुत्वा स राजा प्रययौ शनै:।

शैव्ययानुगतो दु:खीभार्यया बालपुत्रया॥ ३॥

स गत्वा वसुधापालो दिव्यां वाराणसीं पुरीम्।

मैषा मनुष्यभोग्येति शूलपाणे: परिग्रह:॥ ४॥

जगाम पद्भ्यां दु:खार्त्त: सह पत्न्यानुकूलया।

पुरीं प्रविश्य ददर्श विश्वामित्रमुपस्थितम्॥ ५॥

The birds spoke

Hearing Visvamitra's speech, the king moved on slowly, full of sorrow, followed by his wife Śaivyā with her young boy. The king having reached the divine city of Varanasi—the choice of Śiva who pronounced that it was not to be enjoyed by men. Distressed with sorrow, he travelled afoot with his compliant wife. On entering the city, he saw Viśvāmitra present.

तं दृष्ट्वा समनुप्राप्तं विनयावनतोऽभवत्।

प्राह चैवाञ्जलिं कृत्वा हरिश्चन्द्रो महामुनिम्॥ ६॥

Seeing he had already Arrived, Hariścandra bowed reverently and, joining his hands respectfully, addressed the great Muni :

इमे प्राणा: सुतश्चायमियं पत्नी मुने मम।

येन ते कृत्यमस्त्याशु तद्गृहाणार्घ्यमुत्तमम्॥ ७॥

यद्वान्यत् कार्यमस्माभिस्तदनुज्ञातुमर्हसि॥ ८॥

Here is my life, and this is my son, and this is my wife, O Muni! "Take that as the choicest arghya offering with which you should quickly deal, should do, deign to excuse that." Whatever else we should do, deign to excuse that.

विश्वामित्र उवाच

पूर्ण: स मासो राजर्षे दीयतां मम दक्षिणा।

राजसूयनिमित्तं हि स्मर्यते स्ववचो यदि॥ ९॥

Viśvāmitra spoke

Gone is the month, O Rājarṣi!; let my fee be given me, if your word regarding the Rāja-sūya sacrifice be remembered.

हरिश्चन्द्र उवाच

ब्रह्मन्नद्यैव सम्पूर्णो मासोऽम्लानतपोधन।

तिष्ठत्येतद्दिनार्धं यत्तत् प्रतीक्षस्व मा चिरम्॥ १०॥

Hariścandra spoke

O brāhmaṇa, rich in fadeless austerities! today the month will, in truth, be completed : await this half-day which remains, but not long.

विश्वामित्र उवाच

एवमस्तु महाराज आगमिष्याम्यहं पुन:।

शापं तव प्रदास्यामि न चेदद्य प्रदास्यसि॥ ११॥

Viśvāmitra spoke

Be it so, Mahārājā! I will come again: unless today you shall make the gift, I will pronounce a curse on you.

पक्षिण ऊचुः

इत्युक्त्वा प्रययौ विप्रो राजा चार्चिंतयत्तदा।
कथमस्मै प्रदास्यामि दक्षिणा या प्रतिश्रुता॥ १२॥
कुतः पुष्टानि मित्राणि कुतोऽर्थः साम्प्रतं मम।
प्रतिग्रहः प्रदुष्टो मे नाहं यायामधः कथम्॥ १३॥
किमु प्राणान् विमुञ्चामि कां दिशां याम्यकिञ्चनः।
यदि नाशं गमिष्यामि अप्रदाय प्रतिश्रुतम्॥ १४॥
ब्रह्मस्वहृत्कृमिः पापो भविष्याम्यधमाधमः।
अथवा प्रेष्यतां यास्ये वरमेवात्मविक्रयः॥ १५॥

The birds spoke

Thus having spoken the brāhmaṇa departed and the Raja then took thought—"How shall I give him the fee which has been promised? Whence can I find powerful friends? Whence can I get wealth at this moment? Blameworthy is my present: how can I escape going downward? How much more am I abandoning life! To what region shall I, who am nothing, go, if I perish without having performed my promise? I shall become a robber of brāhmaṇas, a worm, a wicked man, the vilest of the vile; or I shall become a slave—better indeed let me sell myself."

पक्षिण ऊचुः

राजानं व्याकुलं दीनं चिन्तयानमधोमुखम्।
प्रत्युवाच तदा पत्नी वाष्पगद्गदया गिरा॥ १६॥
त्यज चिन्तां महाराज स्वसत्यमनुपालय।
श्मशानवद् वर्जनीयो नरः सत्यबहिष्कृतः॥ १७॥
नातः परतरं धर्मं वदन्ति पुरुषस्य तु।
यादृशं पुरुषव्याघ्र स्वसत्यपरिपालनम्॥ १८॥
अग्निहोत्रमधीतं वा दानाद्याश्चाखिलाः क्रिया।
भजन्ते तस्य वैफल्यं यस्य वाक्यमकारणम्॥ १९॥
सत्यमत्यन्तमुदितं धर्मशास्त्रेषु धीमताम्।
तारणायानृतं तद्वत् पातनायाकृतात्मनाम्॥ २०॥
सप्ताश्वमेधानाहृत्य राजसूयं च पार्थिवः।
कृतिर्नाम च्युतः स्वर्गादसत्यवचनात् सकृत्॥ २१॥

The birds spoke

Then his wife in words broken with weeping answered the king, who was distressed, dejected, anxious, with downcast face—"Leave off care, O Mahārājā; preserve your truthfulness; a man destitute of truth should be avoided like a burning-ground. There is no higher righteousness, they say, for a man than this, namely, maintaining his truthfulness, O noble man! Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, etc. are fruitless in him who speaks at random. Truthfulness is constantly declared in the Dharma-śāstras to tend to the salvation of men of understanding; and falsehood to the overthrow of men of uneducated minds. A king named Kriti, after offering seven horse-sacrifices and a Rāja-sūya sacrifice, fell forthwith from Svarga for falsehood.

राजन् जातमपत्यं मे इत्युक्त्वा प्ररुरोद ह।
बाष्पाम्बुप्लुतनेत्रां तामुवाचेदं महीपतिः॥ २२॥

O king, I have given birth to a child. Thus having spoken she wept aloud. The king spoke as follows to her whose eyes were bathed in tears.

हरिश्चन्द्र उवाच

विमुञ्च भद्रे सन्तापमयं तिष्ठति बालकः।
उच्यतां वक्तुकामासि यद्वा त्वं गजगामिनि॥ २३॥

Hariścandra spoke

Cease, lady, your agitation; here stands your boy; pray, speak what you desires to say, O you who are graceful in your gait!

पत्न्युवाच

राजन् जातमपत्यं मे सतां पुत्रफलाः स्त्रियः।
स मां प्रदाय वित्तेन देहि विप्राय दक्षिणाम्॥ २४॥

The queen spoke

O king, I have given birth to a child: the wives of good men bear fruit in their sons. Do you therefore, being such a man, give me in exchange for wealth, and pay the brāhmaṇa the fee.

पक्षिण ऊचुः

एतद् वाक्यमुपश्रुत्य ययौ मोहं महीपतिः।
प्रतिलभ्य च संज्ञां स विललापातिदुःखितः॥ २५॥

महद्दु:खमिदं भद्रे यत्त्वमेवं ब्रवीषि माम्।
किं तव स्मितसंल्लापा मम पापस्य विस्मृता:॥२६॥
हा हा कथं त्वया शक्यं वक्तुमेतच्छुचिस्मिते।
दुर्वाच्यमेतद् वचनं कर्तुं शक्नोम्यहं कथम्॥२७॥
इत्युक्त्वा स नरश्रेष्ठो धिग्धिगित्यसकृद् ब्रुवन्।
निपपात महीपृष्ठे मूर्च्छयाभिपरिप्लुत:॥२८॥
शयानं भुवि तं दृष्ट्वा हरिश्चन्द्रं महीपतिम्।
उवाचेदं सकरुणं राजपत्नी सुदु:खिता॥२९॥

The birds spoke

Hearing this proposal, the king lost his senses; and on regaining consciousness lamented, sorely grieved : –"Dire is this grief, O lady, that you thus mentioned to me : is your joyous intercourse with me, wretch that I am, forgotten? Ah! alas! how could you suggest this, O sweet-smiler. Repugnant is this plan : how can I execute it?" Thus having spoken, the king, repeating the word "Shame! shame! "fell to the ground overwhelmed by faintness. Seeing the king Hariścandra prostrate on the earth, the queen full of sorrow, uttered these piteous words :

पत्न्युवाच

हा महाराज कस्येदमपध्यानमुपस्थितम्।
यत्त्वं निपतितो भूमौ राङ्क्वास्तरणोचित:॥३०॥
येन कोट्यग्रशो वित्तं विप्राणामपवर्जितम्।
स एष पृथिवीनाथो भूमौ स्वपिति मे पति:॥३१॥
हा कष्टं किं तवानेन कृतं देव महीक्षिता।
यदिन्द्रोपेन्द्रतुल्योऽयं नीत: पापामिमां दशाम्॥३२॥
इत्युक्त्वा सापि सुश्रोणी मूर्च्छिता निपपात ह।
भर्तृदु:खमहाभारेणासह्येन निपीडिता॥३३॥
तौ तथा पतितौ भूमावनाथौ पितरौ शिशु:।
दृष्ट्वात्यन्तक्षुधाविष्ट: प्राह वाक्यं सुदु:खित:॥३४॥
तात तात ददस्वान्नमम्बाम्ब भोजनं दद।
क्षुन्मे बलवती जाता जिह्वाग्रं शुष्यते तथा॥३५॥

The queen spoke

"Alas! Mahārājā! from whom has come this evil thought, that you, who are accustomed to coverings made of the hair of the spotted deer, has fallen on the bare ground? Here sleeps the king, my lord, on the ground—he, by whom ten thousands of choice cattle and wealth were dispensed among brāhmaṇas. Ah! woe! what has this king done to you, O brāhmaṇa, that he, the equai of Indra and Viṣṇu, has been reduced to a state of coma?" Having soliloquised thus, she, beautiful-hipped, fell swooning, crushed by the intolerable great weight of her husband's misfortunes. The child seeing his parents lying thus helpless on the ground, being excessively hungry and very unhappy, spoke:—"Father, dear father, give me some food; mother, mother, give me something to eat. I have become dreadfully hungry, and the tip of my tongue is growing *parched.*"

पक्षिण ऊचु:

एतस्मिन्नन्तरे प्राप्तो विश्वामित्रो महातपा:।
कालकल्प इव क्रुद्धो धनं संमार्गितुं तदा॥
दृष्ट्वा तु तं हरिश्चन्द्र: पतितो भुवि मूर्च्छित:॥३६॥
स वारिणा समभ्युक्ष्य राजानमिदमब्रवीत्।
उत्तिष्ठोत्तिष्ठ राजेन्द्र तां ददस्वेष्टदक्षिणाम्॥३७॥

The birds spoke

At this interval arrived Visvavmitra great in austerities; but, seeing Hariścandra lying on the ground in a swoon, he sprinkled the king with water and addressed him thus : "Rise up, rise up, O supreme king; give me the fee I desire."

ऋणं धारयतो दु:खमहन्यहनि वर्द्धते।
आप्यायमान: स तदा हिमशीतेन वारिणा॥३८॥
अवाप्य चेतनां राजा विश्वामित्रमवेक्ष्य च।
पुनर्मोहं समापेदे स च क्रोधं ययौ मुनि:॥३९॥
स समाश्वास्य राजानं वाक्यमाह द्विजोत्तम:।
दीयतां दक्षिणा सा मे यदि धर्ममवेक्षसे॥४०॥
सत्येनार्क: प्रतपति सत्ये तिष्ठति मेदिनी।
सत्यं चोक्तं परोधर्म: स्वर्ग: सत्ये प्रतिष्ठित:॥४१॥
अश्वमेधसहस्रं च सत्यं च तुलया धृतम्।
अश्वमेधसहस्राद्धि सत्यमेव विशिष्यते॥४२॥
अथवा किं ममैतेन साम्ना प्रोक्तेन कारणम्।
अनार्ये पापसंकल्पे क्रूरे चानृतवादिनि॥४३॥

त्वयि राज्ञि प्रभवति सद्भाव: श्रूयतामयम्।
अद्य मे दक्षिणां राजन्न दास्यति भवान् यदि॥४४॥
अस्ताचलं प्रयातेऽर्के शप्स्यामि त्वां ततो ध्रुवम्।
इत्युक्त्वा स ययौ विप्रो राजा चासीद्भयातुर:॥४५॥

A debtor's misery increases from day to day. Then being refreshed with the snow-cold water, the king, recovering consciousness, and perceiving Viśvāmitra, again fell into a swoon, and the Muni grew angry. The brāhmana, making the king recover, spoke :—"Let my fee be given me, if you regard righteousness By truth the sun sheds warmth, in truth the earth stands firm , truth in speech is the highest righteousness Svarga is based on truth Also a hundred horse-sacrifices and truth are placed in the balance—truth verily outweighs the hundred horse-sacrifices. Otherwise what motive is there for my speaking thus peaceably to you, base one, evil-intentioned, and cruel, false in speech? Since you are powerful as king, let this my kindly feeling be heeded If O king, you shall not give me the fee today, when the sun reaches the Western mountain, then I will assuredly curse you."

कान्दिग्भूतोऽधनो नि:स्वो नृशंसधनिनार्दित:।
भार्यास्य भूय: प्राहेदं क्रियतां वचनं मम॥४६॥
मा शापानलनिर्दग्ध: पञ्चत्वमुपयास्यसि।
स तया चोद्यमानस्तु राजा पत्न्या पुन: पुन:॥४७॥
प्राह भद्रे करोम्येष विक्रयं तव निर्घृण:।
नृशंसैरपि यत्कर्तुं न शक्यं तत्करोम्यहम्॥४८॥
यदि मे शक्यते वाणी वक्तुमीदृक्सुदुर्वच:।

Having spoken thus the brāhmana departed; and the king remained, weak with terror, fugitive, vile, indigent, harassed by the malicious and the rich His wife again spoke thus— "Let my proposal be complied with, lest consumed by the fire of his curse you perish " But the king, thus urged by his wife again and again, replied— Lady, here without pity I proceed to sell you, what even the malicious could not do, that do I, if my voice be able to utter so hard a speech as this.

एवमुक्त्वा ततो भार्या गत्वा नगरमातुर:॥
वाष्पापिहितकण्ठाक्षस्ततो वचनमब्रवीत्॥४९॥

"Thereupon having so spoken to his wife, he went unnerved to the city and then, his throat and eyes impeded with tears, uttered this speech;—

राजोवाच

भो भो नागरिका: सर्वे शृणुध्वं वचनं मम।
किं मां पृच्छथ कस्त्वं भो नृशंसोऽहममानुष:॥५०॥
राक्षसो वातिकठिनस्तत: पापतरोऽपि वा।
विक्रेतुं दयितां प्राप्तो यो न प्राणांस्त्यजाम्यहम्॥५१॥
यदि व: कस्यचित् कार्यं दास्या प्राणेष्टया मम।
स ब्रवीतु त्वरायुक्तो यावत्सन्धारयाम्यहम्॥५२॥

The king spoke

Ho! ho! citizens, listen you all to my word Why do you ask me, ho! who are you?' I am mischievous, inhuman' either a very cruel Rāksasa, or even more wicked than that I, who will not yield up my life, am come to sell my wife If any of you has need of the desire of my life as a slave-girl, let him speak quickly while I survive

पक्षिण ऊचु:

अथ वृद्धो द्विज: कश्चिदागत्याह नराधिपम्।
समर्पयस्व मे दासीमहं क्रेता धनप्रद:॥५३॥
अस्ति मे वित्तमस्तोकं सुकुमारी च मे प्रिया।
गृहकर्म न शक्नोति कर्त्तुमस्मात् प्रयच्छ मे॥५४॥
कर्मण्यतावयोरूपशीलानां तव योषित:।
अनुरूपमिदं वित्तं गृहाणार्पय मेऽबलाम्॥५५॥

The birds spoke

A certain aged brāhmana approaching accosted the king— "Deliver the slave-girl to me, I am a purchaser, paying ready money I have no little wealth, and my wife is very young; she cannot perform the household duties, therefore give me this girl This wealth is proportionate to the skill, age, beauty and disposition of your wife take it, deliver me the maiden "

एवमुक्तस्य विप्रेण हरिश्चन्द्रस्य भूपते:।
व्यदीर्यत मनो दु:खान्नचैनं किञ्चिदब्रवीत्॥५६॥
तत: स विप्रो नृपतेर्वल्कलान्ते दृढं धनम्।
बद्धा केशेष्वथादाय नृपपत्नीमकर्षयत्॥५७॥
रुरोद रोहिताश्वोऽपि दृष्ट्वा कृष्टां तु मातरम्।

हस्तेन वस्त्रमाकर्षन् काकपक्षधर: शिशु:॥५८॥

When thus addressed by the brāhmaṇa, king Hariścandra's mind was lacerated with grief; nor did he make him any reply. Thereupon the brāhmaṇa binding up the money in cash in the end of the king's bark-cloth dress, dragged off the queen, seizing her by the hair. But the child Rohitāśva, who had a boy's side-locks of hair, and who was clutching her dress with his hand, wept on seeing his mother dragged away.

मुञ्चार्य मुञ्च तावन्मां यावत्पश्याम्यहं शिशुम्।
दुर्लभं दर्शनं तात पुनरस्य भविष्यति॥५९॥

The queen spoke

Loose, loose me, noble Sir! while I take a look at my boy. A future view of him, kind Sir! will be difficult to get.

पश्यैहि वत्स मामेवं मातरं दास्यतां गताम्।
मां मा स्प्राक्षी राजपुत्र अस्पृश्याहं तवाधुना॥६०॥
तत: स बाल: सहसा दृष्ट्वा कृष्टां तु मातरम्।
समभ्यधावदम्बेति रुदन्नस्राविलेक्षण:॥६१॥
तमागतं द्विज: क्रोधाद् बालमभ्याहनत् पदा।
वदंस्तथापि सोऽम्बेति नैवामुञ्चत मातरम्॥६२॥

See! come my child to me your mother thus sold into slavery. Do not touch me, my royal child! I must not be touched by you now! Then suddenly the boy seeing his mother dragged along, ran to her crying "Mother!" with tear-soiled eyes. The brāhmaṇa purchaser, seeing the child had approached, kicked him with his foot; the latter, however, exclaiming "Mother!" did not leave hold of his mother.

राजपत्न्युवाच

प्रसादं कुरु मे नाथ क्रीणीष्वेमं च बालकम्।
क्रीतापि नाहं भवतो विनैनं कार्यसाधिका॥६३॥
इत्थं ममाल्पभाग्याया: प्रसादसुमुखो भव।
मां संयोजय बालेन वत्सेनेव पयस्विनीम्॥६४॥

The queen spoke

Shew me favour, O master! and buy this boy. Although purchased, I shall not be a diligent servant to you, Sir, when separated from him. Do you in this way beam favourably on me unfortunate, unite me with my child, as a cow with her calf.

ब्राह्मण उवाच

गृह्यतां वित्तमेतत्ते दीयतां बालको मम।
स्त्रीपुंसोर्धर्मशास्त्रज्ञै: कृतमेव हि वेतनम्॥
शतं सहस्रं लक्षं च कोटिमूल्यं तथा परै:॥६५॥

The brāhmaṇa spoke

Take you this wealth and give me the boy: the wages of a man and woman have been fixed by those conversant with the Dharma-sastras at a hundred, a thousand, and a hundred thousand pieces, and a price of ten millions by others.

पक्षिण ऊचु:

तथैव तस्य तद्वित्तं बद्धोत्तरपटे तत:।
प्रगृह्य बालकं मात्रा सहैकस्थमबन्धयत्॥६६॥
नीयमानौ तु तौ दृष्ट्वा भार्य्या पुत्रौ स पार्थिव:।
विललाप सुदु:खार्तो नि:श्वस्योष्णं पुन: पुन:॥६७॥
यां न वायुर्न चादित्यो नेन्दुर्न च पृथग्जन:।
दृष्टवन्त: पुरा पत्नीं सेयंदासीत्वमागता॥६८॥
सूर्यवंशप्रसूतोऽयं सुकुमारकराङ्गुलि:।
संप्राप्तो विक्रयं बालो धिङ् मामस्तु सुदुर्मतिम्॥६९॥
हा प्रिये हा शिशो वत्स ममानार्यस्य दुर्नयै:।
दैवाधीनां दशां प्राप्तो न मृत्योऽस्मि यथापि धिक्॥७०

The birds spoke

Accordingly then he bound that money in the king's upper garment, and taking the boy bound him close together with his mother. Seeing them both, his wife and son, led away, the king lamented sorely grieved, sighing deeply again and again. "My wife whom neither the wind, nor the sun, nor; the moon, nor the populace formerly gazed on, here she is, fallen into bondage. Here is my boy, who is sprung from the Solar race, and whose hands and fingers are very young, disposed of by sale. Shame on me, sorry fool that I am! Ah, my darling! ah, my child, my pet! my imprudent conduct, base man that I am, has brought me into thralldom to fate; yet I am not dead, ah shame!"

पक्षिण ऊचु:

एवं विलपतो राज्ञ: स विप्रोऽन्तरधीयत।

वृक्षगेहादिभिस्तुङ्गैस्तावादाय त्वरान्वित:॥७१॥

विश्वामित्रस्तत: प्राप्तो नृपं वित्तमयाचत।

तस्मै समर्पयामास हरिश्चन्द्रोऽपि तद्धनम्॥७२॥

तद्वित्तं स्तोकमालोक्य दारविक्रयसम्भवम्।

शोकाभिभूतं राजानं कुपित: कौशिकोऽब्रवीत्॥७३॥

The birds spoke

While the king was thus lamenting, the brāhmaṇa taking them both disappeared hastily among trees, houses and other high objects. Then Viśvāmitra meeting the king, demanded the wealth; Hariścandra delivered that money to him. Considering those riches, procured by the sale of the wife, insufficient, Kauśika enraged addressed the sorrow-stricken king.

क्षत्रबन्धो ममेमां त्वं सदृशीं यज्ञदक्षिणाम्।

मन्यसे यदि तत्क्षिप्रं पश्य त्वं मे बलं परम्॥७४॥

तपसोऽत्र सुतप्तस्य ब्राह्मणस्यामलस्य च।

मत्प्रभावस्य चोग्रस्य शुद्धस्याध्ययनस्य च॥७५॥

O Kṣatriya, if you deem this a fitting sacrificial fee for me; then behold you quickly my supreme might, arising from austerities well performed here, and from stainless brāhmaṇahood, and from my terrible majesty, and from my perfect study.

राजोवाच

अन्यां दास्यामि भगवन् काल: कश्चित्प्रतीक्ष्यताम्।

साम्प्रतं नास्ति विक्रीता पत्नी पुत्रश्च बालक:॥७६॥

Hariścandra spoke

More will I give you, adorable one; be pleased to wait some time; at present I have nought; my wife has been sold, and my young son.

विश्वामित्र उवाच

चतुर्भाग: स्थितो योऽयं दिवसस्य नराधिप।

एष एव प्रतीक्ष्यो मे वक्तव्यं नोत्तरं त्वया॥७७॥

Viśvāmitra spoke

This fourth part that now remains of the day, O king, for that I must wait; nought more must I say to you.

पक्षिण ऊचु:

तमेवमुक्त्वा राजेन्द्रं निष्ठुरं निर्घृणं वच:।

तदादाय धनं तूर्णं कुपित: कौशिको ययौ॥७८॥

The birds spoke

So, having uttered the harsh pitiless speech to the supreme king, the angry Kauśika took the money and quickly departed.

विश्वामित्रे गते राजा भयशोकादि मध्यग:।

स्वविक्रयं विनिश्चित्य प्रोवाचोच्चैरधो मुख:॥७९॥

वित्तक्रीतेन यो ह्यर्थी मया प्रेष्येण मानव:।

स ब्रवीतु त्वरायुक्तो यावत्तपति भास्कर:॥८०॥

When Viśvāmitra had gone, the king, encompassed by a sea of fear and sorrow, after reflecting in every aspect, spoke aloud, with downcast face:—"Whatever man desires me for a slave, bought with money, let him speak quickly, while the sun yet shines."

अथाजगाम त्वरितो धर्मश्चण्डालरूपधृक्।

दुर्गन्धो विकृतो रूक्ष: श्मश्रुलो दन्तुरो घृणी॥८१॥

कृष्णो लम्बोदर: पिङ्गरूक्षाक्ष: परुषाक्षर:।

गृहीत पक्षिपुञ्जश्च शवमाल्यैरलंकृत:॥८२॥

कपालहस्तो दीर्घास्यो भैरवोऽतिवदन् मुहु:।

श्वगणाभिवृत्तो घोरो यष्टिहस्तो निराकृति:॥८३॥

Then advanced hastily the god Dharma, wearing the form of a caṇḍāla, foul-smelling, disfigured, uncouth, bearded, with projecting teeth, passionate, dark in complexion, his belly pendulous, his eyes tawny and haggard, his pronunciation rude, and carrying a batch of birds, adorned with garlands taken from corpses, a skull in his hand, his face long, horrid to look at, talking much and often, surrounded by a pack of dogs, dreadful, a staff in his hand, hideous.

चण्डाल उवाच

अहमर्थी त्वया शीघ्रं कथयस्वात्मवेतनम्।

स्तोकेन बहुना वापि येन वै लभ्यते भवान्॥८४॥

The caṇḍāla spoke

I am an applicant to you; tell me quickly your own hire, at which, whether little or much, you are to be acquired.

पक्षिण ऊचु:

तं तादृशमथालक्ष्य क्रूरदृष्टिं सुनिष्ठुरम्।

वदन्तमतिदु:शील कस्त्वमित्याह पार्थिव:॥८५॥

The birds spoke

There gazing at him, such as he was, cruel-eyed, very coarse, muttering, very bad in disposition, the king asked "Who are you?"

चण्डाल उवाच

चण्डालोऽहमिह ख्यात: प्रवीरेति पुरोत्तमे।

विख्यातो वध्यवधको मृतकम्बलहारक:॥८६॥

The caṇḍāla spoke

I am a candāla, known here in this greatest of cities as Pravīra, famed as the slayer of those condemned to death, the gatherer of blankets from corpses

हरिश्चन्द्र उवाच

नाह चण्डालदासत्वमिच्छेय सुविगर्हितम्।

वर शापाग्निना दग्धो न चण्डालवश गत:॥८७॥

Hariścandra spoke

I should not wish to become the despicable slave of a candāla, better to be consumed by the fire of the curse rather than to be thrall to a candāla

पक्षिण ऊचु:

तस्यैव वदत: प्राप्तो विश्वामित्रस्तपोनिधि:।

कोपामर्ष विवृत्ताक्ष: प्राह चेदं नराधिपम्॥८८॥

The birds spoke

While he was so speaking, the great hermit Viśvāmitra arrived, his eyes rolling with anger and wrath, and said this to the king

विश्वामित्र उवाच

चण्डालोऽयमनल्प ते दातु वित्तमुपस्थित:।

कस्मात्र दीयते मह्यमशेषा यज्ञदक्षिणा॥८९॥

Viśvāmitra spoke

"This candāla is ready to give you no little wealth, why is not my full sacrificial fee paid me?"

हरिश्चन्द्र उवाच

भगवन् सूर्यवशोत्थमात्मान वेद्मि कौशिक:।

कथ चण्डालदासत्व गमिष्ये वित्तकामुक:॥९०॥

Hariścandra spoke

Adorable descendant of Kuśika! I know myself to be sprung from the Solar race, how, though desirous of wealth, shall I go into bondage to a candāla?

विश्वामित्र उवाच

यदि चण्डालवित्तं त्वमात्मविक्रयज मम।

न प्रदास्यसि कालेन शप्स्यामि त्वामसशयम्॥९१॥

Viśvāmitra spoke

If you will not give me the candāla's wealth, obtained in exchange for yourself, at the fixed time, I will assuredly curse you

पक्षिण ऊचु:

हरिश्चन्द्रस्ततो राजा चिन्तावस्थितजीवित:।

प्रसीदेति वदन् पादावृषेर्जग्राह विह्वल:॥९२॥

दासोऽस्म्यार्त्तोऽस्मि भीतोऽस्मि त्वद्भक्तश्च विशेषत:।

कुरु प्रसाद विप्रर्षे कष्टश्चण्डालसङ्कर:॥९३॥

भवेय वित्तशेषेण सर्वकर्मकरो वश:।

तवैव मुनिशार्दूल प्रेष्यश्चित्तानुवर्त्तक:॥९४॥

The birds spoke

Thereupon the king Hariścandra, his life bound up in his anxiety, overcome with agitation seized the Rsi's feet, exclaiming—"Be you gracious! I am a slave, I am in suffering, frightened am I, and I am specially your votary shew me favour, O Brahmarsi! Deplorable is association with candālas Instead of the balance of the money, I would be subject to you indeed, O mighty Muni! your agent in every matter, your servant, obedient to your will "

विश्वामित्र उवाच

यदि प्रेष्यो मम भवाश्चण्डालाय ततो मया।

दासभावमनुप्राप्तो दत्तो वित्तार्बुदेन वै॥९५॥

Viśvāmitra spoke

If your honour is my servant, then, given by me to the candāla for a hundred millions of money, you have fallen into slavery

हरिश्चन्द्र उवाच

(यद्यसौ शक्यते विप्र: कौशिक: परितोषितुम्।

ततो गृहाण मामद्य दासत्वं ते करोम्यहम्॥९६॥)

Hariścandra spoke

If Brāhmaṇa Viśvāmitra is satisfied with this demand, then you must buy me today. I am ready to accept slavery.

चण्डाल उवाच

(शतयोजनविस्तीर्णा नानाग्रामैरलंकृताम्।
भूमिं रक्षामयीं कृत्वा दास्येऽहं कौशिकं प्रति॥९७॥)

The caṇḍāla spoke

I give my land to Viśvāmitra, making it safe which is extended hundreds of yojanas and ornamented with many villages.[1]

पक्षिण ऊचु:

एवमुक्ते तदा तेन श्वपाको हृष्टमानसः।
विश्वामित्राय तद्द्रव्यं दत्वा बद्ध्वा नरेश्वरम्॥९८॥
दण्डप्रहारसंभ्रान्तमतीवव्याकुलेन्द्रियम्।
इष्टबन्धुवियोगार्तमनयन् निजपक्कणम्॥९९॥

The birds spoke

When he had so spoken, the low out-caste then, glad in mind, giving that pelf to Viśvāmitra, bound the king and led him, bewildered by blows of the staff, his senses utterly confused, grieved at his separation from his loved kindred, to his town.

हरिश्चन्द्रस्ततो राजा वसंश्चण्डालपक्कणे।
प्रातर्मध्याह्नसमये सायं चैनदगायत॥१००॥
बालां दीनमुखीं दृष्ट्वा बालं दीनमुखं पुरः।
मां स्मरत्यसुखाविष्टा मोचयिष्यति नौ नृपः॥१०१॥
उपात्तवित्तो विप्राय दत्वा वित्तमतोऽधिकम्।
न सा मां मृगशावाक्षी वेत्ति पापतरं कृतम्॥१०२॥

Then king Hariścandra, dwelling in the caṇḍāla's town, at morning, noon and evening sang this : "My downcast girl seeing before her my downcast son, filled with grief, remembers me;" hoping 'the king will free us both, by giving, when he has amassed wealth, more wealth than this to the brāhmaṇa.' She, fawn-eyed, does not know that I have done more wickedly.

राज्यनाशः सुहृत्त्यागो भार्यातनयविक्रयः।
प्राप्ता चण्डालता चेहमहो दुःखपरम्परा॥१०३॥
एवं स निवसन्नित्यं सस्मार दयितं सुतम्।
भार्यां चात्मसमाविष्टां हृतसर्वस्व आतुरः॥१०४॥

Loss of kingdom, abandonment of friends, sale of wife and son, and this caṇḍāla life that I have sunk to :- alas! a succession of misfortunes. Dwelling in this condition, he remembered unceasingly his beloved son and his soul-engrossing wife; deprived of all his property, and abject.

कस्यचित्त्वथ कालस्य मृतचैलापहारकः।
हरिश्चन्द्रोऽभवद् राजा श्मशाने तद्वशानुगः॥१०५॥
चण्डालेनानुशिष्टश्च मृतचैलापहारिणा।
शवागमनमन्विच्छन्निह तिष्ठन् दिवानिशम्॥१०६॥
इदं राज्ञेऽपि देयञ्च षड्भागं तु शवं प्रति।
त्रयस्तु मम भागाः स्युर्द्वौ भागौ तव वेतनम्॥१०७॥

Now for some time king Hariścandra, as a servant to that man, became a gatherer of garments from dead bodies at the burning-ground, and was instructed by the caṇḍāla, who gathered garments from dead bodies— "Stay here day and night on the look out for the arrival of corpses. This part is to be given to the king, and a sixth part is for the corpse, let three parts be for me, and two parts for your wages."

इति प्रतिसमादिष्टो जगाम शवमन्दिरम्।
दिशं तु दक्षिणां यत्र वाराणस्यां स्थितं तदा॥१०८॥
श्मशानं घोरसंनादं शिवाशतसमाकुलम्।
शवमौलिसमाकीर्णं दुर्गन्धबहुधूमकम्॥१०९॥
पिशाचभूतवेतालडाकिनीयक्षसंकुलम्।
महागणमहाभूतरवकोलाहलायुतम्॥
गृध्रगोमायुसंकीर्णं श्ववृन्दपरिवारितम्॥११०॥

Thus instructed he went to the mortuary house and to the southern quarter, where then stood in Varanasi the burning-ground, a place of horrible cries, frequented by hundreds of jackals, strewn with the garlands from corpses, foul-smelling, reeking with smoke, thronged by Piśācas, Bhūtas, Vetālas, Dākinīs, and Yakṣas, crowded with vultures and jackals, encompassed by packs of dogs.

अस्थिसंघातसंकीर्णं महादुर्गन्धसंकुलम्॥१११॥

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1 Verses 96-97 are not in Pargiter's edition.

नानामृतसुहृन्नादरौद्रकोलाहलायुतम्।
हा पुत्र मित्र हा बन्धो भ्रातर्वत्स प्रियाद्य मे॥ ११२॥
हा पते भगिनि मातर्हा मातुल पितामह।
मातामह पितः पौत्र क्व गतोऽस्येहि बान्धव॥ ११३॥
इत्येव वदतां यत्र ध्वनिः संश्रूयते महान्।
यत्र नेत्रैरनिमिषैः शवा भयमिवाविशन्॥ ११४॥
निमीलितैश्च नयनैर्बधुचितापथे स्थितः।
ज्वलन्मासवसामेदश्छमच्छमितसकुलम्॥ ११५॥

It was thickly strewn with heaps of bones, full of dreadful odours, pervaded with the cries of the friends of the various dead persons and with a terrible hubbub— "Ah! son! friend!— ah! kinsman! brother! my child, dear to me now!—ah! husband! sister ! mother! — ah ! maternal uncle! paternal grandfather! maternal grandfather! father! grandson! where are you gone! come, my kinsman!", where was heard a great din of persons uttering such cries as these —a place filled with the sputtering of burning flesh, marrow and fat

अर्द्धदग्धाः शवाः श्यामा विकसद्दन्तपक्तयः।
हसन्त्येवाग्निमध्यस्थाः कायस्येय दशात्विति॥ ११६॥

Black half-burnt corpses, their rows of teeth just bursting into view, grinned from amidst the fire, as if saying, 'This is the body's final state!'

अग्नेश्चटचटाशब्दो वयसामस्थिपंक्तिषु।
बान्धवा क्रन्दशब्दश्च पुल्कसेषु प्रहर्षजः॥ ११७॥

Here the fire crackled along rows of bones of various ages, and there was the sound of the wailing of the relations, which was caused by the merriment of the pukkasas [1]

गायता भूतवेतालपिशाचगणरक्षसाम्।
श्रूयते सुमहान् घोरः कल्पान्त इव निस्वनः॥ ११८॥
महामहिषकारीषगोशकृद्राशिसकुलम्।
तदुत्थभस्मकूटैश्च वृतं सास्थिभिरुन्नतैः॥ ११९॥
नानोपहारस्त्रग्दीपकाकविक्षेपसंकुलम्।
अनेकशब्दबहुल श्मशानं नरकायते॥ १२०॥

There is heard a very loud and frightful sound— as if at the close of the age—of Bhūtas, Vetālas, Piśācas, Ganas and Rākṣasas singing Crowded with great heaps of buffaloes' ordure and cows' dung, and surrounded with high piles of the ashes derived therefrom, mixed with bones, darkened by the confusion of the crows among the many offerings, garlands and lamps; filled with many sounds, the burning-ground resembles Naraka [2]

सवह्निगर्भैरशिवैः शिवारुतै-
र्निनादितं भीषणरावगह्वरम्।
भयं भयस्याप्युपसंजनैर्भृश
श्मशानमाक्रन्दविरावदारुणम्॥ १२१॥

The burning-ground reverberated with the fire-pregnant, inauspicious yells of the she-jackals, it was impenetrable by reason of the terrific cries, very dire[3] with the close contagion of fear, and painful by reason of the sounds of lamentation

स राजा तत्र संप्राप्तो दुःखितः शोचनोद्यतः।
हा भृत्या मन्त्रिणो विप्राः क्व तद्राज्यं विधे गतम्॥ १२२॥

The king arrived there, unhappy, ready to grieve Ah servants, ministers, brāhmanas! Where has that my kingdom gone, O Creator?

हा शैव्ये पुत्र हा बाल मा त्यक्त्वा मन्दभाग्यकम्।
विश्वामित्रस्य दोषेण गताः कुत्रापि ते मम॥ १२३॥

Ah Śaivyā! ah my young son! forsaking me, luckless one, through Viśvāmitra's fault they both, mine own relatives, have gone elsewhere

इत्येवं चिन्तयंस्तत्र चण्डालोक्तं पुनः पुनः।
मलिनो रूक्षसर्वांगः केशवान्गन्धवान्ध्वजी॥ १२४॥
लगुडीकालकल्पश्च धावंश्चापि ततस्ततः।
अस्मिञ्शव इदं मूल्य प्राप्त प्राप्स्यामि चाप्युत॥ १२५॥

There revolving thus in his mind over and over again the words of the candāla, dirty, uncouth in every limb, his hair long, mal-odorous, bearing a flag, armed with a club, somewhat resembling Death, and running hither and thither, exclaiming "This price has been obtained for this corpse, and shall I get it? "

1 A low caste

2 *Naraka*, the general name for hell or the place of torment, it is distinguished from Pātāla, the lower regions

3 Read *bheyam* for *bhayam*?

इदं मम इदं राज्ञे मुख्यचण्डालकेत्विदम्।
इति धावन् दिशो राजा जीवन्योन्यन्तरं गतः॥ १२६॥

"This is mine, this is for the king, and this for the head caṇḍāla;" the king, while running in all directions, and while alive, entered into another birth.

जीर्णकर्पटसुग्रन्थिकृतकन्थापरिग्रहः।
चिताभस्मरजोलिप्तमुखबाहूदरांघ्रिकः॥ १२७॥
नाना मेदोवसामज्ञा लिप्तपाण्यंगुलिः श्वसन्।
नानाशवौदनकृताहार तृप्तिपरायणः॥ १२८॥
तदीय माल्यसंश्लेषकृतमस्तकमण्डनः।
न रात्रौ न दिवा शेते हाहेति प्रवदन्मुहुः॥ १२९॥

Clothed in patched cloth made of old rags well fastened together; his face, arms, belly and feet covered with ashes from funeral piles and with dust; his hands and fingers smeared with various kinds of fat, oil and marrow; sighing; intent on satisfying himself by feeding on various corpses and water;[1] his head dressed with bands of garlands therefrom; he sleeps not either by day or by night, frequently exclaiming "ah! alas!"

एवं द्वादशमासास्तु नीताः शतसमोपमाः।
स कदाचिन्नृपश्रेष्ठः श्रान्तो बन्धुवियोगवान्॥ १३०॥
निद्राभिभूतो रूक्षाङ्गो निश्चेष्टः सुप्त एव च।
तत्रापि शयनीये स दृष्टानद्भुतं महत्॥ १३१॥
श्मशानाभ्यासयोगेन दैवस्य बलवत्तया।
अन्यदेहेन दत्त्वा तु गुरवे गुरुदक्षिणाम्॥ १३२॥
तदा द्वादशवर्षाणि दुःखदानात्तु निष्कृतिः।

In this manner passed twelve months as if a hundred. One day that noble king wearied, separated from his kindred, and uncouth in form, being overpowered by slumber, fell indeed into a dead sleep; and there on his pallet beheld a great wonder:—Through the power of destiny, he had in another body by diligent occupation at the burning-ground given the guru his feet, and there was immunity from the infliction of pain for twelve years.

आत्मानं स ददर्शाथ पुल्कसीगर्भसम्भवम्॥ १३३॥

1. The text *nānā-śavodana-kritāhāra* seems to be incorrect.

तत्रस्थश्चाप्यसौ राजा सोऽचिन्तयदिदं तदा।
इतो निष्क्रान्तमात्रो हि दानधर्मं करोम्यहम्॥ १३४॥

Then he saw himself conceived in the womb of a pukkasa woman. Further the king, when in that condition, considered thus— "Immediately I am born, I will verily practice the duty of liberality."

अनन्तरं स जातस्तु तदा पुल्कसबालकः।
श्मशानमृतसंस्कारकरणेषु सदोद्यतः॥ १३५॥

Thereupon he was born. Then as a pukkasa boy he was always ready to perform the obsequies of the dead bodies in the burning-ground.

प्राप्ते तु सप्तमे वर्षे श्मशानेऽथ मृतो द्विजः।
आनीतो बन्धुभिर्दृष्टस्तेन तत्राधनो गुणी॥ १३६॥

On his reaching his seventh year, a dead brāhmaṇa was brought to the burning ground by the relatives; then he perceived that the brāhmaṇa had been poor and virtuous.

मूल्यार्थिना तु तेनापि परिभूतास्तु ब्राह्मणाः।
ऊचुस्ते ब्राह्मणास्तत्र विश्वामित्रस्य चेष्टितम्॥ १३७॥
पापिष्ठमशुभं कर्म कुरु त्वं पापकारक।
हरिश्चन्द्र पुरा राजा विश्वामित्रेण पुल्कसः॥ १३८॥
कृतः पुण्यविनाशेन ब्राह्मणस्वापनाशनात्।

But he, asking for his wage, despised the brāhmaṇas; those brāhmaṇas mentioned there what Viśvāmitra had done—"Do you a deed most sinful, and vicious, O evil-doer; Hariscandra the king was formerly turned by Viśvāmitra into a pukkasa. for breaking the slumber of a brāhmaṇa, by the destruction of his merit."

यदा न क्षमते तेषां तैः स शप्तो रुषा तदा॥ १३९॥
गच्छ त्वं नरकं घोरमधुनैव नराधम।

When he did not have patience with them, they then in anger cursed him— Go forthwith you vilest of men to terrible Naraka.

इत्युक्तमात्रे वचने स्वप्नस्थः स नृपस्तदा॥ १४०॥
अपश्यद्यमदूतान् वै पाशहस्तान् भयावहान्।

Immediately upon these words, the king still in his sleep saw Yama's messengers, bearing nooses, terror-inspiring.

तैः संगृहीतमात्मानं नीयमानं तदा बलात्॥ १४१॥

पश्यति स्म भृश खिन्नो हा मात: पितरद्य मे।

एव वादी स नरके तैलद्रोण्या निपातित:॥ १४२॥

He saw himself then seized by them and led off by force Sorely afflicted, exclaiming, "Alas now, O mother! O father! " he fell into Naraka into a tub of oil

क्रकचै: पाट्यमानस्तु क्षुरधाराभिरप्यथ:।

अन्धे तमसि दु:खार्त्त: पूयशोणितभोजन:॥ १४३॥

And he was torn asunder beneath by saws and the edges of razors, and suffered pain in dense darkness, feeding on pus and blood

सप्तवर्ष मृतात्मान पुल्कसत्व ददर्श ह।

दिन दिन तु नरके दह्यते पच्यतेऽन्यत:॥ १४४॥

खिद्यते क्षोभ्यतेऽन्यत्र मार्यते पाट्यतेऽन्यत:।

क्षार्यते दीप्यतेऽन्यत्र शीतवाताहतोऽन्यत:॥ १४५॥

एकदिन वर्षशतप्रमाण नरकेऽभवत्।

तथा वर्षशत तत्र श्रावित नरके भटै:॥ १४६॥

He saw his dead self, seven years old, in the form of a pukkasa Day by day in Naraka he is burnt and roasted in one place, he is afflicted and shaken in another place, he is killed and torn asunder in another place, in another he is made to melt away and to blaze, in another place he is assailed with cold winds He remained in Naraka one day, which was as long as a hundred years, so a hundred years there in Naraka are called by the demons

ततो निपातितो भूमौ विष्ठाशी श्वा व्यजायत।

वान्ताशी शीतदग्धश्च मासमात्रे मृतोऽपि स:॥ १४७॥

Thereafter cast upon the earth he was born as a dog, eating filth and vomited matter, and enduring cold and heat in a month he died

अथापश्यत् खरं देह हस्तिनं वानरं पशुम्।

छाग बिडाल कङ्क च गामवि पक्षिण कृमिम्॥ १४८॥

मत्स्य कूर्म वराह च श्वाविधं कुक्कुटं शुकम्।

शारिका स्थावराश्चैव सर्पमन्यांश्च देहिन:॥ १४९॥

दिवसे दिवसे जन्म प्राणिन: प्राणिनस्तदा।

अपश्यद्दु:खसन्तप्तो दिनं वर्षशतं तथा॥ १५०॥

Next he saw his body born as an ass, an elephant a monkey, an ox, a goat, a cat, and a heron, a bull, a sheep, a bird, a worm, a fish, a tortoise, and a wild boar, a porcupine, a cock, a parrot, a maina,[1] and motionless living objects, a snake and other corporeal beings Day by day consumed with grief he saw the birth of one living being after another, a day was as a hundred years

एवं वर्षशतं पूर्ण गतं तत्र कुयोनिषु।

अपश्यच्च कदाचित् स राजा तत्स्वकुलोद्भवम्॥ १५१॥

तत्र स्थितस्य तस्यापि राज्यं द्यूतेन हारितम्।

भार्या हृता च पुत्रश्च स चैकाकी वनं गत:॥ १५२॥

तत्रापश्यत्स सिहं वै व्यादितास्य भयावहम्।

बिभक्षयिषुमायान्तं शरभेण समन्वितम्॥ १५३॥

पुनश्च भक्षित: सोऽपि भार्या शोचितुमुद्यत:।

हा शैब्ये क्व गतास्यद्य मामिहापास्य दु:खितम्॥ १५४॥

A full hundred years thus passed with him there born among the lower creation And the king saw himself born once again in his own race While in that state, he lost his kingdom in dice-playing, and his wife was carried off, and his son too, and he sought the forest alone There he saw a terrible ravenous lion approaching with open mouth, accompanied by a young elephant,[2] and again he was devoured, while ready to bewail his wife, ' Ah Śaivyā! where are you gone now, forsaking me here in misery?'

अपश्यत्पुनरेवापि भार्या स्वां हतपुत्रकाम्।

त्रायस्व त्वं हरिश्चन्द्र किं द्यूतेन तव प्रभो॥ १५५॥

पुत्रस्ते शोच्यतां प्राप्तो भार्यया शैब्यया सह।

स नापश्यत्पुनरपि धावमान: पुन: पुन:॥ १५६॥

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1 *Sarika*, a mainā There are several kinds of mainas (or mynas) The best known are the Common maina Acridotheres tristis, which is a brown bird common throughout India, and the Nepal Hill maina Eulabes intermedia, which is a black bird found along the lower ranges of the Himālayas Both are commonly caged and learn to talk, but the latter attains much higher proficiency (Jerdon's Birds of India, Edn Godwin-Austen, Vol II, pp 325 and 339) Prof Monier-Williams says Śārikā is Gracula religiosa or Turdus salica The former name is an old name of the Southern Hill maina (E religiosa) and of the Nepal Hill maina (E intermedia) (Id , Vol II, pp 337, 339) I do not find the second name in Jerdon

2 *Sarabha*, or a fabulous animal with eight legs, stronger than) a lion

अथापश्यत्पुनरपि स्वर्गस्थ: स नराधिप:।

नीयते मुक्तकेशी सा दीना विवसना बलात्॥ १५७॥

हाहा वाक्यं प्रमुञ्चन्ती त्रायस्वेत्यसकृत्स्वना।

Again he saw his wife with her son imploring him, ' Rescue us O Hariścandra! What has you to do with dice-playing, my lord? your son has fallen to a lamentable condition, and so has your wife Śaivya.' Then he no longer saw them, though running about again and again. And again he saw— he the king was seated in Svarga; she poor thing was brought by force, with dishevelled hair, stripe of her garments, exclaiming' Ah! alas! rescue me!' in repeated cries.

अथापश्यत्पुनस्तत्र धर्मराजस्य शासनात्॥ १५८॥

आक्रन्दन्त्यन्तरिक्षस्था आगच्छेह नराधिप।

विश्वामित्रेण विज्ञप्तो यमो राजंस्तवार्थत:॥ १५९॥

इत्युक्त्वा सर्पपाशैस्तु नीयते बलवद्भिभु:।

श्राद्धदेवेन कथितं विश्वामित्रस्य चेष्टितम्॥ १६०॥

तत्रापि तस्य विकृतिर्नाधर्मोत्था व्यवर्द्धत।

Then again he saw there through Yama's ordainment the dwellers in the sky are calling out 'Come hither O king! Yama has been addressed by Viśvāmitra, O king, regarding you.' Yama's servants, who bore nooses of serpents, having thus spoken, lead away the prince by force. Yama related Visvamitra's deed. At that point, however, his change which resulted from iniquity came to an end.

एता: सर्वा दशास्तस्य या: स्वप्ने सम्प्रदर्शिता:॥ १६१

सर्वास्तास्तेन सम्भुक्ता यावद्वर्षाणि द्वादश।

अतीते द्वादशे वर्षे नीयमानो भटैर्बलात्॥ १६२॥

यमं सोऽपश्यदाकारदुवाच च नराधिपम्।

विश्वामित्रस्य कोपोऽयं दुर्विनार्यो महात्मन:॥ १६३॥

पुत्रस्य ते मृत्युमपि प्रदास्यति स कौशिक:।

गच्छ त्वं मानुषं लोकं दु:खशेषं च भुंक्ष्व वै॥

गतस्य तत्र राजेन्द्र श्रेयस्तव भविष्यति॥ १६४॥

These were all his states of being which were revealed in sleep; they were all experienced by him during twelve years. When the twelve years were spent, being brought forcibly by the demons, he saw Yama in bodily shape. Yama addressed the king, This anger of the high-souled Viśvāmitra is difficult to be resisted. Kauśika will inflict even death on your son. Go you to the world of men, and undergo the remainder of your suffering. When you are gone there, O supreme king! you shall obtain happiness.

व्यतीते द्वादशे वर्षे दु:खस्यान्ते नराधिप:।

अन्तरिक्षाच्च पतितो यमदूतै: प्रणोदित:॥ १६५॥

पतितो यमलोकाच्च विबुद्धो भयसंभ्रमात्।

अहो कष्टमिति ध्यात्वा क्षते क्षारावसेचनम्॥ १६६॥

And when the twelve years expired, the king, at the end of his misery, fell from the sky, being thrust away by Yama's messengers. And when fallen from Yama's world, he awoke through the agitation of fear, exclaiming, "Alas! woe is me!" thinking of the working of the corrosive substance in his wounds.

स्वप्ने दु:खं महद्दृष्टं यस्यान्तो नोपलभ्यते।

स्वप्ने दृष्टं मया यत्तु किन्तु मे द्वादशी: समा:॥ १६७॥

गतेत्यपृच्छत्तत्रस्थान्पुल्कसांस्तु स संभ्रमात्।

नेत्यूचु: केचित्तत्रस्था एवमेवापरेऽब्रुवन्॥ १६८॥

In my sleep I have seen grievous woe, the end of which I do not perceive: but have twelve years, as I have seen in my sleep, gone with me? he inquired with agitation of the pukkasas standing there. "No" replied certain of the by-standers; and others said exactly the same.

श्रुत्वा दु:खी तदा राजा देवाञ्शरणमीयिवान्।

स्वस्ति कुर्वन्तु मे देवा: शैब्याया बालकस्य च॥ १६९

नमो धर्माय महते नम: कृष्णाय वेधसे।

परावराय शुद्धाय पुराणायाव्ययाय च॥ १७०॥

नमो बृहस्पते तुभ्यं नमस्ते वासवाय च।

Then the king grieved at hearing this, sought the gods for refuge, ejaculating, "May the gods bestow blessings on me, on Śaivyā and on my child. Adoration to great Dharma! Adoration to Kṛṣṇa the creator, all-comprising, pure, ancient, and immutable! Adoration to you, O Brihaspati! and adoration to you, Indra!"

एवमुक्त्वा स राजा तु युक्त: पुल्कसकर्मणि॥ १७१॥

शवानां मूल्यकरणे पुनर्नष्टस्मृतिर्यथा।

मलिनो जटिलः कृष्णो लगुडी विह्वलो नृपः॥ १७२॥

नैव पुत्रो न भार्या तु तस्य वै स्मृतिगोचरे।

नष्टोत्साहो राज्यनाशाच्छ्मशाने निवसंस्तदा॥ १७३॥

Having uttered this prayer, the king employed himself in the pukkasas' occupation, in fixing the price of corpses, as if again dead in memory. Filthy, matted-haired, black, armed with a club, despondent was the king. No son had he, nor wife indeed, in the track of his memory; mined in energy was he through the loss of his kingdom; dwelling then in the burning-ground.

अथाजगाम स्वसुतं मृतमादाय लापिनी।

भार्या तस्य नरेन्द्रस्य सर्पदष्टं हि बालकम्॥ १७४॥

हा वत्स हा पुत्र शिशो इत्थं वै वदती मुहुः।

कृशा विवर्णा विमनाः पांसुध्वस्तशिरोरुहा॥ १७५॥

To that place came his queen, bewailing, bringing her son dead, for the boy had been bitten by a snake. "Ah my darling! ah my son, my child!" thus she was oft exclaiming; emaciated, pallid insane, her hair covered with dust.

राजपत्न्युवाच

हा राजन्नद्य बालं त्वं पश्यसीमं महीतले।

रममाणं पुरा दृष्टं दष्ट पुष्टाहिना मृतम्॥ १७६॥

The queen spoke

"Alas O king! dose you not see today on earth this your child, whom you did formerly see playing about, now bitten by a huge snake and dead?"

तस्या विलापशब्दं तमाकर्ण्य स नराधिपः।

जगाम त्वरितोऽत्रेति भविता मृतकम्बलः॥ १७७॥

The king, listening to that her lamentation, hurried thither thinking 'here will be a dead man's blanket.'

स तां रोरूयतीं भार्यां नाभ्यजानात्तु पार्थिवः।

चिरप्रवाससन्तप्तां पुनर्जातामिवाबलाम्॥ १७८॥

सापि तं चारुकेशान्तं पुरा दृष्ट्वा जटालकम्।

नाभ्याजानन्नृपसुता शुष्कवृक्षोपमं नृपम्॥ १७९॥

But the king did not recognise as his wife her, who was weeping sorely, who worn with his long absence was like a woman in another birth. The princess too seeing him, who formerly had beautiful locks, now with matted curls did not recognise the king, who was like a withered tree.

सोऽपि कृष्णपटे बालं दृष्ट्वाशीविषपीडितम्।

नरेन्द्रलक्षणोपेतं चिन्तामाप नरेश्वरः॥ १८०॥

तस्यास्यं चन्द्रबिम्बाभं सुभ्रु रम्यं समुन्नसम्।

नीलाः केशाः कुञ्चिताश्च समा दीर्घास्तरङ्गिताः॥ १८१॥

राजीवनेत्रयुगुलो बिम्बोष्ठपुटसंवृतः।

चतुर्दंष्ट्रचतुःकिष्कुर्दीर्घास्यो दीर्घबाहुकः॥ १८२॥

चतुर्लेखः करो मत्स्ययवयुक्चैकपर्वतः।

शिरालुपादो गम्भीरः शूक्ष्मत्वक् त्रिवलीधरः॥ १८३॥

अहो कष्टं नरेन्द्रस्य कस्याप्येष कुले शिशुः।

जातो नीतः कृतान्तेन कामप्याशां दुरात्मना॥ १८४॥

The king seeing the snake-bitten child, who was characterized with the kingly marks, on the black cloth, fell into a reverie : —

His face was like orb of moon, beautiful eyebrows, high nose, black, curly, long and same alike hair, whose lips similar to lotus, four tooth aesthetic mouth and long arms, marks of fish, barley and mountain on his palm, nerve behind neck, splendid legs, thin skin and three lines visible on throat and abdomen.

"Ah! alas! to what a state has this child born in the family of some king been brought by malignant Death!"

एवं दृष्ट्वा हि तं बालं मातुरुत्सङ्गशायिनम्।

स्मृतिमभ्यागतो बालो रोहिताश्वोऽब्जलोचनः॥ १८५॥

सोप्येतामेव मे वत्सो वयोऽवस्थामुपागतः।

नीतो यदि न घोरेण कृतान्तेनात्मनो वशम्॥ १८६॥

For, since I have seen my child thus lying in his mother's lap, my child Rohitāsva with his lotus-like eyes recurs to my memory. Such indeed would be my child, and of about this age, if dreadful Death has not made him his thrall.

राजपत्न्युवाच

हा वत्स कस्य पापस्य अपध्यानादिदं महत्।

दुःखयापतितं घोरं यस्यान्तो नोपलभ्यते॥ १८७॥

हा नाथ राजन्भवता मामनाश्वास्य दुःखिताम्।

क्वापि सन्तिष्ठता स्थाने विश्रब्धं स्थीयते कथम्॥ १८८॥

The queen spoke

Ah my child! through disregard of some sin this great and terrible evil has befallen us, the end of which we do not perceive Ah, my lord king! how does you remain placidly in some place without consoling me who am miserable?

राज्यनाश: सुहृत्त्यागो भार्यातनयविक्रय:।
हरिश्चन्द्रस्य राजर्षे: किं विधे न कृतं त्वया॥ १८९॥

Loss of kingdom, forsaking of friends, sale of wife and child—what has you not done to the Rājarsi Hariścandra, O creator?

इति तस्या वच: श्रुत्वा राजा स्वस्थानतश्च्युत:।
प्रत्यभिज्ञाय दयिता पुत्र च निधनं गतम्॥ १९०॥
कैषा नाम गृहे युक्ता मम योषिद्वरा भवेत्।
बालश्च स मृत: क: स्यादिति राजा विचारयन्॥ १९१॥
कष्ट शैब्येयमेषा हि स बालोऽयमितीरयन्।
रुरोद दु:खसन्तप्तो मूर्च्छामभिजगाम च॥ १९२॥

Hearing this her lament the fallen king, recognising his loved wife and his dead son, exclaimed "Alas! this is indeed my very Śaivyā, this is my child!" and wept consumed with sorrow, and fell into a swoon

सा च त प्रत्यभिज्ञाय तामवस्थामुपागतम्।
मूर्च्छिता निपपातार्ता निश्चेष्टा धरणीतले॥ १९३॥
चेत. सम्प्राप्य राजेन्द्रो राजपत्नी च तौ समम्।
विलेपतु: सुसन्तप्तौ शोकभारातिपीडितौ॥ १९४॥

She too recognising him fallen into that state, fainted with affliction and sank motionless to the ground The king and queen both regaining consciousness together, wailed in deep suffering, oppressed with the load of anguish

राजोवाच

हा वत्स सुकुमार ते स्वक्षिभ्रूनासिकालकम्।
पश्यतो मे मुख दीन हृदयं किं न दीर्यते॥ १९५॥
तात तातेति मधुर ब्रुवाण स्वयमागतम्।
उपगुह्य वदिष्ये कं वत्स वत्सेति सौहृदात्॥ १९६॥

The king spoke

Alas my child! when I look on your very young face, with its beautiful eyes, brows, nose and curls is not my afflicted heart torn asunder? To whom, as he comes to me of himself sweetly babbling, 'Father, dear father,' shall I affectionately exclaim with an embrace,' My child, my child'?

कस्य जानुप्रणीतेन पिङ्गेन क्षितिरेणुना।
ममोत्तरीयमुत्सङ्गं तथाङ्गं मलमेष्यति॥ १९७॥
अङ्गप्रत्यङ्गसम्भूतो मनोहृदयनन्दन:।
मया कुपित्रा हा वत्स विक्रीतो येन वस्तुवत्॥ १९८॥
हृत्वा राज्यमशेषं मे सबान्धवधनं महत्।
दैवाहिना नृशंसेन दष्टो मे तनयस्तत:॥ १९९॥
अह दैवाहिदष्टस्य पुत्रस्याननपङ्कजम्।
निरीक्षन्नपि घोरेण विषेणान्धीकृतोऽधुना॥ २००॥
एवमुक्त्वा तमादाय बालक वाष्पगद्गद:।
परिष्वज्य च निश्चेष्टो मूर्च्छया निपपात ह॥ २०१॥

By whose knees shall the yellow dust be brought that shall soil my upper garment, my lap and body? Born of my body and limbs, you was the delight of mind and heart to me, who, bad father that I am, sold you, O my child, like a chattel After snatching away my large kingdom entire, with its resources and wealth, Fate as a noxious serpent then bit my child Just gazing on the lotus-face of my son, who has been bitten by the serpent Fate, even I am now blinded by the dire poison Having thus spoken, incoherent through tears, he took the boy, and embracing him, fell motionless in a swoon

राजपत्न्युवाच

अय स पुरुषव्याघ्र: स्वरेणैवोपलक्ष्यते।
विद्वज्जनमनश्चन्द्रो हरिश्चन्द्रो न संशय:॥ २०२॥
तथास्य नासिका तुङ्गा अग्रतोऽधोमुख गता।
दन्ताश्च मुकुलप्रख्या: ख्यातकीर्तेर्महात्मन:॥ २०३॥
श्मशानमागत: कस्माद्यैष स नरेश्वर:।
अपहाय पुत्रशोकं सापश्यत्पतितं पतिम्॥ २०४॥
प्रहृष्टा विस्मिता दीना भर्तृपुत्राधिपीडिता।
वीक्षन्ती सा ततोऽपश्यद्भर्तृदण्डं जुगुप्सितम्॥ २०५॥

The queen spoke

"This tiger-like man is known truly by his voice, he has the moon-like mind of a wise man, it is Hariścandra without doubt And his nose is

prominent in front and goes downwards; and like opening buds are the teeth of him, the renowned, the high-souled. Wherefore has this king come to the burning-ground today?" Ceasing her grief for her son, she looked at the prostrate king. Agitated, surprised, afflicted, sorely oppressed on account of her husband and son, gazing earnestly, she then saw her husband's abominable staff fit for a low outcaste.

श्वपाकार्हं मनो मोहं जगामायतलोचना।
प्राप्य चेतश्च शनकैः समद्गदमभाषत॥२०६॥
धिक्त्वां दैवात्यकरुणं निर्मर्यादं जुगुप्सितम्।
येनायममरप्रख्यो नीतो राजा श्वपाकताम्॥२०७॥
राज्यनाशं सुहृत्त्यागं भार्यातनयविक्रयम्।
प्रापयित्वापि नरे मुक्तश्चण्डालोऽयं कृतो नृपः॥२०८॥

Thereupon the long-eyed lady fainted, and gradually regaining consciousness, spoke falteringly : "Fie on you, O Fate! most doleful, unruly, abominated, who has reduced this god-like king to the position of a low outcaste. Though you did make him undergo loss of kingdom, forsaking of friends and the sale of wife and son, yet has you turned the king, after he was parted from us, into this caṇḍāla.

हा राजञ्जातसन्तापामित्थं मां धरणीतलात्।
उत्थाप्य नाद्य पर्यङ्कमारोहेति किमुच्यते॥२०९॥
नाद्य पश्यामि ते च्छत्रं भृङ्गारमथवा पुनः।
चामरं व्यजनं चापि कोऽयं विधिविपर्ययः॥२१०॥

Ah! O king! why dose you not now raise me, who am thus afflicted, from the ground and tell me to mount to your couch? I do not see this day your regal umbrella, nor yet your golden vase, your chowrie or fan; what is this revolution?

यस्याग्रे व्रजतः पूर्वं राजानो भृत्यतां गताः।
स्वोत्तरीयैरकुर्वन्त नीरजस्कं महीतलम्॥२११॥
सोऽयं कपालसंलग्नघटीघटनिरन्तरे।
मृतनिर्माल्यसूत्रान्तर्गूढकेशे सुदारुणे॥२१२॥
वसानिष्यन्दसंशुष्कमहीपुटकमण्डिते।
भस्माङ्गारार्द्धदग्धास्थिमज्जासंघट्टभीषणे॥२१३॥
गृध्रगोमायुनादार्त्तनष्टक्षुद्रविहङ्गमे।
चिताधूमायितरुचा नीलीकृतदिगन्तरे॥२१४॥
कुणपास्वादनमुदा संप्रहृष्टनिशाचरे।
चरत्यमेध्ये राजेन्द्रः श्मशाने दुःखपीडितः॥२१५॥

He, before whom formerly, when he moved, kings in the guise of servants freed the earth from dust with their own upper garments—such having been, he the supreme king now walks oppressed with grief in the burning-ground, which is thickly strewn with jars and pots, with skulls fast fixed therein; where the hair of corpses is concealed by the remains of sacrificial ceremonies and strings; where the cavities of the dry ground are bedecked with oily exudations; which is dreadful by reason *of the mixing of the marrow and half-burnt bones* with the ashes and charcoal; where the small birds have been scared away by the cries of the vultures and jackals; which has spread gloom over the regions of the sky with the colour of the trails of smoke from the funeral piles; where the night-roaming demons are joyful through the delight of tasting carrion.

एवमुक्त्वा समाश्लिष्य कण्ठं राज्ञो नृपात्मजा।
कष्टशोकशताधारा विललापार्त्तया गिरा॥२१६॥

Thus having spoken the princess embraced the king's neck and, bearing hundreds of woes and griefs, lamented with sorrowful voice—

राजपत्न्युवाच

राजन्स्वप्नोऽथ तथ्यं वा यदेतन्मन्यते भवान्।
तत्कथ्यतां महाभाग मनो वै मुह्यते मम॥२१७॥
यद्येतदेवं धर्मज्ञ नास्ति धर्मे सहायता।
तथैव विप्रदेवादिपूजने पालने भुवः॥२१८॥
नास्ति धर्मः कुतः सत्यमार्जवं चानृशंसता।
यत्र त्वं धर्मपरमः स्वराज्यादवरोपितः॥२१९॥

The queen spoke

O king, is it sleep or waking truth? Tell me Sir, this that you are thinking of : my mind is bewildered indeed. If this be so, O you conversant with righteousness, there is no help in righteousness, nor in worship of brāhmaṇas, gods and others, nor in protecting the world; there is no such thing as righteousness. Whence are there truth, and candour, and meekness, in that you, the

devotee of righteousness, has been ousted from your kingdom?

इति तस्या वचः श्रुत्वा निःश्वस्योष्णं समद्गदम्।
कथयामास तन्वंग्या यथा प्राप्ता श्वपाकता॥२२०॥
रुदित्वा सापि सुचिरं निःश्वस्योष्णं च दुःखिता।
स्वपुत्रमरणं भीरुर्यथा वृत्तं न्यवेदयत्॥२२१॥

Hearing this her speech, sighing deeply he related in faltering accents to the slender-limbed lady, how he had become a low outcaste. She also the timid lady wept very long, and sighing deeply, full of grief, told him how her son had met his death.

श्रुत्वा राजा तदा वाक्यं निपपात महीतले।
मृतस्य पुत्रस्य तदा जिह्वया लेलिहन्मुखम्॥२२२॥

Then having heard these words the king fell down on ground and by his tongue, he began to lick the face of his dead son.

राजोवाच

यमस्य भिक्षां याचावः कृपणौ पुत्रगर्द्धिनौ।
तस्माच्छीघ्रं व्रजावोऽद्य पुत्रो यत्र प्रियो गतः॥२२३॥

The king spoke

We, both well-wisher of son and poor beg to Yama. Therefore we move that place where our dear son has gone.

प्रिये न रोचये दीर्घं कालं क्लेशमुपासितुम्।
नात्मा यत्तश्च तन्वङ्गि पश्य मे मन्दभाग्यताम्॥२२४॥

The king spoke

My darling, I choose not to undergo affliction for a long time, nor is my soul docile, O slender-limbed lady. Behold my ill-fortune.

चण्डालेनाननुज्ञातः प्रवेक्ष्ये ज्वलनं यदि।
चाण्डालदासतां यास्ये पुनरप्यन्यजन्मनि॥२२४॥

If I shall enter the fire, with the permission of the caṇḍāla, I shall in another birth go again into bondage to caṇḍālas.

नरके च पतिष्यामि कीटकः कृमिभोजनः।
वैतरण्यां महापूयवसासृक्स्नायुपिच्छिले॥२२६॥

I shall fall into Naraka, as a worm-eating insect; into Vaitaraṇī[1] which is slimy with much pus, fat, blood, and sinews.

असिपत्रवने प्राप्य छेदं प्राप्स्यामि दारुणम्।
तापं प्राप्स्यामि वा प्राप्य महारौरवरौरवौ॥२२७॥
मग्नस्य दुःखजलधौ पारः प्राणवियोजनम्।

Reaching the Asi-patra wood, I shall be frightfully cut to pieces; or reaching Mahā-raurava and Raurava I shall be burnt. Surrender of life is the shore for one sunk in the ocean of grief.

एकोऽपि बालको योऽयमासीद्वंशकरः सुतः॥२२८॥
मम दैवाम्बुवेगेन मग्नः सोऽपि बलीयसा।

I had just one son, who was this boy, to continue my family. He too has sunk through the violence of the waters of my Fate, which are very strong.

कथं प्राणान्विमुञ्चामि परायत्तोऽस्मि दुर्गतः॥२२९॥
अथवा नार्तिना क्लिष्टो नरः पापमवेक्षते।
तिर्यक्त्वेनास्ति तद्दुःखं नासिपत्रवने तथा॥२३०॥

How shall I resign my life? I am dependent on others, and in a strait. Or, does not a man afflicted with pain regard evil? There is no such suffering in the brute creation, nor in the Asi-patra forest.

वैतरण्यां कुतस्यादृग्यादृशं पत्रविप्लवे।
सोऽहं सुतशरीरेण दीप्यमाने हुताशने॥२३१॥
निपतिष्यामि तन्वङ्गि क्षन्तव्यं कुकृतं मम।
अनुज्ञाता च गच्छ त्वं विप्रवेश्म शुचिस्मिते॥२३२॥
मम वाक्यं च तन्वङ्गि निबोधादृतमानसा।

Whence is there such suffering in Vaitaraṇī as in the bereavement of a son? I will fall then with my son's body into the blazing fire, O slender-limbed! You must pardon my ill-deeds; and do you who has my permission go to the brāhmaṇa's house, O bright smiler! And hearken, O slender-limbed! to my word with respectful mind.

यदि दत्तं यदि हुतं गुरवो यदि तोषिताः॥२३३॥
परत्र संगमो भूयात्पुत्रेण सह च त्वया।
इहलोके कुतस्त्वेतद्भविष्यति ममेङ्गितम्॥२३४॥

1. The river of Naraka.

त्वया सह मम श्रेयो गमन पुत्रमार्गणे।
यन्मया हसता किञ्चद्रहस्ये वा शुचिस्मिते॥ २३५॥
अश्लीलमुक्त तत्सर्व क्षन्तव्य मम याचत:।
राजपत्नीति गर्वेण नावज्ञेय: स ते द्विज:॥
सर्वयत्नेन ते तोष्य: स्वामी दैवतवच्छुभे॥ २३६॥

If one makes gifts, if one offers sacrifices, if the gurus are satisfied, there may be union for me in another world with my son and with you But whence in this world will there be this aim for me? In company with you I shall speed happily on in the search for our son, which I shall make laughingly or somewhat secretly, O bright-smiler You must pardon at my request all that I have spoken ill, despise not that brāhmana through pride that you are a queen, you must please him with your utmost efforts, as if he were your lord and god, O beautiful lady!

राजपत्न्युवाच

अहमप्यत्र राजर्षे दीप्यमाने हुताशने।
दु:खभारासहाद्यैव सह यास्यामि वै त्वया॥ २३७॥
सह स्वर्ग च नरक सहैवावा हि भुक्ष्वहे।
श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते॥ २३८॥

The queen spoke

I also, O Rājarsi, unable to endure the burden of grief will assuredly enter the blazing fire with you here this day

पक्षिण ऊचु:

तत: कृत्वा चिता राजा आरोप्य तनयं स्वकम्।
भार्यया सहितश्चासौ बद्धाञ्जलिपुटस्तदा॥ २३९॥
चिन्तयन्परमात्मानमीशं नारायण हरिम्।
हृत्कोटरगुहासीनं वासुदेव सुरेश्वरम्॥
अनादिनिधन ब्रह्म कृष्ण पीताम्बरं शुभम्॥ २४०॥

The birds spoke

Thereupon the king heaping up the funeral pile, placed his son thereon, and then associated with his wife he joined his hands reverently, thinking of the Supreme Soul, Śiva, Nārāyana Hari Vasudeva, the ruler of the gods, who sits in, the cave like recesses of the heart, of Brāhmana who is without beginning or end, of Krsna, yellow-clad, beautiful

तस्य चिन्तयमानस्य सर्वे देवा: सवासवा:।
धर्म प्रमुखत: कृत्वा समाजग्मुस्त्वरान्विता:॥ २४१॥
आगत्य सर्वे प्रोचुस्ते भो भो राजन् शृणु प्रभो।
अय पितामह: साक्षाद्धर्मश्च भगवान्स्वयम्॥ २४२॥
साध्याश्च विश्वे मरुतो लोकपाला: सचारणा:।
नागा: सिद्धा: सगन्धर्वा रुद्राश्चैव तथाश्विनौ॥ २४३॥
एते चान्ये च बहवो विश्वामित्रस्तथैव च।
विश्वत्रयेण यो मित्रं कर्तु वै नाशकत्पुरा॥ २४४॥
विश्वामित्रस्तु ते मैत्रीमिष्ट चाहर्तुमिच्छति।
आरुरोह तत: प्राप्ता धर्म: शक्रोऽथ गाधिज:॥ २४५॥

While he was thinking, Indra and all the gods, making Dharma their leader, assembled in haste Approaching spake they all—"Ho! O king! hearken, O lord! This is Brāhmana, visible to open sight, and the adorable Dharma himself, and here are all the Sādhyas,[1] the Maruts,[2] the Lokapālas,[3] with their vehicles, the Nāgas,[4] the Siddhas[5] and the Gandharvas,[6] and the Rudras[7] and the two Aśvins—these and and others, many in number, and also Viśvāmitra, whom the three worlds could not formerly make a friend But Viśvāmitra desires to proffer you friendship and good " He mounted, thereon he met Dharma, and Indra and Viśvāmitra

धर्म उवाच

मा राजन्साहसं कार्षीर्धर्मोऽहं त्वामुपागत:।
तितिक्षादमसत्याद्यै: स्वगुणै: परितोषित:॥ २४६॥

Dharma spoke

"Be not rash, O king! I Dharma have visited you, gratified with your patience, self-command, truth and other virtues "

इन्द्र उवाच

हरिश्चन्द्र महाभाग प्राप्त: शक्रोऽस्मि तेऽन्तिकम्।
त्वया सभार्यापुत्रेण जिता लोका: सनातना:॥ २४७॥

1 Class of inferior deities
2 Wind-gods
3 Guardian-gods of the world
4 Human-faced serpents of Pātāla
5 Class of demi-gods
6 Demi-gods, Indra's celestial musicians
7 Eleven demi-gods (personified roaring of the wind)

आरोह त्रिदिवं राजन्भार्यापुत्रसमन्वित:।

सुदुष्प्रापं नरैरन्यैर्जितमात्मीयकर्मभि:॥ २४८॥

Indra spoke

O virtuous Hariścandra! I Indra have approached nigh you; the eternal worlds are won by you and your wife and son! Accompanied by your wife and son, ascend, O king! to the third heaven, which to others is very difficult of attainment, but which has been won by your own deeds.

पक्षिण ऊचु:

ततोऽमृतमयं वर्षमपमृत्युविनाशनम्।

इन्द्र: प्रासृजदाकाशाच्चितास्थानगत: प्रभु:॥ २४९॥

पुष्पवर्षं च सुमहद्देवदुन्दुभिनि:स्वनम्।

ततस्ततो वर्तमाने समाजे देवसङ्कुले॥ २५०॥

The birds spoke

Then Indra, the lord, going to the funeral pile, poured down from the sky a shower of nectar that prevents sudden death, and a very copious shower of flowers, accompanied with the sound of the heavenly drums, here and there on that closely-gathered assemblage of gods.

समुत्तस्थौ तत: पुत्रो राज्ञस्तस्य महात्मन:।

सुकुमारतनु: सुस्थ: प्रसन्नेन्द्रियमानस:॥ २५१॥

ततो राजा हरिश्चन्द्र: परिष्वज्य सुतं क्षणात्।

सभार्य: सुश्रिया युक्तो दिव्यमाल्याम्बरान्वित:॥ २५२

स्वस्थ: सम्पूर्णहृदयो मुदा परमया युत:।

बभूव तत्क्षणादिन्द्रो भूयश्चैनमभाषत॥ २५३॥

सभार्यस्त्वं सपुत्रश्च प्राप्स्यसे सद्गतिं पराम्।

समारोह महाभाग निजानां कर्मणां फलै:॥ २५४॥

Then the high-souled king's son arose, very youthful in body, in perfect health, placid in his organs and mind. And king Hariścandra immediately embraced his son; and in possessing is wife regained his own Fortune. He was decked with heavenly garlands; and was happy, completely satisfied in heart, and filled with supreme joy. Indra at once re-addressed him. "Accompanied by your wife and son, yon shall gain supreme felicity. Ascend, O virtuous king, by the results of your own actions!"

हरिश्चन्द्र उवाच

देवराजाननुज्ञात: स्वामिना श्वपचेन वै।

अगत्वा निष्कृतिं तस्य नारोक्ष्येऽहं सुरालयम्॥ २५५॥

Hariścandra spoke

"O king of the gods! while unpermitted by my master the low outcaste, I will not, without having recompensed[1] him, ascend to the abode of the gods."

धर्म उवाच

तवैनं भाविनं क्लेशमवगम्यात्ममायया।

आत्मा श्वपाकतां नीतो दर्शितं तच्च चालपम्॥ २५६॥

Dharma spoke

"Perceiving this your affliction that was to be, I myself descended as the low outcaste through an illusion of myself; and I displayed that inconsiderate conduct."

इन्द्र उवाच

प्रार्थ्यते यत्परं स्थानं समस्तैर्मनुजैर्भुवि।

तदारोह हरिश्चन्द्र स्थानं पुण्यकृतां नृणाम्॥ २५७॥

Indra spoke

Ascend, O Hariścandra, to the supreme abode which is desired by all mankind on the earth, the abode of men holy in deed.

हरिश्चन्द्र उवाच

देवराज नमस्तुभ्यं वाक्यं चैतन्निबोध मे।

प्रसादसुमुखं यत्त्वां ब्रवीमि प्रश्रयान्वित:॥ २५८॥

मच्छोकमग्नमनस: कोसलानगरे जना:।

तिष्ठन्ति तनपोह्याद्य कथं यास्यम्यहं दिवम्॥ २५९॥

Hariścandra spoke

O king of the gods, adoration to you! hearken also to this my speech, that, filled with affection, I speak to you whose countenance is beautified through benignity. My subjects in the city of Kośalā[2] remain with minds sunk in my grief; how disregarding them shall I now ascend to heaven?

ब्रह्महत्या गुरोर्घातो गोवध: स्त्रीवधस्तथा।

तुल्यमेभिर्महापापं भक्तत्यागेऽप्युदाहृतम्॥ २६०॥

1. For *a-gatvā* read *a-dattvā*?
2. I.e. Ayodhyā.

भजन्तं भक्तमत्याज्यमदुष्टं त्यजत: सुखम्।
नेह नामुत्र पश्यामि तस्यमाच्छक्र दिवं व्रज॥ २६१॥
यदि ते सहिता: स्वर्गं मया यान्ति सुरेश्वर।
ततोऽहमपि यास्यामि नरकं वापि तै: सह॥ २६२॥

The murder of a brāhmaṇa, the killing of a guru, the slaughter of cattle, and the slaying of women—equal to these has been pronounced the great sin incurred in the abandonment of one's adherents. Neither in this world nor in the other do I see happiness for one who abandons an obsequious and innocent adherent, who ought not to be abandoned. If they go to Svarga in company with me, O lord of the gods! then I too will go; or I will go even to Naraka with them.

इन्द्र उवाच

बहूनि पुण्यपापानि तेषां भिन्नानि वै पृथक्।
कथं गतभोग्यं त्वं भूय स्वर्गमवाप्स्यसि॥ २६३॥

Indra spoke

"Many are their merits and sins, various and diverse. How will you again attain to Svarga which will be enjoyed by multitudes?"

हरिश्चन्द्र उवाच

शुक्र भुङ्क्ते नृपो राज्यं प्रभावेण कुटुम्बिनाम्।
यजते च महायज्ञै: कर्म पौर्त्तं करोति च॥ २६४॥
तच्च तेषां प्रभावेण मया सर्वमनुष्ठितम्।
उपकर्त्तॄन्न सन्त्यक्ष्ये तानहं स्वर्गलिप्सया॥ २६५॥
तस्माद्यन्मम देवेश किञ्चिदस्ति सुचेष्टितम्।
दत्तमिष्टमथो जप्तं सामान्यं तैस्तदस्तु न:॥ २६६॥
बहुकालोपभोग्यं हि फलं यन्मम कर्मण:।
तदस्तु दिनमप्येकं तै: समं त्वत्प्रसादत:॥ २६७॥

Hariścandra spoke

"O Indra, by the influence of the householders a king enjoys his kingdom, and sacrifices with great sacrifices, and works meritorious deeds; and therefore by their influence have I performed everything; I will not forsake those benefactors in the desire to gain Svarga. Therefore whatever, O lord of the gods, I have done well, whatever I have given in alms, whatever sacrifices or prayers I have made, let that be common to them and us. For whatever fruit of my action must be eaten through long time, let that be for me and them together just a single day through your favour!"

पक्षिण ऊचु:

एवं भविष्यतीत्युक्त्वा शक्रस्त्रिभुवनेश्वर:।
प्रचन्नचेता धर्मश्च विश्वामित्रश्च गाधिज:॥ २६८॥
गत्वाशु नगरं सर्वे चातुर्वर्ण्यसमायुतम्।
हरिश्चन्द्रस्य निकटे प्रोवाच विबुधाधिप:॥ २६९॥
आगच्छन्तु जना: शीघ्रं स्वर्गलोकं सुदुर्लभम्।
धर्मप्रसादात्सम्प्राप्तं सर्वैर्युष्माभिरेव तु॥ २७०॥
विमानकोटिसम्बद्धं स्वर्गलोकान्महीतलम्।
गत्वायोध्याजनं प्राह दिवमारुह्यतामिति॥ २७१॥

The birds spoke

"So shall it be!" thus having spoken Indra, lord of the three worlds, and Dharma, and Viśvāmitra, Gādhi's son, became propitious in their minds. Indra went from Svarga to the earth, with a company of ten million heavenly chariots and addressed the people of Ayodhyā thus, "Ascend you to heaven."

तदेन्द्रस्य वच: श्रुत्वा प्रीत्या तस्य च भूपते:।
आनीय रोहिताश्वं च विश्वामित्रो महातपा:॥ २७२॥
अयोध्याख्ये पुरे रम्ये सोऽभ्यषिञ्चन्नृपात्मजम्।
देवैश्च मुनिभि: सिद्धैरभिषिच्य नराधिप:॥ २७३॥

And having heard with affection that speech of Indra and the king's speech, and having brought Rohitāsva, Viśvāmitra himself, great in austerities, with the gods also, the Munis, and the Siddhas, enthroned the king's son in the charming city of Ayodhyā, after enthroning the king.

राज्ञा सह तदा सर्वे हृष्टपुष्टसुहृज्जना:।
सपुत्रभृत्यदारास्ते दिवमारुरुहुर्जना:॥ २७४॥

Then all the people, his glad and prosperous friends, with their children servants and wives, ascended to heaven with the king.

पदे पदे विमानात्ते विमानमगमन्नरा:।
तदा सम्भूतहर्षोऽसौ हरिश्चन्द्रश्च पार्थिव:॥ २७५॥

Those people moved step by step from one heavenly chariot to another. Then king Hariścandra also grew in gladness.

सम्प्राप्य भूतिमतुलां विमानैः स महीपतिः।
आसांचक्रे पुराकारे वप्रप्राकारसंवृते॥ २७६॥
ततस्तस्यर्द्धिमालोक्य श्लोकं तत्रोशना जगौ।
दैत्याचार्यो महाभागः सर्वशास्त्रार्थतत्त्ववित्॥ २७७॥

The king, attaining unparalleled dignity with the heavenly chariots, sat on the figure of a city which was surrounded with ramparts and walls. Then beholding his prosperity, Uśanas, the eminent spiritual guide of the Daityas, conversant with the meaning and the truth of all the Śāstras, sang a verse there.

शुक्र उवाच

हरिश्चन्द्रसमो राजा न भूतो न भविष्यति।
यश्चैतच्छृणुयाद्भक्त्या नैरन्तर्येण मानवः॥ २७८॥

Śukra (Uśanas) spoke

Like to Hariścandra there has been no king, nor shall there be. Whoever, when afflicted with his own sufferings listens to those of others, may he obtain great happiness!

अहो तितिक्षामाहात्म्यमहोदानफलं महत्।
यदा गतो हरिश्चन्द्रः पुरी चेन्द्रत्वमाप्तवान्॥ २७९॥

Ah, the majesty of patience! ah, the great fruit of liberality! since Hariścandra has reached his city and has gained his sovereignty.

पक्षिण ऊचुः

स्वर्गार्थी प्राप्नुयात्स्वर्गं पुत्रार्थी पुत्रमाप्नुयात्।
भार्यार्थी प्राप्नुयाद्भार्यां राजार्थी राज्यमाप्नुयात्॥ २८०॥

May he who longs for Svarga gain Svarga; may he who longs for a son gain a son; may he who longs for a wife gain a wife; may he who longs for a kingdom gain a kingdom!

अतः परं कथाशेषः श्रूयतां मुनिसत्तम।
विपाको राजसूयस्य पृथिवीक्षयकारणम्॥
तद्विपाकनिमित्तं च युद्धमाडिबकं महत्॥ २८१॥

The birds spoke

This whole story of the deeds of Hariścandra has been declared to you: hear the remainder of the discourse next, O best of Munis! the outcome of the Rāja-sūya sacrifice, which was the cause of the decay of the earth, and the cause of that outcome, viz. the great battle of the Maināl and Heron.[2]

इति श्रीमार्कण्डेयपुराणे हरिश्चन्द्रोपाख्यानकथनं नाम
अष्टमोऽध्यायः॥८॥

♣♣♣

नवमोऽध्यायः

CHAPTER 9

The Battle of the Mainā and the Heron

Vasiṣṭha, enraged with Viśvāmitra for his cruelty to Hariścandra, cursed him to become a heron, and Viśvāmitra cursed Vasiṣṭha to become a mainā— Both Munis as gigantic birds have a terrible fight, and are at length pacified by Brahmā.

पक्षिण ऊचुः

राज्यच्युते हरिश्चन्द्रे गते च त्रिदशालयम्।
निश्चक्राम महातेजा जलवासात्पुरोहितः॥ १॥
वसिष्ठो द्वादशाब्दान्ते गङ्गापर्युषितो मुनिः।
शुश्राव च समस्तं तु विश्वामित्रविचेष्टितम्॥ २॥
हरिश्चन्द्रस्य नाशं च राज्ञश्चोदारकर्मणः।
चाण्डालसम्प्रयोगं च भार्यातनयविक्रयम्॥ ३॥

The birds spoke

When Hariścandra had left his kingdom and had gone to the abode of the thirty gods, there came out from his residence in the water the

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1 Āḍi, also called Śarālı The dictionaries all say this bird is Turdus gin-ginianus, which is the old name It is Jerdon's Bank Maina, Acridotheres gin-ginianus, which is common throughout Upper India, and burrows in the river banks (vol II, p 326) Jerdon gives salik (śārikā) as the general Bengali name for mainas, but I do not trace either of these two words in his book

2 Vaka Prof Monier-Williams called this bird Ardea nivida, but I do not find this name in Jerdon Bak, bag, (Bengali) and baglā (Hindi) are the general modern names for various kinds of common herons, egrets and bitterns The Large Egret (Herodias alba, Jerdon), the Smaller Egret (H egrettoides), and the Little Egret (H garzetta) are all white, the Cattle Egret (Buphus coromandus) and the Pond? Heron, generally known as the Paddy-bird, (Ardeola leucoptera), which are most commonly called bag and baglā, have white bodies (Jerdon, vol II, pp 744-751)

glorious family priest, Vasistha, the Muni, who dwelt at the Ganges, at the end of twelve years, and he heard the whole of the deeds of Viśvāmitra, and also the downfall of the noble-dealing king Hariścandra and his association with the candāla, and his sale of his wife and son

स श्रुत्वा सुमहाभाग: प्रीतिमानवनीपतौ।
चकार कोप तेजस्वी विश्वामित्रमृषि प्रति॥ ४॥

That most illustrious Muni having heard the story, being full of affection for the king, grew wrathful in his dignity against the Rsi Viśvāmitra

वसिष्ठ उवाच

मम पुत्रशत तेन विश्वामित्रेण घातितम्।
तत्रापि नाभवत्क्रोधस्तादृशो यादृशोऽद्य मे॥ ५॥
श्रुत्वा नराधिपमिम स्वराज्यादवरोपितम्।
महात्मान महाभाग देवब्राह्मणपूजकम्॥ ६॥
यस्मात्स सत्यवाक्छान्त: शत्रावपि विमत्सर:।
अनागाश्चैव धर्मात्मा अप्रमत्तो मदाश्रय:॥ ७॥
सपत्नीभृत्यपुत्रस्तु प्रापितोऽन्त्या दशा नृप:।
स राज्याच्च्यावितोऽनेन बहुशश्च खिलीकृत:॥ ८॥
तस्माद्दुरात्मा ब्रह्मद्विड्यज्विनामवरोपक:।
मच्छापोपहतो मूढ: स बकत्वमवाप्स्यति॥ ९॥

Vasiṣṭha spoke

"It was Viśvāmitra who destroyed my hundred sons, yet on that occasion I was not so wroth as I am this day, on hearing that this king, who was high-souled, eminent, worshipful towards the gods and brāhmanas, had been ousted from his kingdom Since that king, truthful, tranquil, devoid of envy even towards an enemy, faultless also, upright in soul, vigilant, a relier on me, has been reduced to the last extremity together with his wife dependants and son, has been expelled from his kingdom by Viśvāmitra, and has been greatly worsted, therefore that impious brāhmana-hater, uprooted from among the wise, blasted by my curse, the fool, shall be turned into a heron "[1]

पक्षिण ऊचु:

श्रुत्वा शाप महातेजा विश्वामित्रोऽपि कौशिक:।
त्वमप्याडिर्भवस्वेति प्रतिशापमयच्छत॥ १०॥

1 See note 94, p 58

अन्योन्यशापात्तौ प्राप्तौ तिर्यक्त्वं परमद्युती।
वसिष्ठ: स महातेजा विश्वामित्रश्च कौशिक:॥ ११॥

The birds spoke

Hearing the curse, the glorious Viśvāmitra likewise, Kuśika's descendant, inflicted the counter-curse, "Do you also become a mainā "[2] Both those most illustrious sages were transformed into birds through their mutual curses, the glorious Vasistha and Viśvāmitra, Kuśika's descendant

अन्यजातिसमायोगं गतावप्यमितौजसौ।
युयुधातेऽतिसंरब्धौ महाबलपराक्रमौ॥ १२॥
योजनानां सहस्रे द्वे प्रमाणेनाडिरुच्छ्रित:।
षण्णवत्यधिकं ब्रह्मन् सहस्रत्रितयं बक:॥ १३॥

Both of them, boundless in might, allying themselves with other classes of beings, fought together, exceedingly exasperated, great in strength and prowess The Mainā increased in size to two thousand yojanas, as the Heron, O brāhmana, increased to three thousand and ninety

तौ तु पक्षप्रहाराभ्यामन्योन्यस्योरुविक्रमौ।
प्रहरन्तौ भय तीव्र प्रजाना चक्रतुस्तदा॥ १४॥
विधूय पक्षाणि बको रक्तोद्वृत्ताक्षिराहनत्।
आडि सोऽप्युन्नतग्रीवो बक बद्भ्यामताडयत्॥ १५॥
तयो: पक्षानिलापास्ता: प्रपेतुर्गिरयो भुवि।
गिरिप्रपाताभिहता चकम्पे च वसुन्धरा॥ १६॥
क्ष्मा कम्पमाना जलधीनुद्वृत्ताम्बूंश्चकार च।
ननाम चैकपार्श्वेन पातालगमनोन्मुखी॥ १७॥

And then those two, of wide heroism, assailing each other with blows of their wings, created sore fear among the creatures The Heron, his eyes swollen with blood, lifting his wings beat the Mainā, and he also, stretching out his neck, struck the Heron with his feet Overthrown by the wind from their wings, mountains fell down on the earth, and struck by the downfall of the mountains the earth quaked, and the earth, as it quaked, caused the waters of the seas to swell up, and reeled over on one side, turning towards the descent to Pātāla

2 See note 93, p 58

केचिद्गिरिनिपातेन केचिदम्भोधिवारिणा।

केचिन्महीसञ्चलनात्प्रययु: प्राणिन: क्षयम्॥ १८॥

इति सर्वं परित्रस्तं हाहाभूतमचेतनम्।

जगदासीत्सुसम्भ्रान्तं पर्यस्तक्षितिमण्डलम्॥ १९॥

हा वत्स हा कान्त शिशो प्रयत्नोषोऽस्मि संस्थित:।

हा प्रिये कान्त शैलोऽयं पतत्याशु पलायताम्॥ २०॥

Living beings perished, some by the fall of the mountains, others by the waters of the seas, others through the quaking of the earth. Thus everything being terrified was turned into lamentation, bereft of consciousness; the world was greatly agitated, and its countries were thrown into confusion, people exclaiming "Ah, my child! ah my beloved child! come, here I am fixed"—"ah my darling *wife!" - "my beloved husband!" - "this rock is* falling, escape quickly."

इत्याकुलीकृते लोके संत्रासविमुखे तदा।

सुरै: परिवृत: सर्वैराजगाम पितामह:॥ २१॥

प्रत्युवाच च विश्वेशस्तावुभावतिकोपितौ।

युद्धं वां विरमत्वेतल्लोका: स्वास्थ्यं व्रजन्तु च॥ २२॥

Then, when the world was thus distressed and averted in terror, surrounded by all the gods, advanced the fore-father, the lord of the universe, and replied to both those combatants who were violently enraged—"Let this your strife cease, and let the worlds recover their stability!"

शृण्वन्तावपि तौ वाक्यं ब्रह्मणोऽव्यक्तजन्मन:।

कोपामर्षसमाविष्टौ युयुधाते न तस्थतु:॥ २३॥

Although they heard the words of Brahmā, whose birth is inscrutable, yet both of them, filled with anger and fury still fought, and did not desist.

तत: पितामहो देवस्तं दृष्ट्वा लोकसंक्षयम्।

तयोश्च हितमन्विच्छंस्तिर्यग्भावमपानुदत्॥ २४॥

ततस्तौ पूर्वदेहस्थौ प्राह देव: प्रजापति:।

व्युदस्ते तामसे भावे वसिष्ठ: कौशिकर्षभौ॥ २५॥

जहि वत्स वसिष्ठ त्वं त्वं च कौशिकसत्तम।

तामसं भावमाश्रित्य ईदृग्युद्धं चिकीर्षितम्॥ २६॥

राजसूयविपाकोऽयं हरिश्चन्द्रस्य भूपते।

युवयोर्विग्रहश्चायं पृथिवीक्षयकारक:॥ २७॥

न चापि कौशिकश्रेष्ठस्तस्य राज्ञोऽपराध्यति।

स्वर्गप्राप्तिकरो ब्रह्मन्नपकारपदे स्थित:॥ २८॥

तपोविघ्नस्य कर्त्तारौ कामक्रोधवशं गतौ।

परित्यजत भद्रं वो ब्राह्मं हि प्रचुरं बलम्॥ २९॥

Thereupon the forefather, the god, seeing the destruction of the worlds, and desiring the welfare of both of them, dissipated their brute-nature; and the god, the lord of creation, addressed them both, clothed in their former bodies, Vasiṣtha and the noble descendant of Kuśika, the state of darkness having been dispelled :—"Stay you, my beloved Vasiṣtha, and you, most virtuous Kauśika, this contest that, while involved in the state of darkness, you desire to carry on. This outcome of the Rāja-sūya sacrifice of king Hariścandra, and this war between you two, are causing the earth to waste away. Nor moreover does that best of the Kauśikas offend against that king, for since he has caused him to attain to Svarga, O brāhmaṇa! He occupies the position of a benefactor. Do you both, the creators of obstacles to your austerities, who have fallen into subjection to lust and anger, cease; for worthy are your prayers, and ample is your power."

एवमुक्तौ ततस्तेन लज्जितौ तावुभावपि।

क्षमयामासतु: प्रीत्या परिष्वज्य परस्परम्॥ ३०॥

तत: सुरैर्वन्द्यमानो ब्रह्मा लोकं निजं ययौ।

वसिष्ठोऽप्यात्मन: स्थानं कौशिकोऽपि स्वमाश्रमम्॥ ३१

Thus admonished by him, both then grew ashamed, and embracing lovingly forgave each other. Thereupon, hymned by the gods, Brahma departed to his own world, and Vasiṣtha to his own place, and Kauśika also to his own hermitage.

एतदाडिबकं युद्धं हरिश्चन्द्रकथां तथा।

कथयिष्यन्ति ये मर्त्या: सम्यक्श्रोष्यन्ति चैव ये॥ ३२॥

तेषां पापापनोदं तु श्रुतं ह्येव करिष्यति।

न चैव विघ्नकार्याणि भविष्यन्ति कदाचन॥ ३३॥

Those mortals, who shall fittingly relate and who shall fittingly hear this battle of the Mainā and the Heron, and the story of Hariścandra what they hear shall verily dispel their sins; nor shall they ever encounter antagonistic duties.

इति श्रीमार्कण्डेयपुराणे आडिबकयुद्धकथनं नाम नवमोऽध्याय:॥९॥

अथ दशमोऽध्याय:

CHAPTER 10

Conversation between a father and son

Jaimini asks the Birds for instruction how living beings come into existence and die, and how the foetus lives and develops—The Birds repeat the explanation that a wise young brāhmaṇa Sumati, who was nick-named Jaḍa[1] because of his apparent stupidity, but who remembered his former existences, gave his father—He explains how death occurs, and describes the after-existences through which a living being passes according as it has lived well or ill— He describes incidentally the hell Raurava.

जैमिनिरुवाच

संशयं द्विजशार्दूला: प्रब्रूत मम पृच्छत:।
आविर्भावतिरोभावौ भूतानां यत्र संस्थितौ॥ १॥
कथं सञ्जायते जन्तु: कथं वा स विवर्धते।
कथं वोदरमध्यस्थस्तिष्ठत्यङ्गनिपीडित:॥ २॥
निष्क्रान्तिमुदरात्प्राप्य कथं वा वृद्धिमृच्छति।
उत्क्रान्तिकाले च कथं चिद्भावेन वियुज्यते॥ ३॥
कृत्स्नो मृतस्तथाश्नाति उभे सुकृतदुष्कृते।
कथं ते च तथा तस्य फलं सम्पादयन्त्युत॥ ४॥
कथं न जीर्यते तत्र पिण्डीकृत इवाशये।

Jaimini spoke

Declare my doubt, when I enquire, O powerful brāhmaṇas, wherein the appearance and disappearance of living beings consist. How is an animal produced? How too does it develop? How, again, is it placed when contained within the womb, pressed upon by the limbs? How, again, when it has issued from the womb, does it grow? And how at the moment of departure is it deprived of the sentient state? Every dead person also experiences the results of both his good and his bad deeds, and how then do those deeds bring about2 their results to him? Why does the foetus not become digested there in the stomach, as if it were converted into a morsel of food?

1. See Chapter 14.
2. For *sampādayanti* read *sampādayatī* (neuter, dual, present participle)?

स्त्रीकोष्ठे यत्र जीर्यन्ते भुक्तानि सुगुरूण्यपि॥ ५॥
भक्ष्याणि तत्र नो जन्तुर्जीर्यते कथमल्पक:।
कथं भोक्ता स सर्वस्य कर्मण: सुकृतस्य वै॥ ६॥
एतन्मे ब्रूत सकलं सन्देहोक्तिविवर्जितम्।
तदेतत्परमं गुह्यं यत्र मुह्यन्ति जन्तव:॥ ७॥

In the female's belly, where the various foods consumed are digested although highly indigestible, how is it that the little animal is not digested there? Declare all this to me, free from doubtful terms; this very matter is a transcendent mystery, where men do err.

पक्षिण ऊचु:

प्रश्नभारोऽयमतुलस्त्वयास्मासु निवेशित:।
दुर्भाव्य: सर्वभूतानां भावाभावसमाश्रित:॥ ८॥
तं शृणुष्व महाभाग यथा प्राह पितु: पुरा।
पुत्र: परमधर्मात्मा सुमतिर्नाम नामत:॥ ९॥

The birds spoke

Unparalleled is this burdensome question that you has propounded to us; it is difficult to be imagined, touching as it does the existence and death of all living beings. Listen to it, Sir! as a son, most thoroughly righteous, named Sumati,[3] once declared it to his father.

ब्राह्मणो भार्गव: कश्चित्सुतमाह महामति:।
कृतोपनयनं शान्तं सुमतिं जडरूपिणम्॥ १०॥
वेदानधीष्व सुमते यथानुक्रममादित:।
गुरुशुश्रूषणे व्यग्रो भैक्षान्नकृतभोजन:॥ ११॥
ततो गार्हस्थ्यमास्थाय चेष्ट्वा यज्ञाननुत्तमान्।
इष्टमुत्पादयापत्यमाश्रयेथा वनं तत:॥ १२॥
वनस्थश्च ततो वत्स परिव्राड्निष्परिग्रह:।
एवमाप्स्यसि तद्ब्रह्म यत्र गत्वा न शोचसि॥ १३॥

A certain highly intelligent brāhmaṇa of Bhṛgu's line, addressed his son Sumati who had undergone his initiation, and who was tranquil, and in appearance stupid. "Study the Vedas, O Sumati, in order from the beginning, be zealous in obedience to your guru, make your food of victuals collected by begging. After that taking

3. For Samatir read Sumatir.

upon you the duties of a house-holder, and performing the chiefest sacrifices, beget the desired offspring. Next resort to the forest, and then living in the forest, my son, be a wandering ascetic,[1] free from family ties. Thus shall you attain that highest object of religious knowledge, the Supreme Being, reaching which you shall not grieve."

पक्षिण ऊचुः

इत्येवमुक्तो बहुशो जडत्वान्नाह किञ्चन।
पितापि तं सुबहुशः प्राह प्रीत्या पुनः पुनः॥ १४॥
इति पित्रा सुतस्नेहात्प्रलोभि मधुराक्षरम्।
स चोद्यमानो बहुशः प्रहस्येदमथाब्रवीत्॥ १५॥
तातैतद्बहुशोऽभ्यस्तं यत्त्वयाद्योपदिश्यते।
तथैवान्यानि शास्त्राणि शिल्पानि विविधानि च॥ १६॥
जन्मनामयुतं साग्रं मम स्मृतिपथं गतम्।
(उत्पन्नज्ञानबोधस्य वेदैः किं मे प्रयोजनम्॥
निर्वेदाः परितोषाश्च क्षयवृद्ध्युदये रताः॥ १७॥)

The birds spoke

Thus frequently counselled, he through his stupidity never replied: still the father again and again repeatedly admonished him affectionately. He thus frequently exhorted by his father, through paternal love, alluringly and in pleasant terms, spoke thus at length with a laugh :—"Father! I have repeatedly studied this that you enjoin me today, the other Śāstras also, and the various mechanical arts. Ten thousand births and more have passed into my memory; disgusts and gratifications have sported in the decay and the rise of my mind."

शत्रुमित्रकलत्राणां वियोगाः सङ्गमास्तथा।
मातरो विविधा दृष्टाः पितरो विविधास्तथा॥ १८॥

I have seen partings and meetings among enemies, friends and wives; I have seen mothers of various kinds, and fathers of various kinds also.

अनुभूतानि सौख्यानि दुःखानि च सहस्रशः।
बान्धवा बहवः प्राप्ताः पितरश्च पृथग्विधाः॥ १९॥

I have tasted joys and sorrows thousands of times. Many kinsmen have I gained, and fathers of divers kinds.

विण्मूत्रपिच्छिले स्त्रीणां तथा कोष्ठे मयोषितम्।
पीडाश्च सुभृशं प्राप्ता रोगाणां च सहस्रशः॥ २०॥

I have also dwelt in women's wombs, slimy with ordure and urine; and thousands of times have the pains of sicknesses also taken grievous hold of me.

गर्भदुःखान्यनेकानि बालत्वे यौवने तथा।
वृद्धतायां तथाप्तानि तानि सर्वाणि संस्मरे॥ २१॥
ब्राह्मणक्षत्रियविशां शूद्राणां चापि योनिषु।
पुनश्च पशुकीटानां मृगाणामथ पक्षिणाम्॥ २२॥

Many sufferings have I endured in my stomach in childhood, and youth and old age : all those do I remember. I have been begotten of brāhmaṇas, kṣatriyas and vaiśyas, and even śūdras; and again of cattle and insects, of deer and birds.

तथैव राजभृत्यानां राज्ञां चाहवशालिनाम्।
समुत्पन्नोऽस्मि गेहेषु तथैव तव वेश्मनि॥ २३॥
भृत्यतां दासतां चैव गतोऽस्मि बहुशो नृणाम्।
स्वामित्वमीश्वरत्वं च दरिद्रत्वं तथा गतः॥ २४॥

I have been born moreover in the houses of kings' dependants, and of kings resplendent in battle, and in your dwelling also. I have been a servant and a slave frequently to men. I have been a master and a lord, and a poor man as well.

हतं मया हतश्चान्यैर्हतं मे घातितं तथा।
दत्तं ममान्यैरन्येभ्यो मया दत्तमनेकशः॥ २५॥
पितृमातृसुहृद्भ्रातृकलत्रादिकृतेन च।
तुष्टोऽसकृत्तथा दैन्यमश्रुधौताननो गतः॥ २६॥

I have given blows, and I have received blows from others, and my own blows have procured me blows in return. Others have given me gifts, and I have given gifts to others many a time. I have been gratified also by the deeds of father, mother, friend, brother, wife and other relatives. And often have I fallen into misery with my face washed with tears.

एवं संसारचक्रेऽस्मिन्भ्रमता तात सङ्कटे।
ज्ञानमेतन्मया प्राप्तं मोक्षसम्प्राप्तिकारकम्॥ २७॥

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1 For *parivrāta* read *parivrāṇ*.

While thus wandering, O father, in the crowded circle of mundane existence, I have gained this knowledge, which procures final emancipation from existence.

विज्ञाते यत्र सर्वोऽयमृग्यजुः सामसंज्ञितः।
क्रियाकलापो विगुणो न सम्यक्प्रतिभाति मे॥ २८॥
तस्मादुत्पन्नबोधस्य वेदैः किं मे प्रयोजनम्।
गुरुविज्ञानतृप्तस्य निरीहस्य सदात्मनः॥ २९॥
षट्प्रकारक्रियादुःखसुखहर्षरसैश्च यत्।
गुणैश्च वर्जितं ब्रह्म तत्प्राप्स्यामि परं पदम्॥ ३०॥
रसहर्षभयोद्वेगक्रोधामर्षजवागुरा।
विज्ञाता नृमृगग्राहिसंघपाशशताकुला॥ ३१॥
तस्माद्यास्याम्यहं तात त्यक्त्वेमां दुःखसन्ततिम्।
त्रयीधर्ममधर्माढ्यं किं पापफलसन्निभम्॥ ३२॥

That being known, all this body of religious rites, called Rc Yajus and Sāman, is worthless, and does not appear fittingly to me. Of what use consequently are the Vedas to me, who am mature in wisdom, satiated with the knowledge of the gurus, void of desires, virtuous in soul? I will gain, O brāhmana! the highest seat, that Supreme Soul, which is exempt from the qualities of the sixfold actions, pain, pleasure, joy, and love. Hence, O father, I will abandon this well-known series of pains which is tainted by love, joy, fear, inquietude, anger, resentment and old age, and which is hampered with hundreds of nooses in close contact ensnaring one's own self as game, and I will depart. Does not the duty enjoined by the three Vedas, which abounds in unrighteousness,[1] resemble the result of sin?

पक्षिण ऊचुः

तस्य तद्वचनं श्रुत्वा हर्षविस्मयगद्गदम्।
पिता प्राह महाभागःस्वसुतं हृष्टमानसः॥ ३३॥

The birds spoke

Hearing that his declaration, which was interrupted by joy and surprise, the eminent father with gladsome mind addressed his son.

1 A pun on dharma and a-dharma Prof Monier-Williams gives *ravī-dharma* as masc only

पितोवाच

किमेतद्वदसे वत्स कुतस्ते ज्ञानसम्भवः।
केन ते जडता पूर्वमिदानीं च प्रबुद्धता॥ ३४॥
किन्नु शापविकारोऽयं मुनिदेवकृतस्तव।
यत्ते ज्ञानं तिरोभूतमाविर्भावमुपागतम्॥ ३५॥

The father spoke

What is this you say, my son? Whence arose your wisdom? How came your stupidity before, and your awakening now? Is this a curse-wrought change inflicted on you by a Muni or god, since your wisdom which was obscured has become manifest?

पुत्रोवाच

शृणु तात यथावृत्तं ममेदं सुखदुःखदम्।
यश्चाहमासमन्यस्मिञ्जन्मन्यस्मत्परं तु यत्॥ ३६॥
अहमासं पुरा विप्रो न्यस्तात्मा परमात्मनि।
आत्मविद्याविचारेषु परां निष्ठामुपागतः॥ ३७॥

The son spoke

Listen, father, how this happened to me, entailing pleasure and pain on me, and who I was in another birth, and what is beyond myself.

सततं योगयुक्तस्य सतताभ्याससङ्गमात्।
सत्संयोगात्स्वस्वभावाद्विचारविधिशोधनात्॥ ३८॥
तस्मिन्नेव परा प्रीतिर्ममासीद्युंजतः सदा।
आचार्यतां च सम्प्राप्तः शिष्यसन्देहहृत्तमः॥ ३९॥

I was formerly a brāhmana, my soul fixed on the Supreme Being; I attained the highest perfection in the consideration of the knowledge of the Supreme Being. While continually occupied in devotion, through constant application to study, through association with the good, through my own natural disposition, through deliberation, behaviour and purification, while occupying myself in this indeed I experienced the sublimest joy at all times, and I gained the position of a spiritual guide, the most successful remover of the doubts of disciples.

ततः कालेन महता एकान्तिकमुपागतः।
अज्ञानाकृष्टसद्भावो विपन्नश्च प्रमादतः॥ ४०॥

A long while afterwards I attained absolute perfection; and my good disposition warped by ignorance fell into calamity through carelessness.

उत्क्रान्तिकालादारभ्य स्मृतिलोपो न मेऽभवत्।
यावदब्दं गतं चैव जन्मनां स्मृतिमागतम्॥४१॥

Beginning from the time of my departure I had no failure of memory, until a, year had passed and had returned to my recollection of my births.

पूर्वाभ्यासेन तेनैव सोऽहं तात जितेन्द्रियः।
यतिष्यामि तथा कर्तुं न भविष्ये यथा पुनः॥४२॥

Being such, I, keeping my organs under control, will strive indeed, O father, by means of that my former study, so to act that I may not have another existence.

ज्ञानदानफलं ह्येतद्यज्जातिस्मरणं मम।
न ह्येतत्प्राप्यते तात त्रयीधर्माश्रितैर्नरैः॥४३॥
सोऽहं पूर्वाश्रमादेव निष्ठाधर्ममुपाश्रितः।
एकान्तित्वमुपागम्य यतिष्याम्यात्ममोक्षणे॥४४॥
तद् ब्रूहि त्वं महाभाग यत्ते सांशयिकं हृदि।
एतावतापि ते प्रीतिमुत्पाद्यानृण्यमाप्नुयाम्॥४५॥

For this is the result of learning and liberality that I remember former existences; this indeed is not obtained, O father, by men who apply themselves to the duty enjoined by the three Vedas. Being such I, from my former hermitage indeed, recurring to the duty of perfection, will attain to devotion to one object and will strive for the final emancipation of my soul. Declare them then, Sir! what is perplexing in your heart: and to this extent let me, bringing you joy, discharge my debt.

पक्षिण ऊचुः

पिता प्राह ततः पुत्रं श्रद्दधत्तस्य तद्वचः।
भवता यद्वयं पृष्टाः संसारग्रहणाश्रयम्॥४६॥

The birds spoke

Thereupon the father spoke to his son that speech of a man of faith, which relates to the perfection of mundane existence, and which we have been asked by you, Sir.

पुत्र उवाच

शृणु तात यथा तत्त्वमनुभूतं मयाऽसकृत्।
संसारचक्रमजरं स्थितिर्यस्य न विद्यते॥४७॥
सोऽहं वदामि ते सर्वं तवैवानुज्ञया पितः।
उत्क्रान्तिकालादारभ्य यथा नान्यो वदिष्यति॥४८॥

The son spoke

Listen, O father, how I have often perceived the truth; the circle of mundane existence is ever young, the duration of which is not known. I then tell you the whole, with your permission, O father, commencing from the period of departure, as no one else will tell you.

ऊष्मा प्रकुपितः काये तीव्रवायुसमीरितः।
भिनत्ति मर्मस्थानानि दीप्यमानो निरिन्धनः॥४९॥
उदानो नाम पवनस्ततश्चोर्ध्वं प्रवर्त्तते।
भुक्तानामम्बुभक्ष्याणामधोगतिनिरोधकृत्॥५०॥

Hot moisture is excited in the body; it is set in motion by a strong vital air; blazing without fuel it pierces the sites of the vital organs. And then the vital air, called Udāna, passes upwards, impeding the downward course of the water and food consumed.

ततो येनाम्बुदानानि कृतान्यन्नरसास्तथा।
दत्ताः स तस्य आह्लादमापदि प्रतिपद्यते॥५१॥
अन्नानि येन दत्तानि श्रद्धापूतेन चेतसा।
सोऽपि तृप्तिमवाप्नोति विनाप्यन्नेन वै तदा॥५२॥
येनानृतानि नोक्तानि प्रीतिभेदः कृतो न च।
आस्तिकः श्रद्दधानश्च स सुखं मृत्युमृच्छति॥५३॥
देवब्राह्मणपूजायां ये रता नोऽनसूयवः।
शुक्ला वदान्या ह्रीमन्तस्ते नराः सुखमृत्यवः॥५४॥
यो न कामान्न संरम्भान्न द्वेषाद्धर्ममुत्सृजेत्।
यथोक्तकारी सौम्यश्च स सुखं मृत्युमृच्छति॥५५॥

Hence he, who has offered presents of water and has given food and drink, obtains joy therefrom in adversity. He also, who has bestowed food with a mind purified by faith, is then satisfied even without food. He, who has not spoken untruth, nor caused a breach of amity, a faithful believer, meets a happy death. Men who have been intent on the worship of the gods and brāhmaṇas, and who are unspiteful,[1] fair,

1. For *anuśuyavaḥ* read *an-uśuyavaḥ*.

charitable, shamefast die happily. He who would not forsake righteousness through lust, or anger or hatred. who acts up to his words and is gentle, meets a happy death.

अवारिदायिनो दाहं क्षुधां चानन्नदायिन:।
प्राप्नुवन्ति नरा: काले तस्मिन्मृत्यावुपस्थिते।।५६।।
शीतं जयन्ति धनदास्तापं चन्दनदायिन:।
प्राणघ्नीं वेदनां कष्टां ये चानुद्वेगकारिण:।।५७।।
मोहाज्ञानप्रदातार: प्राप्नुवन्ति महद्भयम्।
वेदनाभिरुदग्राभि: प्रपीड्यन्तेऽधमा नरा:।।५८।।
कूटसाक्षी मृषावादी यश्चासदनुशास्ति वै।
ते मोहमृत्यव: सर्वे तथान्ये वेदनिन्दका:।।५९।।

Men, who do not give away water nor give away food, endure then, on the approach of death, burning thirst and hunger. Those who give away fuel overcome cold; those who give away sandal overcome heat; and those who do not inflict distress overcome the woeful life-ending pang. Those who cause error and ignorance suffer grievous terror; base men are oppressed with intense pains. A false witness, a liar, and he who teaches evil, they all and also blasphemers of the Vedas die in delusion.

विभीषणा: पूतिगन्धा: कूटमुद्गरपाणय:।
आगच्छन्ति दुरात्मानो यमस्य पुरुषास्तदा।।६०।।
प्राप्तेषु दृक्पथं तेषु जायते तस्य वेपथु:।
क्रन्दत्यविरतं सोऽथ भ्रातृमातृसुतानथ।।६१।।
सास्य वागस्फुटा तात एकवर्णा विभाव्यते।
दृष्टिश्च भ्राम्यते त्रासाच्छ्वासाच्छुष्यत्यथाननम्।।६२।।
ऊर्ध्वश्वासान्वित: सोऽथ दृष्टिभङ्गसमन्वित:।
तत: स वेदनाविष्टस्तच्छरीरं विमुञ्चति।।६३।।
वाय्वग्रसारी तद्रूपं देहमन्यत्प्रपद्यते।
तत्कर्मजं यातनार्थं न मातृपितृसम्भवम्।।
तत्प्रमाणवयोवस्थासंस्थानै: प्राग्भवं यथा।।६४।।

Then Yama's officers, terrific, foul-smelling, carrying hammers and maces, hard-hearted, approach the false man. When they meet his eyesight, trembling seizes him, and he bewails without ceasing his brother, mother, and children. His voice seems thick, O father! and monotonous; and his sight wanders through terror; and his mouth grows dry with his breathing; his breathing grows loud; his sight fails; next he is pervaded with pains; then he quits the body. Preceded by the vital airs he assumes another body, similar to the former, produced by the actions of the former, intended for chastisement, born of no mother and father, like the previous one, with the periods of life and death conformable thereto.

ततो दूतो यमस्याशु पाशैर्बध्नाति दारुणै:।
दण्डप्रहारसम्भ्रान्तं कर्षते दक्षिणां दिशम्।।६५।।
कुशकण्टकवल्मीकशङ्कुपाषाणकर्कशे।
तथा प्रदीप्तज्वलने क्वचिच्छ्वभ्रशतोत्कटे।।६६।।
प्रदीप्तादित्यतप्तेन दह्यमानेन दंशुभि:।
कृष्यते यमदूतैश्च शिवासन्नादभीषणै:।।६७।।
विकृष्यमाणस्तैर्घोरैर्भक्ष्यमाण: शिवाशतै:।
प्रयाति दारुणे मार्गे पापकर्मायमक्षयम्।।६८।।

Thereupon Yama's messenger speedily binds him with cruel fetters; drags him, bewildered as he is with the blows of his staff, to the southern region. And so, to some place which is rough with kuśa grass, thorns, ant-hills, stakes, and stones, where a fire is raging, which abounds in hundreds of holes, and which is heated by the blazing sun, which is scorched by his rays, he is haled by Yama's emissaries, terrible through their ghastly cries. Being dragged about by those fearful servants, being eaten by hundreds of she-jackals, he, the evil-doer, proceeds by an awful road to Yama's abode.

छत्रोपानत्प्रदातारो ये च वस्त्रप्रदा नरा:।
ते यान्ति मनुजा मार्गं तं सुखेन तथान्नदा:।।६९।।
विमानै: सोज्ज्वलैर्यान्ति भूमिदानप्रदा नरा:।
एवं क्लेशाननुभवन्नवश: पापपीडित:।।
नीयते द्वादशाहेन धर्मराजपुरं नर:।।७०।।

Men who give umbrellas and shoes, and who bestow garments, those men pass along that road in ease; and so also do those who give away food. Thus encountering afflictions, the man oppressed with sin is led in twelve days to the city of king Yama.

कलेवरे दह्यमाने महान्तं दाहमृच्छति।
ताड्यमाने तथैवार्तिं छिद्यमाने च दारुणाम्॥७१॥
क्लिद्यमाने चिरतरं जन्तुर्दुःखमवाप्नुते।
स्वेन कर्मविपाकेन देहान्तरगतोऽपि सन्॥७२॥
तत्र यद्बान्धवास्तोयं प्रयच्छन्ति तिलैः सह।
यच्च पिण्डं प्रयच्छन्ति नीयमानस्तदश्नुते॥७३॥
तैलाभ्यङ्गो बान्धवानामङ्गसंवाहनं च यत्।
तेन चाप्यायते जन्तुर्यच्चाश्नन्ति स्वबान्धवाः॥७४॥
भूमौ स्वपद्भिर्नात्यन्तं क्लेशमाप्नोति बान्धवैः।
दानं ददद्भिश्च तथा जन्तुराप्याय्यते मृतः॥७५॥
नीयमानः स्वकं गेहं द्वादशाहं स पश्यति।
उपभुङ्क्ते तथा दत्तं तोयपिण्डादिकं भुवि॥७६॥

While the body is being burnt, he experiences a great burning; also while it is being beaten, and while it is being divided into pieces, terrible agony. While the body is being wetted a living being endures a very long pain, even while it is inhabiting another body, through the consequences of its own acts. There the deceased feeds on the water that his relatives offer together with the sesamum seed and the cake that they offer. The anointing with oil by relations, and the kneading of the limbs that they perform—a living being is nourished thereby, and by what his relations[1] eat. A living being does not encounter excessive affliction on the earth through his deceased relatives; and so when dead he is nourished by his relatives who make gifts.

द्वादशाहात्परं घोरमावासं भीषणाकृतिम्।
याम्यं पश्यत्यथो जन्तुः कृष्यमाणः पुरं ततः॥७७॥
गतमात्रोऽतिरक्ताक्षं भिन्नाञ्जनचयप्रभम्।
मृत्युकालान्तकादीनां मध्येपश्यति वै यमम्॥७८॥
दंष्ट्राकरालवदनं भ्रुकुटीदारुणाकृतिम्।
विरूपैर्भीषणैर्वक्रैर्वृतं व्याधिशतैः प्रभुम्॥७९॥
दण्डासक्तं महाबाहुं पाशहस्तं सुभैरवम्।
तन्निर्दिष्टां ततो याति गतिं जन्तुः शुभाशुभाम्॥८०॥
रौरवे कूटसाक्षी तु याति यश्चानृती नरः।
ब्रह्मघ्नो हत्यया दष्टो गोघ्नश्च पितृघातकः॥८१॥
क्षेत्रदारापहारी च सीमानिक्षेपहारकः।
गुरुपत्न्याभिगामी च कन्यागामी तथैव च॥८२॥
तस्य स्वरूपं गदतो रौरवस्य निशामय।

Being led off he sees his own abode for twelve days and he enjoys the water, cake etc., that are offered on the earth. After twelve days, the man who is being carried off, next sees Yama's city, awful, made of iron, terrible in appearance. Immediately he has gone there he beholds Yama, with fiery red eyes, like to a mass of broken collyrimn; in the midst of Death, the destroyer Time and others; his month gaping with projecting teeth, his countenance dreadful with frowns; a lord, surrounded by hundreds of deformed, horrible and crooked diseases; busy in awarding punishment, with long arms, a noose in his hand, very formidable. Then the living being takes the happy or miserable course decreed by him. But the false witness goes to Raurava, and the man who is untruthful. Listen while I describe the nature of that Raurava.

योजनानां सहस्रे द्वे रौरवो हि प्रमाणतः॥
जानुमात्रप्रमाणश्च ततः श्वभ्रः सुदुस्तरः॥८३॥
तत्राङ्गारचयोपेतं कृतं च धरणीसमम्।
जाज्वल्यमानस्तीव्रेण तापिताङ्गारभूमिना॥८४॥
तन्मध्ये पापकर्माणं विमुञ्चन्ति यमानुगाः।
स दह्यमानस्तीव्रेण वह्निना तत्र धावति॥८५॥
पदे पदे च पदोऽस्य शीर्यते जीर्यते पुनः।
अहोरात्रेणोद्धरणं पादन्यासं च गच्छति॥८६॥

Raurava[2] is in truth two thousand yojanas in size. Then there is a chasm, just knee-deep, very difficult to pass over: in it charcoal is heaped up and made level with the ground. It burns vehemently with its glowing surface of kindled charcoal. In its midst Yama's servitors cast the evil-doer. He runs about there, being burnt by the violent flame; and at each step, his foot is wasted and consumed again and again; day and night he continues on the move.

1 For *sa bāndhavāḥ* read *sva-bāndhavāḥ*?

2. Terrible.

एवं सहस्रमुत्तीर्णो योजनानां विमुच्यते।
ततोऽन्यत्पापशुद्ध्यर्थं तादृङ्निरयमृच्छति॥८७॥
ततः सर्वेषु निस्तीर्णे पापी तिर्यकडत्वमश्नुते।
कृमिकीटपतङ्गेषु श्वापदे मशकादिषु॥८८॥
गत्वा गजद्रुमाद्येषु गोष्वश्वेषु तथैव च।
अन्यासु चैव पापासु दुःखदासु च योनिषु॥८९॥
मानुष्यं प्राप्य कुब्जो वा कुत्सितो वामनोऽपि वा।
चण्डालपुल्कसाद्यासु नरो योनिषु जायते॥९०॥
अवशिष्टेन पापेन पुण्येन च समन्वितः।
ततश्चारोहणीं जातिं शूद्रवैश्यनृपादिकाम्॥९१॥
विप्रदेवेन्द्रतां चापि कदाचिदवरोहणीम्।
एवं तु पापकर्माणो नरकेषु पतन्त्यधः॥९२॥

When he has thus passed over a thousand yojanas he is released, and then enters another similar hell Niraya,[1] to purge away his sins. Afterwards when he has passed through all the hells, the sinner enters the brute creation, among worms, insects and birds; among carnivorous animals; *among mosquitoes and such like*. After having been born among elephants, trees and such like, among cattle, and among horses also; and among other evil and noxious creatures; he attains humanity, and is born a man, contemptible as a hunch-back or a dwarf; among caṇḍālas, pukkasas and such-like castes; and then accompanied by the remainder of his sin and merit, he enters the castes in ascending order, such as śūdras, vaiśyas, kings and so on; also the position of brāhmaṇas, the gods and Indra. Sometimes in descending order, and thus evil-doers fall headlong into the hells.

यथा पुण्यकृतो यान्ति तन्मे निगदतः शृणु।
ते यमेन विनिर्दिष्टां यान्ति पुण्यां गतिं नराः॥९३॥
प्रगीतगन्धर्वगणैः प्रनृत्ताप्सरसां गणैः।
हारनूपुरमाधुर्यशोभितान्युत्तमानि च॥९४॥
प्रयान्त्याशु विमानानि नाना दिव्यस्रगुज्ज्वलाः।
तस्माच्च प्रच्युता राज्ञामन्येषां च महात्मनाम्॥९५॥
जायन्ते च कुले तत्र सद्वृत्तपरिपालकाः।
भोगान्सम्प्राप्नुवन्त्यग्र्यांस्ततो यान्त्यूर्ध्वमन्यथा॥९६॥
अवरोहणीं च सम्प्राप्य पूर्ववद्यान्ति मानवाः।

What happens to righteous-doers, listen while I declare that. They take the holy course decreed by Yama. Bands of Gandharvas singing, bevies of Apsarāses dancing, brilliant with various celestial garlands, bedecked with strings of pearls and anklets and gay with music,[2] and heavenly chariots beyond compare go forth quickly to them. And when they descend therefrom, they are born in the family of kings and other high-souled men: there observing upright conduct, they experience vigorous3 pleasures, and afterwards they go *upwards; and otherwise, when they take the* downward path, they become men as before.

एतत्ते सर्वमाख्यातं यथा जन्तुर्विपद्यते॥
अतः शृणुष्व विप्रर्षे यथा गर्भं प्रपद्यते॥९७॥

This has all been declared to you, how a living being perishes. Next listen, O Brahmarshi, how the foetus begins.

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे मृत्युदशावर्णनं नाम दशमोऽध्यायः॥१०॥

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अथैकादशोऽध्यायः

CHAPTER 11

Conversation between the father and son

Sumati (Jaḍa) explains how living beings are conceived and born, and mentions the evils of all existence.

पुत्र उवाच

निषेकं मानवस्त्रीणां बीजं प्रोक्तं रजस्यथ।
विमुक्तमात्रो नरकात्स्वर्गाद्वापि प्रपद्यते॥१॥
तेनाभिभूतं तत्स्थैर्यं याति बीजद्वयं पितः।
कललत्वं बुद्बुदत्वं ततः पेशित्वमेव च॥२॥
पेश्यास्तथा यथा बीजादङ्कुरादिसमुद्भवः।
अङ्गानां च तथोत्पत्तिः पञ्चानामनुभागशः॥३॥

1 Devoid of happiness.

2. For -*śobhitāni* read -*śobhitā*?

3. *Ugra*; or noble.

उपाङ्गान्यंगुलीनेत्रनासास्यश्रवणानि च।
प्ररोहं यान्ति चाङ्गेभ्यस्तद्वत्तेभ्यो नखादिकम्॥४॥

The son spoke

Now human impregnation1 of women is a seed sown in darkness; immediately it is discharged it sets out from Naraka or Svarga. Dominated thereby the two seeds attain firmness, O father! and next the character of a speck—of a globule—of a ball of flesh. As there may be a minute seed in the ball of flesh, so it is called a germ. So the five limbs up-grow according to their parts; and the minor limbs also, the fingers, the eyes, the nose, the mouth, and the ears, grow out of the limbs; similarly the nails and other features grow out of them.

त्वचि रोमाणि जायन्ते केशाश्चैव ततः परम्।
समं समृद्धिमायाति तेनैवोद्भवकोशकः॥५॥
नारिकेलफलं यद्वत्स कोशं वृद्धिमृच्छति।
तद्वत्प्रयात्यसौ वृद्धिं स कोशोऽधोमुखः स्थितः॥६॥
तले तु जानुपार्श्वाभ्यां करौ न्यस्य स वर्द्धते।
अंगुष्ठौ चोपरि न्यस्तौ जन्वोरग्रे तथांगुली॥७॥
जानुपृष्ठे तथा नेत्रे जानुमध्ये च नासिका।
स्फिचौ पार्ष्णिद्वयस्थौ च बाहु जङ्घे बहुःस्थिते॥८॥

In the skin is developed the hair of the body, and afterwards the hair of the head. The womb verily increases in size equally with it. Just as the cocoa-nut enlarges together with its shell, so it grows in size. The womb is situated with its mouth downwards. But at the bottom of the womb the foetus develops, placing its hands on either side of the knees : and its thumbs are placed upon the knees, and its finger in front of them; behind the knees are the eyes, and between the knees is the nose; and the buttocks rest on the heels; the arms and legs lie outside.

एवं वृद्धिं क्रमाद्याति जन्तुः स्त्रीगर्भसंस्थितः।
अन्यसत्त्वोदरे जन्तोर्यथा रूपं तथा स्थितः॥९॥
काठिन्यमग्निनायाति भुक्तपीतेन जीवति।
पुण्यापुण्याश्रयमयी स्थितर्जन्तोस्तथोदरे॥१०॥
नाडी चाप्यायनी नाम नाभ्यां तस्य निबध्यते।
स्त्रीणां तथान्त्रशुषिरे सा निबद्धोपजायते॥११॥
क्रामन्ति भुक्तपीतानि स्त्रीणां गर्भोदरे यथा।
तैराप्यायितदेहोऽसौ जन्तुर्वृद्धिमुपैति वै॥१२॥

In this way gradually grows the human being, when contained in a woman's womb: in the womb of other creatures, the position of the foetus corresponds to its form. The gastric fluid2 renders it firm. It lives on the food and drink taken by its mother. Thus the gestation of a living creature is meritorious, and constitutes a means of obtaining merit. Also the cord, which is called Āpyāyanī, is fixed in its navel, and it becomes fixed in the belly of women. As women's food and drink penetrate into their womb, the foetus increases in size, its body being nourished thereby.

स्मृतिं तत्र प्रयान्त्यस्य बह्व्यः संसारभूमयः।
ततो निर्वेदमायाति पीड्यमान इतस्ततः॥१३॥
पुनर्नैवं करिष्यामि मुक्तमात्र इहोदरात्।
तथा तथा यतिष्यामि गर्भं नाप्स्याम्यहं यथा॥१४॥

Numerous matters of its transmigrations occur to its memory; hence distressed on this side and on that it becomes dispirited, thinking, ' Never again will I thus act, when once I am delivered from this womb; assuredly I will so strive that I do not again undergo conception.

इति चिन्तयते स्मृत्वा जन्मदुःखशतानि वै।
यानि पूर्वानुभूतानि दैवभूतानि यानि वै॥१५॥

Thus it meditates, recollecting the hundreds of pains attending existence, which have been experienced aforetime, and which spring from destiny.

ततः कालक्रमाज्जन्तुः परिवर्तत्यधोमुखः।
नवमे दशमे वापि मासि सञ्जायते ततः॥१६॥
निष्क्राम्यमाणो वातेन प्राजापत्येन पीड्यते।
निष्क्राम्यते च विलपन्हृदि दुःखनिपीडितः॥१७॥
निष्क्रान्तश्चोदरान्मूर्च्छामसह्यां प्रतिपद्यते।
प्राप्नोति चेतनां चासौ वायुस्पर्शसमन्वितः॥१८॥

Afterwards in the course of time the foetus turns round with its face downwards, since it is

1. For *nişekam mānavam* read *nişeko mānavaḥ*?

2. Agni; or, the digestive facility.

born in the ninth or tenth month. While it is being expelled, it is pained by the wind of the prajāpatis, and it is expelled wailing, being pained at heart by its sufferings. And when expelled from the belly, it falls into an intolerable swoon; and it gains consciousness when it comes into contact with the air.

ततस्तं वैष्णवीमाया समास्कन्दति मोहिनी।
तया विमोहितात्मासौ ज्ञानभ्रंशमवाप्नुते॥ १९॥

Thereupon Vishnu's magical power, which effaces consciousness, assails it; its soul being stupefied thereby, it loses its knowledge.

भ्रष्टज्ञानो बालभावं ततो जन्तुः प्रपद्यते।
ततः कौमारकावस्थां यौवनं वृद्धतामपि॥ २०॥
पुनश्च मरणं तद्वज्जन्म चाप्नोति मानवः।
ततः संसारचक्रेऽस्मिन्भ्राम्यते घटियन्त्रवत्॥ २१॥

Thereafter the human being, bereft of knowledge, enters on childhood; and afterwards on boyhood, youth and mature age; and again the human being undergoes death, and so birth. Hence he revolves in this round of mundane existence, like the jar and rope at a well.

कदाचित्स्वर्गमाप्नोति कदाचिन्निरयं नरः।
निरयं चैव स्वर्गं च कदाचिच्च मृतोऽश्नुते॥ २२॥
कदाचिदत्रैव पुनर्जातः स्वं कर्म सोऽश्नुते।
कदाचिद्भुक्तकर्मा च मृतः स्वल्पेन गच्छति॥ २३॥
कदाचिदल्पैश्च ततो जायतेऽत्र शुभाशुभैः।
स्वर्लोके नरके वापि भुक्तिप्रायो द्विजोत्तम॥ २४॥

Sometimes a man reaches Svarga, sometimes Niraya; and sometimes the dead man goes to Naraka and Svarga. Some-times indeed re-born here, he obtains the consequences of his own actions; and sometimes the man who has consumed the consequences of his actions, passes at death with a very small remainder. And hence he is sometimes born here with a scanty stock of good and evil, having almost consumed them in heaven[1] and in hell,[2] O brāhmaṇa!

नरकेषु महद्दुःखमेतद्यत्स्वर्गवासिनः।
दृश्यन्ते तात मोदन्ते पात्यमानाश्च नारकाः॥ २५॥

In the hells there is this very great suffering that the dwellers in Svarga are visible thence, O father; and the denizens of hell rejoice,[3] as they are hurled down.

स्वर्गेऽपि दुःखमतुलं यदारोहणकालतः।
प्रभृत्यहं पतिष्यामीत्येतन्मनसि वर्तते॥ २६॥
नरकांश्चैव सम्प्रेक्ष्य महद्दुःखमवाप्यते।
एतां गतिमहं गन्तेत्यहर्निशमनिर्वृतः॥ २७॥
गर्भवासे महद्दुःखं जायमानस्य योनितः।
जातस्य बालभावे च वृद्धत्वे दुःखमेव च॥ २८॥

Even in Svarga there is an unparalleled pain in that from the very time of ascension there this thought revolves in one's mind, ' I shall fall from hence': and from viewing the hells great suffering is felt; day and night one is cheerless, thinking 'I shall go this course.' One who is being born has great suffering in remaining in the womb; and after birth one has suffering in childhood and old age.

कामेर्ष्याक्रोधसम्बन्धं यौवनं चातिदुःसहम्।
दुःखप्राया वृद्धता च मरणे दुःखमुत्तमम्॥ २९॥
कृष्यमाणश्च याम्यैश्च नरकेषु च पात्यतः।
पुनश्च गर्भो जन्माथ मरणं नरकस्तथा॥ ३०॥

The connexion also between desire, envy and anger is grievous to bear in youth; and old age is almost all suffering; the heaviest suffering lies in death. Both for him who is borne off by Yama's messengers, and for him who is hurled down to the hells, there are again destined both conception, and birth, death and hell.

एवं संसारचक्रेऽस्मिञ्जन्तवो घटियन्त्रवत्।
भ्राम्यन्ते प्राकृतैर्बन्धैर्बद्धा वध्यन्ति चासकृत्॥ ३१॥
नास्ति तात सुखं किञ्चिदत्र दुःखशताकुले।
तस्मान्मोक्षाय यतता कथं सेव्या मया त्रयी॥ ३२॥

So in this round of mundane existence creatures revolve about, like the jar and rope at the well; and having been bound with the fetters of nature, they are bound repeatedly. No pleasure is there a

1 Svar-loka
2 Naraka

3. For *modante* read *sīdante*?

whit, O father, in this world crowded with hundreds of pains; why then should I in striving for emancipation from existence observe the three branches of religion?

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे गर्भस्थितिवर्णनं नाम एकादशोऽध्याय:॥११॥

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अथ द्वादशोऽध्याय:

CHAPTER 12

Jaḍa describes the Hells Mahā-raurava, Tamas, Nikṛintana, Apratiṣṭha, Asi-patra-vana, and Tapta-kumbha to his father.

पितोवाच

साधु वत्स त्वया ख्यातं संसारगहनं परम्।
ज्ञानप्रदानसम्भूतं समाश्रित्य महाफलम्॥ १॥
तत्र ते नरका: सर्वे यथा वै रौरवस्तथा।
वर्णितास्तान्समाचक्ष्व विस्तरेण महामते॥ २॥

The father spoke

"Good, my son! you have declared the deepest obscurity of mundane existence, relying on the great fruit that grows from the bestowal of knowledge. Therein you have verily described the Rauravas as well as all the Narakas; tell me of them at length, O mighty in intellect!"

पुत्र उवाच

रौरवस्ते समाख्यात: प्रथमं नरको मया।
महारौरवसंज्ञं तु श्रृणुष्व नरकं पित:॥ ३॥
(अगम्यागमने ये च अभक्ष्यभक्षणे रता।
मित्रद्रोहकराश्चैव स्वामिविश्रम्भघातका:॥ ४॥
परदाररताश्चैव स्वदारपरिवर्जिन:।
मार्गभङ्गकरा ये च तडागारामभेदका:॥ ५॥
एतेऽन्ये च दुराचारा दह्यन्ते तत्र किङ्करै:।)[1]

Men, who go to places and eat things that they should not, who are illoyal to friends, betrayal their master, who defile others' wives and divorce their own wives, who destroy path, pond and gardens- they and all other wicked people fall into this hell.

1. Pargiter omits these verses.

योजनानां सहस्राणि सप्त पञ्च समन्तत:॥
तत्र ताम्रमयी भूमिरधस्तस्या हुताशन:॥ ६॥
तत्तापतप्ता सा सर्वा प्रोद्यद्विद्युत्समप्रभा।
विभात्यतिमहारौद्रा दर्शनस्पर्शनादिषु॥ ७॥

The son spoke

I have described to you first the hell Raurava, now listen to the description of the hell named Mahā-raurava,[2] O father! There fore, seven times five thousand yojanas all around the earth is made of copper; beneath it[3] is fire. Heated by the heat thereof the whole region shines with a light equal to that of the rising moon, most intensely severe to sight touch and the other sensations.

तस्यां बद्ध: कराभ्यां च पद्भ्यां चैव यमानुगै:।
मुच्यते पापकृन्मध्ये लुण्ठ्यमान:स गच्छति॥ ८॥

There the evil-doer is deposited, bound hand and foot, by Yama's servants; he moves rolling about in the midst.

काकैर्बकैर्वृकोलूकैर्वृश्चिकैर्मशकैस्तथा।
भक्ष्यमाणस्तथा गृध्रैर्द्रुतं मार्गे विकृष्यते॥ ९॥

Preyed upon by crows, herons, wolves, and owls, scorpions, and mosquitoes, and vultures he is speedily dragged out into the road.

दह्यमान: पितर्मातर्भ्रातस्तातेति चाकुल:।
वदत्यसकृदुद्विग्नो च शान्तिमधिगच्छति॥ १०॥
एवं तस्मान्नरैर्मोक्षो ह्यतिक्रान्तैरवाप्यते।
वर्षायुतायुतै: पापं यै: कृतं दुष्टबुद्धिभि:॥ ११॥

Burnt and confounded, he exclaims repeatedly, "Father! Mother! Brother! Dear one! " Full of fear he can get no repose. In this manner therefore emancipation from existence is attained to by violent men, who evil-minded have committed sin, in ten thousand times ten thousand years.

तथान्यस्तु तमो नाम सोऽतिशीत: स्वभावत:।
महारौरववद्दीर्घस्तथातितमसावृत:॥ १२॥
(गोवधश्च कृतो येन भ्रातृणां घात एव च।
अबन्नबालघाती च नीयते शीतसङ्करे॥ १३॥)

2. Very terrible.
3. For *tasya* read *tasyā*?

Moreover there is another hell named Tamas;[1] it is bitterly cold naturally; it is as long as Mahā-raurava, and is enveloped in darkness. Men, who slaught cow and their own brothers and who have destroyed water, food and killed children, all of them fall into that cold hell.[2]

शीतार्त्तास्तत्र धावन्ति नरास्तमसि दारुणे।
परस्परं समासाद्य परिरभ्याश्रयन्ति च॥ १४॥
दन्तास्तेषां च भज्यन्ते शीतार्त्तिपरिकम्पिताः।
क्षुत्तृष्णा प्रबला तत्र तथैवान्येऽप्युपद्रवाः॥ १५॥

There the men, afflicted with the cold, running about in the awful darkness, encounter one another and seek refuge clasping one another. And their teeth, adhere together, chattering with pain through the cold; there are also other plagues the strongest of which are hunger and thirst.

हिमखण्डवहो वायुर्भिनत्त्यस्थीनि दारुणः।
मज्जासृग्गलितं तस्मादश्नुवन्ति क्षुधान्विताः॥ १६॥

A cutting wind, laden with particles of snow, pierces their bones; pressed with hunger, they feed on the marrow and blood that trickle down therefrom.

लेलिह्यमाना भ्राम्यन्ते परस्परसमागमे।
एवं तत्रापि सुमहान्क्लेशस्तमसि मानवैः॥ १७॥
प्राप्यते ब्राह्मणश्रेष्ठ यावदुष्कृतसंक्षयः।

Constantly licking, they whirl about in mutual contact. So there in Tamas very great affliction is indeed endured by human beings, until, O most worthy brāhmaṇa! their sins are completely consumed.

निकृन्तन इति ख्यातस्ततोऽन्यो नरकोत्तमः॥ १८॥
तस्मिन्कुलालचक्राणि भ्राम्यन्त्यविरतं पितः।
(अदृष्टं दृष्टवद्ब्रूयादश्रुतं श्रुतमेव च॥ १९॥
एकाक्षरं गुरुं यस्तु दुराचारो न मन्यते।
न शृणोति गुरोर्वाक्यं शास्त्रवाक्यं तथैव च॥ २०॥)
एते पापा दुराचारास्तत्र तैर्यमपुरुषैः।
तेष्वारोप्य निकृत्यन्ते कालसूत्रेण मानवाः॥ २१॥
यमानुगांगुलिस्थेन आपादतलमस्तकम्।
न चैषां जीवितभ्रंशो जायते द्विजसत्तम॥ २२॥
छिन्नानि तेषां शतशः खण्डान्यैक्यं व्रजन्ति च।
एवं वर्षसहस्राणि छिद्यन्ते पापकर्मिणः॥ २३॥
तावद्यावदशेषं वै तत्पापं हि क्षयं गतम्।

Next there is another notable hell, known as Nikṛntana.[3] In it potter's wheels revolve incessantly, O father! (Men, who speak invisible as visible, unheard as heard, who are so wicked that even do not believe in religious teachers, do not hear their words and sayings of scripters, such) human beings are mounted thereon and are cut by the string of Fate which is borne on the fingers of Yama's servant, from the sole of the foot to the head; and these men do not lose their life thereby, most virtuous brāhmaṇa! and their portions severed in hundreds reunite, In this way sinners are cut in sunder during thousands of years, until indeed the whole of their sins are consumed.

अप्रतिष्ठं च नरकं शृणुष्व गदतो मम॥ २४॥
यत्रस्थैर्नारकैर्दुःखमसह्यमनुभूयते।

Listen also while I speak of the hell Apratiṣṭha, the occupants of which hell undergo intolerable pain.

स्वधर्मरतविप्राणां विघ्नं यस्तु समाचरेत्॥ २५॥
स बद्धैर्दारुणैः पाशैर्नीयते चक्रसङ्कटैः।

Those wheels are there indeed, and jar and well-ropes on the other side, which have been constituted causes of pain to men who engage in sin.

तान्येव तत्र चक्राणि घटीयन्त्राणि चान्यतः॥ २६॥
दुःखस्य हेतुभूतानि पापकर्मकृतां नृणाम्।
चक्रेष्वारोपिताः केचिद्भ्राम्यन्ते तत्र मानवाः॥ २७॥
यावद्वर्षसहस्राणि न तेषां स्थितिरन्तरा।
घटीयन्त्रेषु चैवान्यो बद्धस्तोये यथा घटी॥ २८॥

Some human beings mounted on the wheels whirl around there; for thousands of years no other condition is theirs; and then another man is bound to the jar and well-rope, as the jar in the water.

1. Darkness.
2. *Pargiter omits this verse.*
3. *Cutting off.*

भ्राम्यन्ते मानवा रक्तमुद्गिरन्तः पुनः पुनः।
अन्त्रैर्मुखे विनिष्क्रान्तैर्नेत्रैरग्रावलम्बिभिः॥२९॥
दुःखानि ते प्राप्नुवन्ति यान्यसह्यानि जन्तुभिः।

Human beings whirl around, continually spitting out blood, with blood pouring from their faces, and with eyes streaming with tears. They are visited with pains that are beyond endurance by living creatures.

असिपत्रवनं नाम नरकं शृणु चापरम्॥३०॥
योजनानां सहस्रं यो ज्वलदग्न्यास्तृतावनिः।
(ब्रह्मचारिव्रतानां च तपसां विघ्नमाचरेत्॥३१॥
असिपत्रवनं यान्ति ये सदोद्वेगकारिणः।)[1]
तप्ताः सूर्यकरैश्चण्डैर्यत्रातीव सुदारुणैः॥३२॥

Hear also of another hell called Asipatra-vana;[2] which has the ground covered with blazing fire for a thousand yojanas, (Those malicious people who interfere in penance of Brahmacārins and those engaged in religious vow fall into Asipatravana hell.) where they are grievously scorched by the very fierce vehement beams of the sun.

प्रपतन्ति सदा तत्र प्राणिनो नरकौकसः।
तन्मध्ये च वनं रम्यं स्निग्धपत्रं विभाव्यते॥३३॥

The living beings that inhabit the hell are ever falling down there. In the midst thereof appears a charming forest with moist leaves.

पत्राणि तत्र खड्गानां फलानि द्विजसत्तम।
श्वानश्च तत्र सबलाः स्वनन्त्युतशोभिताः॥३४॥
महावक्त्रा महादंष्ट्रा व्याघ्रा इव भयानकाः।
ततस्तद्वनमालोक्य शिशिरच्छायमग्रतः॥३५॥
प्रयान्ति प्राणिनस्तत्र तृट्तापपरिपीडिताः।
हा मातर्हा तात इति क्रन्दन्तोऽतीव दुःखिताः॥३६॥
दह्यमानांघ्रियुगला धरणीस्थेन वह्निना।
तेषां गतानां तत्रासिपत्रपाती समीरणः॥३७॥
प्रवाति तेन पात्यन्ते तेषां खड्गास्तथोपरि।

The leaves there are sword-blades, O most virtuous brāhmaṇa! Myriads[3] of powerful black dogs also bark there, with long muzzles, with large teeth, formidable as tigers. Then gazing at that forest before them, with its cool shades, the living beings hasten thither, oppressed with raging thirst, crying ' Ah mother! ah dear one!' in deepest woe; their feet burnt by the fire lambent on the ground. When they wend there, a wind blows, that hurls down the sword-leaves, and so casts the swords down upon them.

ततः पतन्ति ते भूमौ ज्वलत्पावकसञ्चये॥३८॥
लेलिह्यमाने चातीव व्याप्ताशेषमहीतले।
सारमेयास्ततः शीघ्रं शातयन्ति शरीरतः॥३९॥
तेषामङ्गानि रुदतां त्वचश्चातीव भीषणाः।
असिपत्रवनं तात मयैतत्कीर्तितं तव॥४०॥

Thereat they fall to the earth into a mass of blazing fire, which has pervaded the entire surface of the ground, and is constantly licking in other directions. Thereupon the terrific dogs quickly rend many limbs from the bodies of those wailing ones. I have, described this Asipatra-vana to you, dear father!

अतः परं भीमतरं तप्तकुम्भं निबोध मे।
समन्ततस्तप्तकुम्भा वह्निज्वालासमावृताः॥४१॥
ज्वलदग्निचयोत्तप्तास्तैलायश्चूर्णपूरिताः।

Next learn of me about the very dreadful Tapta-kumbha.[4] On all sides heated pitchers are surrounded with the flames of fire, and are filled with oil iron and powder which boil over on to the heaps of blazing fire.

तेषु दुष्कृतकर्माणो याम्यैः क्षिप्तास्त्वधोमुखाः॥४२॥
(दूषयेद्धर्मशास्त्राणि ये चान्ये तीर्थदूषकाः।
भुक्तभोगां तु यो नारीमिष्यमाणां प्रियां शुभाम्॥४३॥
अदृष्टामपि दोषेण त्यजते मूढचेतनः।)
ते समानीय पच्यन्ते लोहकुम्भेषु शीघ्रतः॥४४॥
क्वाथ्यन्ते विस्फुटद्गात्रा ज्वलन्मज्जाजलाविलाः।
स्फुटत्कपालनेत्रास्थिच्छिद्यमाना विभीषणैः॥४५॥

Into them the workers of iniquity are cast head-long by Yama's servants.[5] (Those who are evil-minded and have disregarded Dharmaśāstras and

1. Pargiter omits this verse.
2. Sword-leaf-forest.
3. For *ayuta-śobhitāḥ* read *ayutāśo' sitāḥ*?
4. Burning-pitcher.
5. For *yāmyaḥ* read *yāmyaiḥ*.

pilgrimages, are so foolish to leave their beloved wives without any cause), they are boiled, and foul the water with the marrow that oozes from their bursting limbs.

गृध्रैरुत्पाट्य मुच्यन्ते पुनस्तेष्वेव वेगितैः।
पुनः स्पिपसिमायन्ते तैलेनैक्यं व्रजन्ति च॥४६॥
द्रवीभूतैः शिरोगात्रस्नायुमांसत्वगस्थिभिः।

Terrible vultures pulling them out fracture the eye-bones of their bursting skulls; again they are dropped into the same pitchers by the impetuous birds; again they become united with the liquefied heads, limbs, sinews, flesh, skin and bones, by means of the oil in the seething vessel.

ततो याम्यैर्भटैराशु दर्वीघट्टनघट्टिताः॥४७॥
कृतावर्ते महातैले मथ्यन्ते पापकर्मिणः।
एष ते विस्तरेणोक्तस्तप्तकुम्भो मया पितः॥४८॥

Then being quickly and vigorously stirred up by Yama's servants with a spoon, the sinners are churned up in the whirling pool of copious oil. Such is the Tapta-kumbha that I have fully described to you, O father!

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे महारौरवादिनरकाख्यान नाम द्वादशोऽध्यायः॥१२॥

अथ त्रयोदशोऽध्यायः

CHAPTER 13

Conversation between the father and son (continued).

Sumati relates an incident in one of the periods he spent in hell—King Vipaś-cit comes there and asks why, in spite of a righteous life, he was condemned there.

पुत्र उवाच

अहं वैश्यकुले जातो जन्मन्यस्मात्तु सप्तमे।
समतीते गवां रोधं निपाने कृतवान्पुरा॥१॥

The son spoke

Now I was born in a Vaisya's family in the seventh life that preceded my present one. Once upon a time I obstructed the cattle at their drinking.

विपाकात्कर्मणस्तस्य नरकं भृशदारुणम्।
सम्प्राप्तोऽग्निशिखापूर्णमयोमुखखगाकुलम्॥२॥
यन्त्रपीडनगात्रासृक्प्रवाहोद्भूतकर्दमम्।
विकृष्यमाणदुष्कर्मि तन्निपातरवाकुलम्॥३॥

In consequence of that act I was consigned to a very terrible hell, fearful with flames of fire, infested with birds with iron beaks, muddy by reason of the streams of blood that flowed from limbs crushed by machines, pervaded with the sound of blood pouring down from sinners who are being cut asunder.

पात्यमानस्य मे तत्र साग्रं वर्षशतं गतम्।
महातापार्तितप्तस्य तृष्णादाहान्वितस्य च॥४॥
तत्राह्लादकरः सद्यः पवनः सुखशीतलः।
करम्भवालुकाकुम्भमध्यस्थे वै समागमः॥५॥

When cast down there I spent a hundred years and more, scorched by the intense heat, and burning with thirst. On a sudden a wind blew on me there, bringing gladness, deliciously cool, issuing from out of a pitcher of meal and sand.[1]

अकस्मादेव भोस्तात नररत्नं समागतम्।
तत्सम्पर्कादशेषाणां नाभवद्यातना नृणाम्॥
मम चापि यथा स्वर्गे स्वर्गिणां निवृत्तिः परा॥६॥
किमेतदिति चाह्लादविस्तारस्तिमितेक्षणैः।
दृष्टमस्माभिरासन्नं नररत्नमनुत्तमम्॥७॥
याम्यश्च पुरुषो घोरो दण्डहस्तोऽग्निसत्प्रभः।
पुरतो दर्शयन्मार्गमित एहीति च ब्रुवन्॥८॥
ततस्ते जन्तवः सर्वे मत्वा तद्दर्शनात्सुखम्।
ऊचुः प्राञ्जलयो भूपं क्षणमात्रं स्थितो भव॥९॥
त्वद्गात्रसङ्गी पवनो ह्यस्माकं सुखकारकः।
ततोऽसौ नरकाभ्याशे उपविष्टः कृपान्वितः॥१०॥
पुरुषः स तदा दृष्ट्वा यातनाशतसङ्कुलम्।
नरकं प्राह तं याम्यं किङ्करं कृपयान्वितः॥११॥

Suddenly, there came a king named Nararatna. Through contact with it all the men were relieved

1. Or, camphor.

of their torments, and I too gained a bliss supreme, such as the celestial beings enjoy in Svarga And with eyes fixed in a wide gaze of joy, in wonder at what this was, we saw at hand a peerless perfect man, and Yama's dire servant, staff in hand, like Indra's thunderbolt, was showing the path in front, and a voice came saying "come hither!" Then that man seeing the hell filled with hundreds of tortures, moved with compassion, addressed that servant of Yama

पुरुष उवाच

भो याम्य पुरुषाचक्ष्व किं मया दुष्कृतं कृतम्।
येनेदं यातनाभीमं प्राप्तोऽस्मि नरकं परम्॥ १२॥
विपश्चिदिति विख्यातो जनकानामहं कुले।
जातो विदेहविषये सम्यङ्मनुजपालकः॥ १३॥

The man spoke

Ho! servant of Yama! say, what sin have I committed, for which I have incurred this deepest hell, frightful for its torments? Known as Vipaścit, I was born in the family of the Janakas, in the country of Videha, in very truth a guardian of men

(चातुर्वर्ण्यं स्वधर्मस्थं कृत्वा संरक्षितं मया।
धर्मतो धर्मकल्पेन मनुनात्र यथा पुरा॥ १४॥)
यज्ञैर्मयेष्टं बहुभिर्धर्मतः पालिता मही।
नोत्सृष्टश्चैव सङ्ग्रामो नातिथिर्विमुखो गतः॥ १५॥
पितृदेवर्षिभृत्याश्च न चापचरिता मया।
(महातापार्तितप्तस्य तृष्णादाहार्दितस्य च॥ १६॥
सर्वस्य जीवभूतस्य कृतं त्राणं सदा मया।)
कृता स्पृहा च न मया परस्त्रीविभवादिषु॥ १७॥

I sacrificed with many sacrifices, I protected the earth with uprightness, nor did I let fighting rage, no guest departed with averted countenance, nor did I offend the pitrs, the gods, the rsis or my servants, nor did I covet other men's wives, or wealth, or aught else belonging to them

पर्वकालेषु पितरस्तिथिकालेषु देवताः।
पुरुषं स्वयमायान्ति निपानमिव धेनवः॥ १८॥
यतस्ते विमुखा यान्ति निःस्वस्य गृहमेधिनः।
तस्मादिष्टश्च पूर्तश्च धर्मौ द्वावपि नश्यतः॥ १९॥

At the moon's changes the pitrs, on other lunar days the gods, voluntarily approached mankind[1] as cows a pool The two religious duties, both sacrifice and meritorious work, perish inasmuch, as the performers of domestic sacrifices depart sighing with averted faces

पितृनिश्वासविध्वस्तं सप्तजन्मार्जितं धनम्।
त्रिजन्मप्रभवं दैवो निश्वासो हन्त्यसंशयम्॥ २०॥
तस्माद्दैवे च पित्र्ये च नित्यमेव हितोऽभवम्।
सोऽहं कथमिमं प्राप्तो नरकं भृशदारुणम्॥ २१॥

The merit amassed in seven lives is dissipated by the sighing of the pitrs, the sighing assuredly destroys the destiny that springs from three lives Hence I was ever indeed kindly disposed to what concerned the gods and the pitrs, being such, how have I incurred this very terrible hell?

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे महारौरवादिनरकाख्यानं नाम त्रयोदशोऽध्यायः॥१३॥

अथ चतुर्दशोऽध्यायः

CHAPTER 14

Jada's[2] narrative (continued)— The conversation with Yama's officer Yama's officer tells king Vipaścit why he was condemned to hell — He explains to him the nature and results of good and evil deeds generally, and mentions at great length the punishments awarded to various special sins

पुत्र उवाच

इति पृष्टस्तदा तेन शृण्वतां नो महात्मना।
उवाच पुरुषो याम्यो घोरोऽपि प्रश्रितं वचः॥ १॥

The son spoke

Thus interrogated then by that high-souled king in our hearing, Yama's officer, though dreadful, with modest speech replied

यमकिङ्कर उवाच

महाराज यथात्थ त्वं तथैतन्नात्र संशयः।
किन्तु स्वल्पं कृतं पापं भवता स्मारयामि तत्॥ २॥

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1 Purusa
2 The 'Stupid one' Sumati's nickname

Mahārājā! it is even as you has said, undoubtedly. Nevertheless you did commit, Sir! a very trifling misdeed; I will recall it to your mind.

वैदर्भी तव या पत्नी पीवरी नाम नामतः।

ऋतुमत्या ऋतुर्वन्ध्यस्त्वया तस्या कृतः पुरा॥ ३॥

सुशोभनायां कैकेय्यामासक्तेन ततो भवान्।

ऋतुव्यतिक्रमात्प्राप्तो नरकं घोरमीदृशम्॥ ४॥

The wife whom you had, a princess of Vidarbha, named Pīvarī—her season of aptitude for sexual intercourse was formerly rendered barren by you, who was enamoured of the resplendent Kaikeyī; hence for the transgression in the matter of her season you has incurred, Sir! a deadful hell such as this.

होमकाले यथा वह्निराज्यपातमवेक्षते।

ऋतौ प्रजापतिस्तद्वद्बीजपातमवेक्षते॥ ५॥

यस्तमुल्लंघ्य धर्मात्मा कामेष्वासक्तिमान्भवेत्।

स तु पित्र्यादृणात्पापमवाप्य नरकं पतेत्॥ ६॥

Yama's officer spoke

As the Fire expects the fall of the liquid butter at the time of the Homa oblation, even so does Brahmā expect the deposit of seed at the approved season. A righteous man who disregarding that season, may become absorbed in objects of desire, would still incur sin by reason of the debt due to his ancestors and would fall into hell.

एतावदेव ते पापं नान्यत्किञ्चन विद्यते।

तदेह्यागच्छ पुण्यानामुपभोगाय पार्थिव॥

एतच्छ्रुत्वा तु राजर्षिः कृपया जनकोऽब्रवीत्॥ ७॥

Such indeed was your sin; naught else is found; come then! go, O king, to the enjoyment of your meritorious acts.

राजोवाच

यास्यामि देवानुचर यत्र त्वं मां नयिष्यसि।

किञ्चित्पृच्छामि तन्मे त्वं यथावद्वक्तुमर्हसि॥ ८॥

The king spoke

I will go, O servant of the god, where you shall lead me. Something I ask, deign to declare it to me aright.

वज्रतुण्डास्त्वमी काकाः पुंसां नयनहारिणः।

पुनः पुनश्च नेत्राणि तद्वदेषां भवन्ति हि॥ ९॥

These crows with adamant beaks are tearing out men's eyes; and these men are having their eyes renewed again and again.

किं कर्म कृतन्तश्च कथयैतज्जुगुप्सितम्।

हरन्त्येषां तथा जिह्वां जायमानां पुनर्नवाम्॥ १०॥

And what deed have they done? Explain this abominable thing. Likewise they are tearing out the tongue from these other men as it is being reproduced anew.

करपत्रेण पाट्यन्ते कस्मादेतेऽतिदुःखिताः।

करम्भवालुकास्थाश्च तथैते क्वाथतैलगाः॥ ११॥

Why are these grievously afflicted men torn with a saw? Why are these other men, immersed in oil, boiled among meal and sand?

अयोमुखैः खगैश्चैव कृष्यते किंविधा वद।

विश्लिष्टदेहबन्धार्तिमहारावविराविणः॥ १२॥

अयश्चंचूनिपातेन सर्वाङ्गक्षतविक्षताः।

किमेते निःस्वनन्तोऽपि तुद्यन्तेऽहर्निशं नराः॥ १३॥

And these other men are dragged about by iron-beaked birds; say, of what kind are they, screaming with loud cries through the pain caused by the loosened bodily bands. Pained by the wounds in every limb, why are these men, who have wrought iniquity, struck by the onslaught of the iron beaks day and night.

एताश्चान्याश्च दृश्यन्ते यातनाः पापकर्मिणाम्।

येन कर्मविपाकेन तन्ममोद्देशतो वद॥ १४॥

Tell me without reservation, through what maturing of their acts are these and other torments seen among sinners.

यमकिङ्कर उवाच

यन्मां पृच्छसि भूपाल पापकर्मफलोदयम्।

तत्तेऽहं संप्रवक्ष्यामि संक्षेपेण यथातथम्॥ १५॥

पुण्यापुण्ये हि पुरुषः पर्यायेण समश्नुते।

भुञ्जतश्च क्षयं याति पापं पुण्यमथापि वा॥ १६॥

Yama's officer spoke

Since you ask me, O king, concerning the rise of the fruits of sinful actions, I will tell you that succinctly and correctly. A man verily attains merit and demerit in regular order; and his sin or his merit diminishes as he consumes it.

न तु भोगादृते पुण्यं पापं वा कर्म मानवः।

परित्यजति भोगाच्च पुण्यापुण्ये निबोध मे॥ १७॥

दुर्भिक्षादेव दुर्भिक्षं क्लेशात्क्लेशं भयाद्भयम्।

मृतेभ्यः प्रमृता यान्ति दरिद्राः पापकर्मिणः॥ १८॥

But no human action, whether virtuous or sinful, quickly cleanses except by consumption. Diminution arises through consumption. And he abandons merit and demerit through consuming it; hearken to me! From famine indeed to famine, from affliction to affliction, from fear to fear go needy sinners, more dead than the dead.

गतिं नानाविधां यान्ति जन्तवः कर्मबन्धनात्।

उत्सवादुत्सवं यान्ति स्वर्गात्स्वर्गं सुखात्सुखम्॥ १९॥

श्रद्दधानाश्च दान्ताश्च धनदाः शुभकारिणः।

व्याघ्रकुञ्जरदुर्गाणि सर्पचौरभयानि तु॥ २०॥

हताः पापेन गच्छन्ति पापिनः किमतः परम्।

A manifold course do creatures take through the fetters of their actions. From festival to festival, from Svarga to Svarga, from happiness to happiness go the faithful, and the peaceful, the rich, and the doers of good. But sinners, when slain by sin, encounter perils from beasts of prey and elephants, terrors from snakes and thieves; what surpasses this?

सुगन्धिमाल्यसद्वस्त्रसाधुयानासनाशनाः॥ २१॥

स्तूयमानाः सदा यान्ति पुण्यैः पुण्याटवीष्वपि।

Decked with fragrant garlands, clad in fine apparel, enjoying beautiful carriages dwellings and food, those who are praised ever go to sacred groves with their meritorious deeds.

अनेकशतसाहस्रजन्मसञ्चयसञ्चितम्॥ २२॥

पुण्यापुण्यं नृणां तद्वत्सुखदुःखांकुरोद्भवम्।

Thus men's merit and demerit are amassed in the sum of many hundreds of thousands of lives : they spring from the germs of pleasure and pain.

यथा बीजं हि भूपाल पयांसि समवेक्षते॥ २३॥

पुण्यापुण्ये तथा कालदेशान्यकर्मकारम्।

For as the seed, O king, awaits the water, so do merit and demerit await him who acts otherwise than at the right time and place.

स्वल्पं पापं कृतं पुंसां देशकालोपपादितम्॥ २४॥

पादन्यासकृतं दुःखं कण्टकोत्थं प्रयच्छति।

A trifling sin committed by a man, when it reaches the place and time, inflicts the pain produced by a thorn, when the foot is planted down heedlessly.

तत्प्रभूततरं स्थूलशङ्कुकीलकसम्भवम्॥ २५॥

दुःखं यच्छति तद्वच्च शिरोरोगादिदुःसहम्।

Then it inflicts the acuter severe pain that caused by pins and wedges, and likewise scarcely endurable headaches and other pains.

अपथ्याशनशीतोष्णश्रमतापादिकारकम्॥ २६॥

तथान्योन्यमपेक्षन्ते पापानि फलसङ्गमे।

एवं महान्ति पापानि दीर्घरोगादिकाः क्रियाः॥ २७॥

तद्वच्छस्त्राग्निकृच्छ्रार्तिबन्धनादिफलाय वै।

It causes the pains engendered by eating unwholesome things, by cold, heat, fatigue, inflammation and such like. Moreover sins have regard to one another amid the confluence of their results. In this way heinous sins have regard to the deteriorated state of protracted illness etc., and they verily tend to the consequences produced by weapons, fire, calamity, pain, imprisonment, and so forth.

स्वल्पं पुण्यं शुभं गन्धं हेलया सम्प्रयच्छति॥ २८॥

स्पर्शं वाप्यथवा शब्दं रसं रूपमथापि वा।

चिराद्गुरुतरं तद्वन्महान्तमपि कालजम्॥ २९॥

एवं च सुखदुःखानि पुण्यात्पुण्योद्भवानि वै।

भुञ्जानोऽनेकसंसारसम्भवानीह तिष्ठति॥ ३०॥

जातिदेशावरुद्धानि ज्ञानाज्ञानफलानि च।

तिष्ठन्ति तत्र पृक्तानि लिङ्गमात्रेण चात्मनि॥ ३१॥

कर्मणा मनसा वाचा न कदाचित्क्वचिन्नरः।

A trifling good deed confers at once a pleasing fragrance, or touch, or sound, taste, or shape; more marked likewise after a long time, and great when arising at the proper period. And in this way pleasures and pains spring indeed out of good and bad actions. A man stays here consuming the productions of numerous mundane existences. And the results of knowledge or ignorance are checked by race and country, and remain there united merely by outward sign to the soul.

अकुर्वन्पापकं कर्म पुण्यं वाप्यवतिष्ठते॥ ३२॥

यद्यत्प्राप्नोति पुरुषः सुखं दुःखमथापि वा।

प्रभूतमथवा स्वल्पं विक्रियाकारिचेतसः॥ ३३॥

तावता तस्य पुण्यं वा पापं वाप्यथ चेतरत्॥ ३४॥

उपभोगात्क्षयं याति भुज्यमानमिवाशनम्।

एवमेते महापापं यातनाभिरहर्निशम्॥ ३५॥

क्षपयन्ति नरा घोरं नरकान्तविवर्तिनः।

Never and nowhere does the man exist who do not a wicked or holy act in body, mind, or speech. Whatever a man receives, whether pain or pleasure, whether great or insignificant, it produces a changed condition of the mind; by so much either his virtue, or on the other hand his sin, gradually diminishes by consumption, just like food that is being eaten. In this way these men, dwelling within hell, diminish their awful heinous sins by torments day and night.

तथैव राजन्पुण्यानि स्वर्गलोकेऽमरैः सह॥ ३६॥

गन्धर्वसिद्धाप्सरसां गीताद्यैरुपभुञ्जते।

देवत्वे मानुषत्वे च तिर्यक्त्वे च शुभाशुभम्॥ ३७॥

पुण्यपापोद्भवं भुङ्क्ते सुखदुःखोपलक्षणम्।

Likewise O king, they consume their virtues in the company of the immortals in Svarga with the songs and other joys of the Gandharvas, Siddhas and Apsarases. In the condition of a god, and a human being, and a brute creature, one consumes good or evil, arising from virtue or sin, and characterized by pleasure or pain.

यत्त्वं पृच्छसि मां राजन्यातनाः पापकर्मिणाम्॥ ३८॥

केन केनेति पापेन तत्ते वक्ष्याम्यशेषतः।

दुष्टेन चक्षुषा दृष्टाः परदारा नराधमैः॥ ३९॥

What you enquire about of me, O king! namely Of what particular sins are the tortures of wicked-doers the consequences?' that I will declare to you in full detail.

मानसेन च दुष्टेन परद्रव्यं च सस्पृहैः।

वज्रतुण्डाः खगास्तेषां हरन्त्येते विलोचने॥ ४०॥

पुनः पुनश्च सम्भूतिरक्ष्णोरेषां भवत्यथ।

यावतोऽक्षिनिमेषांस्तु पापमेभिर्नभिः कृतम्॥ ४१॥

तावद्वर्षसहस्राणि नेत्रार्तिं प्राप्नुवन्त्युत।

When vile covetous men have gazed on others' wives and on others' goods with evil eye and evil mind, these birds with adamant beaks tear out their eyes; and they have their eyes reproduced continually. Moreover during as many twinklings of the eyes as these men have committed the sin, so many thousands of years they undergo the eye-torture.

असच्छास्त्रोपदेशास्तु यैर्दत्ता यैश्च मन्त्रिताः॥ ४२॥

सम्यग्दृष्टेर्विनाशाय रिपूणामपि मानवैः।

यैः शास्त्रमन्यथा प्रोक्तं यैरसद्वागुदाहृता॥ ४३॥

वेददेवद्विजातीनां गुरोर्निन्दा च यैः कृता।

हरन्ति तेषां जिह्वाश्च जायमानाः पुनः पुनः॥ ४४॥

Those men who have given instruction in wicked Śāstras, and those who have advised such instruction, for the purpose of completely destroying the sight even of their enemies; those who have repeated the Śāstra improperly; those who have given utterance to an evil word; those who have blasphemed the Veda, the gods, the dvijas and their guru; for so many years these very terrible birds with adamant beaks tear out those men's very tongues as they are continually reproduced.

तावतो वत्सरानेते वज्रतुण्डाः सुदारुणाः।

मित्रभेदं तथा पित्रा पुत्रस्य स्वजनस्य च॥ ४५॥

यज्वोपाध्याययोर्मात्रा सुतस्य सहचारिणः।

भार्यात्योश्च ये केचिद्भेदं चक्रुर्नराधमाः॥ ४६॥

त इमे पश्य पाट्यन्ते करपत्रेण पार्थिव।

परोपतापका ये च ये चाह्लादनिषेधकाः॥ ४७॥

तालवृन्तानिलस्थानचन्दनोशीतहारिणः।

प्राणान्तिकं ददुस्तापदुष्टानां च येऽधमाः॥ ४८॥

करम्भवालुकासंस्थास्त इमे पापभागिनः।

Also base men, who have caused dissension among friends, or dissension between a father and his son and relations, between a sacrificer and a spiritual preceptor, between a mother and her son who is her companion, and between wife and husband—see! these men who are such are torn with a saw, O king! Also those who cause pain to others; and those who forbid joyousness; and those who deprive others of fans, breezy places,

sandal, and usír grass,[1] and base men who have inflicted suffering on innocent men at life's end—these participators in sin, who are such, are placed within meal and sand

भुङ्क्ते श्राद्धं तु योऽन्यस्य नरोऽन्येन निमन्त्रितः॥४९॥
दैवे वाप्यथवा पैत्र्ये स द्विधा कृष्यते खगैः।

"Moreover the man who eats another's śrāddha, when invited by the other to a ceremony either to the gods or to the pitrs, he is rent in twain by birds

मर्माणि यस्तु साधूनामसद्वाग्भिर्निकृन्तति॥५०॥
तमिमे तुदमानास्तु खगास्तुष्ठन्त्यवारिताः।

But whoever lacerates the vitals of good men with wicked words, these birds unchecked continually strike him

यः करोति च पैशुन्यमन्यवागन्यथामतिः॥५१॥
पाट्यते हि द्विधा जिह्वा तस्येत्थं निशितैः क्षुरैः।

And whoever indulges in backbiting, dissembling in speech, dissembling in mind, his tongue is assuredly torn in twain thus by sharp razors

मातापित्रोर्गुरूणां च येऽवज्ञा चक्रुरुद्धताः॥५२॥
त इमे पूयविण्मूत्रगर्त्ते मज्जन्त्यधोमुखाः।

Whoever, puffed up, show contempt towards their parents and gurus—these men, who are such, are plunged head foremost into a pit reeking with pus, ordure and urine

देवतातिथिभूतेषु भृत्येष्वभ्यागतेषु च॥५३॥
अभुक्तवत्सु येऽश्नन्ति तद्वत्पित्रग्निपक्षिषु।
दुष्टास्ते पूयनिर्यासभुजः सूचीमुखास्तु ते॥५४॥
जायन्ते गिरिवर्ष्माणः पश्यैते यादृशा नराः।

Those who eat, while the gods, guests and living beings, dependants and visitors, and also the pitrs, the fire and birds are left unfed, those evil men feed on carrion and exudations, and they become Sūci-mukha birds,[2] as large as mountains Behold! these are men of that kind

एकपक्त्या तु ये विप्रमथवेतरवर्णजम्॥५५॥
विषम भोजयन्तीह विड्भुजस्त इमे यथा।

But those who feed a brāhmana or a man of another caste in one company disagreeably on earth—those men, like, these persons, feed on ordure

एकसार्थप्रयात ये निःस्वमर्थार्थिन नरम्॥५६॥
अपास्य स्वान्नश्नन्ति त इमे श्लेष्मभोजिनः।

Whoever eat their own food neglecting a man, who has gone forth in company with them, and who being destitute seeks wealth —these men, who are such, feed on phlegm

गोब्राह्मणाग्नयः स्पृष्टायैरुच्छिष्टैर्नरेश्वर॥५७॥
तेषामेतेऽग्निकुण्डेषु प्रज्वलत्स्वाहिताः कराः।

Those men who, without washing their hands and mouth after meals, O king! have touched cattle, brāhmanas and the fire—these hands of theirs placed in fire-pots are licked repeatedly

सूर्येन्दुतारका दृष्ट्वा यैरुच्छिष्टैस्तु कामतः॥५८॥
तेषा याम्यैर्नरैर्नेत्रे न्यस्तो वह्निः समिध्यते।

But those men who, without washing their hands and mouth after meals, have gazed longingly at the sun, moon and stars—in their eyes Yama's servants place fire and augment it

गावोऽग्निर्जननी विप्रो ज्येष्ठ भ्राता पिता स्वसा॥५९॥
जामयो गुरवो वृद्धा यैः स्पृष्टास्तु पदा नृभिः।
बद्धांघ्रयस्ते निगडैर्लोहैरग्निप्रतापितैः॥६०॥
अङ्गारराशिमध्यस्थास्तिष्ठन्त्याजानुदाहिनः।

Moreover whatever men have touched cattle, fire, their mother, a brāhmana, their eldest brother, father, sister, daughter-in-law, their gurus and the aged with their feet, they stand mid piles of charcoal, with their feet bound with red-hot iron fetters, enduring burning up to the knees

1 Andropogon muricatus Roxburgh, the modern khas khas The roots when dry and then gently moistened, emit a pleasant fragrance, they are employed to make large fans and also screens, which are placed before doors and windows and which being kept moist during the hot winds render the air that passes through them cool and fragrant (Roxb p 89)

2 The dictionaries do not say what bird this is I would suggest from the meaning of the word that it means a Honey-Sucker (the commonest species of which is the Purple Honey-Sucker, Arachnechthra asiatica) or it may be the Hoopoe Upupa epops which also has a long slender beak (Jerdon vol I pp 370 and 390)

पायसं कृसरं छागं दैवान्नानि च यानि वै॥६१॥

भुक्तानि यैरसंस्कृत्य तेषां नेत्राणि पापिनाम्।

निपातितानां भूपृष्ठे उद्वृत्ताक्षिनिरीक्षताम्॥६२॥

सन्दंशैः पश्य कृष्यन्ते नरैर्याम्यैर्मुखात्ततः।

Whoever have eaten in an unhallowed manner milk, khichree, goat's flesh, and things offered as food to the gods—the eyes of those sinners, as they lie hurled to the ground gazing with staring eyes, are torn out, see! from their faces by Yama's servants with pincers.

गुरुदेवद्विजातीनां वेदानां च नराधमैः॥६३॥

निन्दा निशामिता यैश्च पापानामभिनन्दताम्।

तेषामयोमयान्कीलानग्निवर्णान्पुनः पुनः॥६४॥

कर्णेषु पूरयन्त्येते याम्या विलपतामपि।

And base men who have hearkened to blasphemy against gurus, the gods, and dvijas, and against the Vedas— these servants of Yama continually drive iron wedges, red as fire, into the ears, of such wicked men who rejoice in such things though they bewail the while.

यैः प्रपादेवविप्रौकोदेवालयसभाः शुभाः॥६५॥

भङ्क्त्वा विध्वंसमानीताः क्रोधलोभानुवर्त्तिभिः।

तेषामेतैः शितैः शस्त्रैर्मुहुर्विलपतां त्वचः॥६६॥

पृथक् कुर्वन्ति वै याम्याः शरीरादतिदारुणाः।

Whoever, led by anger and covetousness, have broken up and destroyed beautiful rest-houses,[1] the abodes of gods and brāhmaṇas, and assemblages in the temples of the gods— Yama's exceedingly cruel servants continually flay the skins of those men from their body by means of these sharp instruments.

गोब्राह्मणार्कमार्गास्तु येऽवमेहन्ति मानवाः॥६७॥

तेषामेतानि कृष्यन्ते गुदेनांत्राणि वायसैः।

Whatever men have made water in the path of cattle, brāhmaṇas, and the sun, these entrails of theirs are drawn out through the anus by crows.

दत्त्वा कन्यां य एकस्मै द्वितीयाय प्रयच्छति॥६८॥

स त्वेवं नैकधा छिन्नः क्षारनद्यां प्रवाह्यते।

Where a man after having given his daughter to some one, gives her to a second person, truly that man is thus divided into many portions, and swept along in a stream of burning corrosive.

स्व पोषणपरो यस्तु परित्यजति मानवः॥६९॥

पुत्रभृत्यकलत्रादिबन्धुवर्गमकिञ्चनम्।

दुर्भिक्षे सम्भ्रमे वापि सोऽप्येवं यमकिङ्करैः॥७०॥

उत्कृत्त्य दत्तानि मुखे स्वमांसान्यश्नुते क्षुधा।

Whatever man, moreover, engrossed in his own nourishment abandons his destitute children, dependants, wife and other relatives in a famine or in a disturbance, he indeed in his hunger thus gets portions of his own flesh, which Yama's servants cut off and put into his mouth.

शरणागतान्यस्त्यजति लोभादुत्कोचजीविकः॥७१॥

सोऽप्येवं यन्त्रपीडाभिः पीड्यते यमकिङ्करैः।

Whoever through avarice abandons those who have sought protection and who are dependent on him for their livelihood, he indeed is thus tortured, by Yama's servants with tortures by means of machines.

सुकृतं ये प्रयच्छन्ति यावज्जन्मकृतं नराः॥७२॥

ते पिष्यन्ते शिलापेषैर्यथैते पापकर्मिणः।

Men who check good deeds all their lives long-are ground with the grinding of rocks, as are these evil-doers.

न्यासापहारिणो बद्धाः सर्वगात्रेषु बन्धनैः॥७३॥

कृमिवृश्चिककाकोलैर्भुज्यन्तेऽहर्निशं नराः।

Men who carry off pledges are bound with bands on all their limbs, and are devoured day and night by insects, scorpions, and ravens.

क्षुत्क्षामास्तृट्पतज्जिह्वातालवो वेदनातुराः॥७४॥

दिवामैथुनिनः पापाः परदारभुजश्च ये।

Wicked men who indulge in sexual intercourse by day, and men who defile others' wives, are worn away by hunger, have their tongues dropping from their palates by reason of thirst, and are racked with pangs.

तथैव कण्टकैस्तीक्ष्णैरायसैः पश्य शाल्मलिम्॥७५॥

आरोपिता विभिन्नाङ्गाः प्रभूतासृक्स्रवाविलाः।

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1. *Prapā*, road-side sheds for accommodating1 travellers with water.

Moreover, see the "seemul tree"[1] with its long iron thorns; mounted thereon the bodies of sinners are pierced, and they are foul-with the streams of blood that pour forth.

मूषायामपि पश्यैताध्मायमानान्यमानुगैः॥७६॥

पुरुषैः पुरुषव्याघ्र परदारावमर्शिनः।

See also, O tiger-like man! these defilers of others' wives, who are being destroyed by Yama's servants in the "mouse.[2]

उपाध्यायमधः कृत्वा स्तब्धो योऽध्ययनं नरः॥७७॥

गृह्णाति शिल्पमथवा सोऽप्येवं शिरसा शिलाम्।

बिभ्रत्क्लेशमवाप्नोति जनमार्गेऽतिपीडितः॥७८॥

क्षुत्क्षामोऽहर्निशं भारपीडाव्यथितमस्तकः।

Whatever man, deposing his spiritual preceptor, stubbornly pursues his learning or art—he verily, bearing thus a rock on his head, undergoes affliction in the public way, suffering exceeding pain, emaciated with hunger day and night, his head quivering through the pain of his burden.

मूत्रश्लेष्मपुरीषाणि यैरुत्सृष्टानि वारिणि॥७९॥

त इमे श्लेष्मविण्मूत्रदुर्गन्धं नरकं गताः।

Those who have discharged urine, phlegm or ordure in water—they, such as these persons, have come to a hell stinking with phlegm ordure and urine.

परस्परं च मांसानि भक्षयन्ति क्षुधान्विताः॥८०॥

भुक्तं नातिथ्यविधिना पूर्वमेभिः परस्परम्।

Pressed with hunger these men are devouring one another's flesh—these men formerly did not eat according to the rules of hospitality mutually.

अपविद्धास्तु यैर्वेदा वह्नयश्चाहिताग्निभिः॥८१॥

त इमे शैलशृङ्गाग्रात्पात्यन्तेऽधः पुनः पुनः।

Those also who have discarded the Vedas and the fires, themselves kindling their own fires—they, such as these persons, are repeatedly hurled down from the loftiest summit of a mountain.

पुनर्भूपतयो जीर्णा यावज्जीवन्ति ये नराः॥८२॥

इमे कृमित्वमापन्ना भक्ष्यन्तेऽत्र पिपीलिकैः।

Those men who have married virgin widows and have grown old to the full extent of life—these turned into worms are consumed by ants.

नीचप्रतिग्रहादानाद्याजनान्नित्यसेवनात्॥८३॥

पाषाणमध्यकीटत्वं नरः सततमश्नुते।

By receiving favours from an outcaste,[3] by performing sacrifices for an outcaste, by constant attendance on an outcaste, a man ever reaches the condition of an insect that lives among stones.

पश्यतो भृत्यवर्गस्य मित्रस्याप्यतिथेस्तथा॥८४॥

एको मिष्टान्नभुग्भुङ्क्ते ज्वलदङ्गारसञ्चयम्।

वृकैर्भयङ्करैः पृष्ठं नित्यमस्योपभुज्यते॥८५॥

पृष्ठमांसं नृपैतेन यतो लोकस्य भक्षितम्।

The man, who eats sweetmeats all by himself, while his relatives or his friends or a guest look on, eats a pile of burning charcoal. This man's back is continually devoured by fearful wolves, because, O king! he was a backbiter of people.

अन्धोऽथ बधिरो मूको भ्राम्यतेऽत्र क्षुधातुरः॥८६॥

अकृतज्ञोऽधमः पुंसामुपकारिषु वर्त्तते।

अयं कृतघ्नो मित्राणामपकारी सुदुर्मतिः॥८७॥

तप्तकुम्भे निपतितो विलपन्याति शोषणम्।

Blind, moreover, deaf, dumb, this man roams about, sick with hunger—he, base man, was ungrateful to men who occupy themselves in conferring benefits.

करम्भवालुकां तस्मात्ततो यन्त्रावपीडनम्॥८८॥

असिपत्रवनं तस्मात्करपत्रेण पाटनम्।

कालसूत्रे तथा च्छेदमनेकाश्चैव यातनाः॥८९॥

प्राप्य निष्कृतिमेतस्मान्न वेद्मि कथमेष्यति।

This man, who returns evil for good, working injury to his friends, very evil-minded, drops into Tapta-kumbha; thereafter he will suffer grinding; then he will go to Karambha-bālukā;[4] next he will undergo mechanical tortures; then Asi-patra-vana;

1. *Śālmali*, the Cotton or Silk-cotton tree, Bombax malabaricum (heptaphylla, Roxb.), the Bengali simul, the Hindustani semal. It is a large tree, common almost everywhere, with stont hard conical prickles (Hooker, vol. I, p. 349; Roxb , p. 514). Here it means a kind of instrument of torture.

2. A kind of instrument of torture.

3. See Chapter XV, Verse 1.

4. See Chapter XIII, Verse 5.

and rending with saw-like leaves. After experiencing, too, division by the thread of Fate and manifold torments, how he will obtain expiation herefrom I know not.

श्राद्धे सङ्गतिनो विप्राः समुपेत्य परस्परम्॥१०॥

दुष्टाहिनिःसृतं फेनं सर्वाङ्गेभ्यः पिबन्ति वै।

Corrupt brāhmaṇas, for having assailed one another when assembled at Śrāddhas, drink verily the moisture that exudes from every limb.

सुवर्णस्तेयी विप्रघ्नः सुरापो गुरुतल्पगः॥११॥

अधश्चोर्ध्वं च दीप्ताग्नौ दह्यमानाः समन्ततः॥१२॥

तिष्ठन्त्यब्दसहस्राणि सुबहूनि ततः पुनः।

जायन्ते मानवाः कुष्ठक्षयरोगादिचिह्निताः॥१३॥

मृताः पुनश्च नरकं पुनर्जाताश्च तादृशम्।

व्याधिमृच्छन्ति कल्पान्तपरिमाणं नराधिप॥१४॥

A gold-stealer, a brāhmaṇa-slayer, a drinker of spirituous liquors, a defiler of his guru's bed, remain, being burnt in blazing fire beneath, above, around, for very many thousands of years; thereafter they are re-born as men afflicted with leprosy, consumption, sickness and other diseases. And when again dead, they enter hell; and when again born, they undergo a similar malady until the end of the kalpa, O king!

गोघ्नो न्यूनतरं याति नरकेऽथ त्रिजन्मनि।

तथोपपातकानां स सर्वेषामिति निश्चयः॥१५॥

A cow-slayer also goes to hell for a rather less period, namely, during three lives. There is likewise a fixed ordinance regarding all minor sins.

नरकप्रच्युता यान्ति यैर्यैर्विहितपातकैः।

प्रयान्ति योनिजातानि तन्मे निगदतः शृणु॥१६॥

To what various grades of creatures, for what several definite sins, men go, when released from hell—listen to me while I recount that.

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे
यमकिङ्करसंवादेस्वकृतकर्मभुक्तिकथनं नाम
चतुर्दशोऽध्यायः॥१४॥

♣♣♣

अथ पञ्चदशोऽध्यायः

CHAPTER 15

Conversation between the father and son (Continued).

The exposition of sins and their punishments is continued, and Jaḍa concludes his story of king Vipaścit—The king by his merit delivers all the inhabitants of hell and ascends to heaven,

यमकिङ्कर उवाच

पतितात्प्रतिगृह्याथ खरयोनिं व्रजेद्द्विजः।

नरकात्प्रतिमुक्तस्तु कृमिः पतितयाजकः॥१॥

Yama's officer spoke

"For accepting anything of value from an outcaste,[1] let a dvija be born an ass : but let him who sacrifices for the outcaste become a worm, on his release from hell.

उपाध्यायव्यलीकं तु कृत्वा श्वा भवति द्विजः।

तज्जायां मनसा वाचा तद्द्रव्यं वापि कामयेत्॥२॥

But the dvija who has misbehaved towards his spiritual preceptor,[2] by coveting the latter's wife and the latter's property in his mind, undoubtedly becomes a dog.

गर्दभो जायते जन्तुः पित्राश्चाप्यवमानकः।

मातापितरावाक्रुश्य सारिका सम्प्रजायते॥३॥

भ्रातुः पत्न्यवमन्ता च कपोतत्वं प्रपद्यते।

तावेव पीडयित्वा तु कच्छपत्वं प्रपद्यते॥४॥

The man also who scorns his parents is born an ass; for reviling his mother and father he is born a mainā;[3] and he who scorns his brother's wife becomes a pigeon; but for injuring her he becomes a tortoise.

भर्तृपिण्डमुपाश्नन्यस्तदिष्टं न निषेवते।

सोऽपि मोहसमापन्नो जायते वानरो मृतः॥५॥

He who, while eating his brother's piṇḍa, does not pursue his brother's welfare, being overwhelmed with folly is indeed born after death a monkey.

1. See Chapter XIV, verse 83.
2. Upādhyāya.
3. *Sārikā*; see note 130 p. 49.

न्यासापहर्त्ता नरकाद्विमुक्तो जायते कृमिः।
असूयकश्च नरकान्मुक्तो भवति राक्षसः॥६॥
विश्वासहन्ता च नरो मीनयोनौ प्रजायते।

He who carries away a deposit is born a worm on his release from hell. And the detracter when released from hell becomes a Rākṣasa. And the man who destroys trust is born a fish.

धान्यं यवांस्तिलान्माषान्कुलत्थान्सर्षपांश्चणान्॥७॥
कलायान्कलमान्मुद्गान्गोधूमानतसीस्तथा।
सस्यान्यन्यानि वा हत्वा मोहज्जन्तुरचेतनः॥८॥
सञ्जायते महावक्त्रो मूषिको बभ्रुसन्निभः।
परदाराभिमर्शात्तु वृको घोरोऽभिजायते॥९॥

For carrying off through folly paddy, barley, sesamum[1] seed, māsa beans,[2] kulattha beans,[3] mustard-seed,[4] chickpeas,[5] beans,[6] āman rice,[7] mudga beans,[8] wheat and flax, or other crops, a man void of understanding is born a large-mouthed rat resembling an ichneumon.

श्वा सृगालो बको गृध्रो व्यालः कङ्कस्तथा क्रमात्।
भ्रातृभार्यां च दुर्बुद्धिर्यो धर्षयति पापकृत्॥१०॥
पुंस्कोकिलत्वमाप्नोति स चापि नरकाच्च्युतः।
सखिभार्यां गुरोर्भार्यां राजभार्यां च पापकृत्॥११॥
प्रधर्षयित्वा कामात्मा सूकरो जायते नरः।
यज्ञदानविवाहानां विघ्नकर्त्ता भवेत्कृमिः॥१२॥

Moreover for improperly touching another's wife he is born a horrible wolf. And the foolish sinner who violates his brother's wife becomes a dog, a jackal, a heron, a vulture, a snake, and a bird of prey,[9] by degrees. And the sinner, who has violated his friend's wife, his guru's wife, and the king's wife, becomes a cock-cuckoo when released from hell. The man of lustful soul is born a hog. Let him who hinders sacrifice liberality and marriage become a worm.

पुनर्दाता तु कन्यायाः कृमिरेवोपजायते।
देवतापितृविप्राणामदत्त्वा योऽन्नमश्नुते॥१३॥
प्रमुक्तो नरकात्सोऽसि वायसः सम्प्रजायते।
ज्येष्ठं पितृसमं वापि भ्रातरं योऽवमन्यते॥१४॥
नरकात्सोऽपि विभ्रष्टः क्रौञ्चयोनौ प्रजायते।
शूद्रश्च ब्राह्मणीं गत्वा कृमियोनौ प्रजायते॥१५॥
तस्यामपत्यमुत्पाद्य काष्ठान्तः कीटको भवेत्।
सूकरः कृमिको मद्गुश्चण्डालश्च प्रजायते॥१६॥

And he who gives his daughter away twice is verily born a worm. He who obtains food, without giving some to the gods the pitṛs and brāhmaṇas, is indeed born a crow when released from hell. He who scorns his eldest brother, or a brother who is like a father to him, is indeed born a curlew when dismissed from hell. And the śūdra for approaching a brāhmana-woman is born a worm; for begetting offspring of her, let him become an insect living within wood. And a candāla for the same sin is born a hog, a small worm, a diver.[10]

अकृतज्ञोऽधमः पुंसां विमुक्तो नरकान्नरः।
कृतघ्नः कृमिकः कीटः पतङ्गो वृश्चिकस्तथा॥१७॥
मत्स्यस्तु वायसः कूर्मः पुल्कसो जायते ततः।

A man ungrateful, base among men, who returns evil for good, when released from hell is

1 *Tila*, Sesamum, Sesamum orientale, Roxb (indicum, Linnaeus), the modern til (Roxb , p 491) Not in Hooker

2 *Masa*, a kind of bean, Phaseolus mungo, variety radiatus, the Bengali mās-kalāy It is esteemed the best of all the leguminous plants, and the meal is made into bread for many religious ceremonies (Hooker, vol II, p, 203, Roxb , p 557)

3 *Kulattha*, a kind of bean, Dolichos biflorus,, the Bengali kulattha (Hooker, vol II, p 210, Roxb , p 563)

4 *Sarsapa*, Mustard, Sinapis campestris, which combines Roxburgh's S dichotoma, (the Beng śādā rāi or sarisā, Hind, sarson), and S glauca (the Beng sveta rāi) From both varieties an oil is expressed which is used in diet, and for various other purposes (Hooker, vol I, p 156, Roxb , p 497)

5 *Cana*, Chick pea or Gram, Cicer arietinum, the Beng but, chanā and chholā it is the same as vartula (Hooker, vol II p 176, Roxb , p 567, Oliver, p 196)

6 *Kalaya* This is the general name for most of the commonly cultivated kinds of beans, Phaseolus

Kalama, the aman (hemanta) or later rice, which is sown in May and June and is reaped in December and January The āus (āśu) or early rice is sown about April and reaped about August

8 *Mudga*, Green gram, Phaseolus mungo, the Beng mug or mug-kalāy Māsa (see note above) is a variety of this (Hooker vol II, p 203, Roxb , p 556)

9 *Kanka* This must mean a bird of prey Vaka which is a synonym has just been mentioned

10 *Madgu*, see note 140 p 31

born a small worm, an insect, a bird, a scorpion also, and a fish, a crow, a tortoise, then a pukkasa

अशस्त्र पुरुषं हत्वा नरः सञ्जायते खरः॥
कृमिः स्त्रीवधकर्ता च बालहन्ता च जायते॥१८॥
भोजनं चोरयित्वा तु मक्षिका जायते नरः।

For slaying an unarmed man, a man is born an ass The murderer of a woman also and a child-slayer are born worms. But for stealing victuals a man is born a fly.

तत्राप्यस्ति विशेषो वै भोजनस्य शृणुष्व तत्॥१९॥
हत्वा दुग्धं तु मार्जारो जायते नरकाच्च्युतः।
तिलपिण्याकसंमिश्रमन्नं हत्वा तु मूषकः॥२०॥
घृतं हत्वा तु नकुलः काको मद्गुरजामिषम्।
मत्स्यमांसापहृत्काकः श्येनो मेषामिषापहृत्॥२१॥
चिरीवाकस्त्वपहृते लवणे दध्नि वा कृमिः।
चोरयित्वा पयश्चापि बलाका सम्प्रजायते॥२२॥
यस्तु चोरयते तैलं तैलपायी स जायते।
मधु हत्वा नरो दंशोऽपूपं हत्वा पिपीलिका॥२३॥
चोरयित्वा हविष्यान्नं जायते गृहगोधिका।
आसवं चोरयित्वा तु तित्तिरित्वमवाप्नुयात्॥२४॥
अयो हत्वा तु पापात्मा वायसः सम्प्रजायते।

"There is moreover a difference among victuals, listen thereto. For taking rice-food, he is born a cat, when quit from hell; but for taking-rice-food mixed with sesamum and oil-cake he is born a rat, and for taking clarified butter an ichneumon, for taking goat's flesh, a crow, a diver [1] He who carries away fish-meat becomes a crow, he who carries away venison a hawk; but when salt is taken away, the offender becomes a water-crow [2] when curdled milk is taken away, a worm, and for stealing milk he is born a hen-heron,[3] but he who steals oil is born a cockroach; for taking honey a man is born a gad-fly, for taking a cake, an ant,[4] but for stealing pulse[5] a small house-lizard, For stealing distilled spirits let the sinner become a francolin partridge,[6] and for taking iron be born a crow

पात्रे कांस्येऽपि हारीतः कपोतौ रौप्यभाजने॥२५॥
हत्वा तु काञ्चनं भाण्डं कृमियोनौ प्रजायते।
कौशेयं चोरयित्वा तु चक्रवाकत्वमृच्छति॥२६॥
कोशकारश्च कौशेय हृते वस्त्रेऽभिजायते।
दुकूले शार्ङ्गकः पापो हृते चैवांशुके शुकः॥२७॥
ऋक्षश्चैवाविकं हत्वा वस्त्रं क्षौमं च जायते।
कार्पासिके हृते क्रौञ्चो वह्निर्हर्ता बकः खरः॥२८॥
मयूरो वर्णकान्हत्वा पत्रशाकं न जायते।

When brass is carried off, he is born a green pigeon;[7] when a silver vessel is carried off, a pigeon; but for taking a golden vessel, he is born a worm; and for stealing a garment of woven silk he becomes a partridge,[8] and when a silk garment is taken away he is born a silk-worm, when very fine cloth, an instrument of horn[9] and fine cloth are carried off, the sinner is born a parrot, and so too for taking a garment of goat's-hair or sheep's wool, and a linen one, when a cotton thing is taken away he is born a curlew, and the stealer of a barken thing is born a pond-heron, for taking paint and potherbs he is born a peacock

जीवञ्जीवकतां याति रक्तवस्त्रापहृन्नरः॥२९॥

1 See note † p 85

2 *Jala-kaka* I do not find this in Prof Monier-Williams Dictionary I would suggest that it is a Tern, most probably the Black-bellied Tern, Sterna javanica, which has a black and grey plumage and is found in every river in India The Terns are commonly called gangā-chil or gāng-chil, i e , the river-kite (Jerdon, vol II, pp 834 and 840)

3 *Balākā* Balākā is the Pond Heron or Paddy-bird, Ardeola leucoptera, the Beng konch-bak (Jerdon, vol II, p 751)

4 *Pipilika*, the modern pipīrā or piprā denotes the larger species of ants

5 *Nispava*, this appears to be a general name for most kinds of pulse

6 *Tittiri*, the Francolin or Meadow partridge, of which there are two species in India, (1) the Black partridge Francolinus vulgaris (the modern titir or kala titar) which is found throughout the whole of Northern India, and (2) the Painted partridge, F pictus (also called kala-titar) which is found in Central and part of Southern India (Jerdon, vol II, pp 558 and 561) The former is probably the bird meant here

7 *Hārīta*, see note on p 24

8 *Krakara* Prof Monier-Williams says this is Perdix sylvatica, but I do not find any such name in Jerdon It is probably either the Grey partridge Ortygornis ponticeriana, which is common throughout the greater part of India, or the Kyah partridge, O gularis, which is found throughout Behar and Bengal (Jerdon, vol II, pp 569, and 572)

9 Śārngika I do not find this word in the dictionary

छुच्छुन्दरी शुभान्गन्धान्वासो हृत्वा शशो भवेत्।
खञ्जः पलालहरणे काष्ठहृद् घुणकीटकः॥ ३०॥
पुष्पापहृद्दरिद्रस्तु पङ्गुर्यानापहृन्नरः।
शाकहर्ता च हारीतस्तोयहर्ता च चातकः॥ ३१॥

The man who carries off a red garment becomes a jīvanjīva pheasant,[1] for taking splendid perfumes let him become a musk-rat, and for taking clothes a hare, for theft of fruit a man becomes a eunuch, for theft of wood, a wood-insect,[2] and a flower-stealer becomes a poor man, a carriage-stealer lame, and one who takes vegetables becomes a green pigeon,[3] and one who takes water a pied-crested cuckoo [4]

भूमिहृन्नरकान्गत्वा रौरवादीन्सुदारुणान्।
तृणगुल्मलतावल्लीत्वक्सारतरुता क्रमात्॥ ३२॥
प्राप्य क्षीणाल्पपापास्तु नरो भवति वै ततः।
वृषस्य वृषणौ छित्त्वा षढत्व प्राप्नुयान्नरः॥ ३३॥
परिहृत्य तथा भूयो जन्मनामेकविंशतिः।
कृमिः कीटः पतङ्गो वा पक्षी तोयचरो मृगः॥ ३४॥
गोत्व च प्राप्य चाण्डालपुल्कसादिजुगुप्सितम्।
पग्वन्धो बधिरः कुष्ठी यक्ष्मणा च प्रपीडितः॥ ३५॥
मुखरोगाक्षिरोगैश्च गुदरोगैश्च बाध्यते।
अपस्मारी च भवति शूद्रत्व च स गच्छति॥ ३६॥

One who takes away land, after going to Raurava and the other very terrible hells becomes grass, a bush, a creeper, a climbing shrub, a reed and a tree by degrees, and the man afterwards, when his sins have been diminished to insignificance, becomes a worm, an insect, and a grasshopper, a bird, an aquatic animal, a deer, and having attained the condition of kine, and despicable castes such as candāla and pukkasa, he becomes lame and blind, deaf, leprous, and afflicted with pulmonary consumption, he is seized with diseases affecting the mouth and the eyes and the anus, and he becomes epileptic he attains also the condition of a sūdra

एष एव क्रमो दृष्टो गोसुवर्णादिहारिणाम्।
विद्यापहारिणा चैव निष्क्रयभ्रंशिना गुरोः॥ ३७॥
जायामन्यस्य पारक्या पुरुषः प्रतिपादयेत्।
प्राप्नोति षढता मूढो यातनाभ्यः परिच्युतः॥ ३८॥

This truly is known to be the course of stealers of cattle and gold And fierce men who steal learning, who fall short in their rewards to the guru, the man who makes another's wife his own wife—he becomes a eunuch, the foolish man, when escaped from the torments of hell

यः करोति नरो होमसमिद्धे हुताशने।
सोऽजीर्णघनदुःखार्तो मन्दाग्निरभिजायते॥ ३९॥
परनिन्दाकृतघ्नत्व परमर्मोपघट्टनम्।
नैष्ठुर्य निर्घृणत्व च परदारोपसेवनम्॥ ४०॥
परस्वहरणाशा च देवताना च कुत्सनम्।
निकृत्या वञ्चना नृणा कार्पण्य च नृणा वधः॥ ४१॥
यानि च प्रतिषिद्धानि तद् वृति च प्रशसताम्।
उपलक्षणानि जानीयान्मुक्ताना नरकादनु॥ ४२॥

He who makes the Homa oblation in unkindled fire is born afflicted with the pains of indigestion, and dyspeptic "Abuse of others, the returning evil for good, hurting the vitals of others, coarseness, and cruelty, paying court to other men's wives, perfidy in taking other people's property, and contempt of the gods, dishonesty, fraud towards men, and avarice, manslaughter, and the continued performance also of whatever things are forbidden— one should know these to be the after-characteristics of those who are released from hell

दयाभूतेषु सद्वादः परलोक प्रतिक्रिया।
सत्या भूतहिता चोक्तिर्वेदप्रामाण्यदर्शनम्॥ ४३॥
गुरुदेवर्षिसिद्धर्षिपूजन साधुसङ्गमः।
सत्क्रियाभ्यसन मैत्री चैतद्बुध्येत पण्डितः॥ ४४॥
अन्यानि चैव सद्धर्मक्रियाभूतानि यानि च।
स्वर्गच्युताना लिङ्गानि पुरुषाणामपापिनाम्॥ ४५॥

Compassion towards all creatures, concord, aid to other people, truth, speech directed towards the welfare of all creatures, inculcation of the authority of the Veda, veneration of gurus devarshis Siddhas and rsis, association with the good, hospitality, study, friendship let the wise

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1 *Jivan jiva* or *jiva-jivaka* See note p 24
2 *Ghuna kitaka* or an armadillo
3 *Harita* see note p 24
4 *Cataka* see note t p 29

man understand these and whatever other things constitute the deeds of truth and righteousness, to be the marks of sinless men who have quitted Svarga.

एतदुद्देशतो राजन्भवत: कथितं मया।
सर्वकर्मफलभोक्तृणां पुण्यानां पापिनां तथा॥४६॥
तदेह्यन्यत्र गच्छामो दृष्टं सर्वं त्वयाधुना।
त्वया च दृष्टो नरकस्तदेह्यन्यत्र गम्यताम्॥४७॥

This I have declared explicitly to you, O king! concerning men, holy and wicked, who eat the fruits of their own actions. Come then, we go elsewhere. You have now seen everything, for you has seen hell. Come then, let us go elsewhere.

पुत्र उवाच

ततस्तमग्रत: कृत्वा स राजा गन्तुमुद्यत:।
ततश्च सर्वैरुत्कृष्टं यातनास्थायिभिर्नृभि:॥४८॥
प्रसादं कुरु भूपेति तिष्ठ तावन्मुहूर्त्तकम्।
त्वदङ्गसङ्गी पवनो मनो ह्लादयते हि न:॥४९॥
परितापं च गात्रेषु पीडां बाधां च कृत्स्नश:।
अपहन्ति नरव्याघ्र कृपां कुरु महीपते॥५०॥
एतच्छ्रुत्वा वचस्तेषां तं याम्यं पुरुषं तत:।
पप्रच्छ कथमेतेषामाह्लादो मयि तिष्ठति॥५१॥
किं मया कर्म तत्पुण्यं मर्त्यलोके महत्कृतम्।
आह्लाददायिनी व्युष्टिर्यस्येयं तदुदीरय॥५२॥

The son spoke

Thereupon the king prepared to follow him; and then a cry went up from all the men that abode in torment, 'Be gracious, O king! stay but a moment, for the air that clings to your body gladdens our mind, and entirely dispels the burning and the sufferings and pains from our bodies, O tiger-like man! Be gracious, O king!' On hearing this their entreaty, the king asked that servant of Yama – How do I afford gladness to these men? Have I done such a mighty deed of merit in the world of mortals, wherefrom falls this gladdening shower? Declare me that.

याम्य उवाच

पितृदेवातिथिप्रेष्यशिष्टेनान्नेन ते तनु:।
पुष्टिमभ्यागता यस्मात्तद् गतं च मनोयत:॥५३॥
ततस्त्वद्गात्रसंसर्गी पवनो ह्लाददायक:।
पापकर्मकृतो राजन्यातना न प्रबाधते॥५४॥
अश्वमेधादयो यज्ञास्त्वयेष्टा विधिवद्यत:।
ततस्त्वद्दर्शनाद्याम्या यंत्रशस्त्राग्निवायसा:॥५५॥
पीडनच्छेददाहादिमहादु:खस्य हेतव:।
मृदुत्वमागता राजंस्तेजसोपहतास्तव॥५६॥

Yama's officer spoke

Inasmuch as your body was nourished with the food that remained, after the pitṛs the gods guests and servants were satisfied, and since your mind was attached to them, hence the air that clings to your body brings gladness; the torment, O king! does not hurt the evil-doers. Whereas you did offer the horse-sacrifice and other sacrifices according to precept, hence from seeing you Yama's engines weapons fires and crows, which cause intense suffering, such as crushing cutting burning and so forth, grow mild, O king! when counteracted by your majesty.

राजोवाच

न स्वर्गे ब्रह्मलोके वा तत्सुखं प्राप्यते नरै:।
यदार्त्तजन्तुनिर्वाणदानोत्थमिति मे मति:॥५७॥
यदि मत्सन्निधावेतान्यातना न प्रबाधते।
ततो भद्रमुखाऽत्राहं स्थास्ये स्थाणुरिवाचल:॥५८॥

The king spoke

Neither in Svarga nor in Brahma-loka do men experience such joy, methinks, as arises from conferring bliss on suffering creatures. If, while I am present, torment does not hurt these men, here then, fair Sir, I will remain firm as a mountain.

यमपुरुष उवाच

एहि राजेन्द्र गच्छामि निजपुण्यसमार्जितान्।
भुंक्ष्व भोगांस्तु भुज्यन्तु यातना: पापकर्मिण:॥५९॥

Yama's officer spoke

Come, O king; we proceed. Enjoy the delights won by your own merit, casting aside here the torments of evil-doers.

राजोवाच

तस्मान्न तावद्यास्यामि यावदेते सुदु:खिता:।
मत्सन्निधानात्सुखिनो भवन्ति नरकौकस:॥६०॥

धिक्तस्य जीवितं पुंसः शरणार्थिनमागतम्।
यो नार्त्तमनुगृह्णाति वैरिपक्षमपि ध्रुवम्॥६१॥
यज्ञदानतपांसीह परत्र च न भूतये।
भवन्ति तस्य यस्यार्त्तपरित्राणे न मानसम्॥६२॥
नरस्य यस्य कठिनं मनो बालातुरादिषु।
वृद्धेषु च न तं मन्ये मानुषं राक्षसो हि सः॥६३॥

The king spoke

For that reason[1] I will not go as long as these are in sore suffering From my near-presence the denizens of hell grow happy Fie on the sickly protection-begging[2] life of that man, who shews no favour to one distressed, even though he be a resolute foe! Sacrifices, gifts, austerities do not work for the welfare of him, who has no thought for the succour of the distressed Whoever bears a cruel mind towards children, the sick and such like, and towards the aged also, I do not hold him human, he is truly a Rāksasa

एषां मत्सन्निकर्षात्तु यद्यग्निपरितापजम्।
तथोग्रगन्धजं वापि दुःखं नरकसम्भवम्॥६४॥
क्षुत्पिपासोद्भवं दुःखं यच्च मूर्च्छाप्रदं महत्।
विनाशमेति तद्भद्र मन्ये स्वर्गसुखात्परम्॥६५॥
प्राप्स्यन्ते ते यदि सुखं बहवो दुःखिते मयि।
किवा प्राप्तं मया न स्यात्तस्मात्त्वं वद मा चिरम्॥६६

But if these men have pain originating in hell, whether produced by the heat from fire, or produced by overpowering smells, and if they have the intense pain arising from hunger and thirst that causes faintness, yet the grant of deliverance to them excels, I consider, the joy of Svarga If many sufferers shall obtain happiness, while I undergo pain, should I not in truth embrace it? Go you therefore long

याम्य उवाच

एष धर्मश्च शक्रश्च त्वां नेतुं समुपागतौ।
अवश्यमस्माद्गन्तव्य तस्मात्पार्थिव गम्यताम्॥६७॥

Yama's officer spoke

Here have both Dharma and Indra arrived to lead you away You must certainly depart from us go therefore, O king!

धर्म उवाच

नयामि त्वामह स्वर्ग त्वया सम्यगुपासितः।
विमानमेतदारुह्य मा विलम्बस्व गम्यताम्॥६८॥

Dharma spoke

Fittingly worshipped by you I lead you to Svarga, mount this heavenly chariot and linger not, let us go

राजोवाच

नरके मानवा धर्म पीड्यमानाः सहस्रशः।
त्राहीत्यमी च क्रन्दन्ति मामतो न व्रजाम्यहम्॥६९॥

The king spoke

Men in thousands, O Dharma! suffer pain here in hell, and being in affliction they cry to me to save them, hence I depart not

इन्द्र उवाच

कर्मणा नरकप्राप्तिरेषा पापिष्ठकर्मणाम्।
स्वर्गस्त्वयापि गन्तव्यो नृप पुण्येन कर्मणा॥७०॥

Indra spoke

These evil-doers have come to hell in consequence of their own deeds, you also, O king, must go to Svarga in consequence of your meritorious deed

राजोवाच

यदि जानासि धर्म त्व त्वं वा देव शतक्रतो।
मम यावत्प्रमाणं तु शुभं तद्वक्तुमर्हथः॥७१॥

The king spoke

If you do know, you, O Dharma, or you, O Indra, Śaci's lord, how great indeed is my authority, then deign[3] to speak aright

धर्म उवाच

अब्बिन्दवो यथाम्भोधौ यथा वा दिवितारकाः।
यथा वा वर्षतो धारा गंगायां सिकता यथा॥७२॥
असंख्येया महाराजन्नानायोनिषु जन्तवः।

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1 For *tasmat* read *asmat*, (from hence)?

2 For *saranarthinam* read *saranarthanam* (from arthanā), since *jivanam* is neuter?

3 For *arhathah* read *arhatha*?

तथा तवापि पुण्यस्य सख्या नैवोपपद्यते॥७३॥

अनुकम्पामिमामद्य नारकेष्विह कुर्वता।

तदेव शतसाहस्रसख्यानीत त्वया नृप॥७४॥

तद् गच्छ त्व नृपश्रेष्ठ तद्भोक्तुममरालयम्।

एते तु नरके पाप क्षपयन्तु स्वकर्मजम्॥७५॥

Dharma spoke

Just as drops of water in the sea, or as stars in the sky, or as showers of rain, as the sands in the Ganges just as these drops of water and other things are innumerable, O Mahārājā! even so your merit is in truth beyond reckoning In your evincing now this compassion here in the hells, *the reckoning of that merit of your has verily* amounted to a hundred thousand Then go, O king! enjoy then the abode of the immortals, let these also consume away in hell the sin arising from their own actions!

राजोवाच

कथ स्पृहा करिष्यन्ति मत्सम्पर्काय मानवा:।

यदि मत्सन्निधावेषामुत्कर्षो नोपपद्यते॥७६॥

तस्माद्यत्सुकृत किञ्चिन्ममास्ति त्रिदशाधिप।

मुच्यन्ता तेन नरकात्पापिनको यातनागता:॥७७॥

The king spoke

How shall men attain their desire in things connected with me, if in my presence these people gain no prosperity Hence, whatever good deeds I possess O lord of the thirty gods! by means thereof let the sinners who are undergoing torment be delivered from hell!

इन्द्र उवाच

एवमूर्ध्वतर स्थान त्वया प्राप्त महीपते।

एतास्तु नरकात्पश्य विमुक्तान्पापकर्मिण:॥७८॥

Indra spoke

Thus has you, O king! gained a more exalted station see too these sinners delivered from hell!

पुत्र उवाच

ततोऽपतत्पुष्पवृष्टिस्तस्योपरि महीपते:।

विमान चाधिरोप्यैन स्वर्लोकमनयद्धरि:॥७९॥

अह चान्ये च ये तत्र यातनाभ्य: परिच्युता:।

स्वकर्मफलनिर्दिष्टं ततो योन्यन्तर गता.॥८०॥

एवमेते समाख्याता नरका द्विजसत्तम।

येन येन च पापेन या या योनिमुपैति वै॥८१॥

तत्तत्सर्व समाख्यात यथा दृष्ट मया पुरा।

पुरानुभवज ज्ञानमवाप्य कथित तव॥

अत: पर महाभाग किमन्यत्कथयामि ते॥८२॥

The son spoke

Then fell there a shower of flowers upon that king, and Hari making him mount the heavenly chariot led him to the heaven-world Both I and the others, who were there, were released from the torments, thereafter we entered the other earthly existences, as determined by the results of our own actions Thus these hells have been reckoned up, O brāhmana! And for what particular sin to what particular kind of creature a man descends, it has all been recounted to you in detail, as I saw it of yore, having gained the accurate knowledge that springs from previous experience What else do I tell you next, noble sir?

इति श्रीमार्कण्डेयपुराणे पितापुत्रसवादे नरकस्थोद्धारवर्णन नाम पञ्चदशोऽध्याय:॥१५॥

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अथ षोडशोऽध्याय:

CHAPTER 16

Anasūyā's gain of a boon.

The father asks Jada for instruction on yoga or religious devotion—Jada begins a long exposition, which starts with a story of Anasūyā A certain brāhmana was cursed by Māndavya at night that he should die at sunrise, and his devoted wife restrained the sun from rising—All activity ceased, and the gods in alarm, besought Atri's wife Anasūyā —At her exhortation the wife relents, the sun rises, and the brāhmana dies, but is restored to life by Anasūyā—Anasūyā obtains from, the gods the boon that Brahmā, Visnu and Siva should be born her sons, and that she should attain yoga

पितोवाच

कथितं मे त्वया वत्स ससारस्य व्यवस्थितम्।

स्वरूपमपि देहस्य घटीयन्त्रवदव्ययम्॥१॥

तदेव मे तदखिलं ममावगतमीदृशम्।
किं मया वद कर्त्तव्यमेवमस्मिनव्यवस्थिते॥ २॥

The father spoke

You has declared to me, O son, the established nature of mundane existence which should be shunned exceedingly, a nature which is immutable like the rope and bucket at a well. I have thus then learnt it in its entirety such as it is. Say, what must I do in this thus-ordained mundane existence?

पुत्र उवाच

यदि मद्वचनं तात श्रद्धास्यविशङ्कितः।
तत्परित्यज्य गार्हस्थ्यं वानप्रस्थमना भव॥ ३॥
तमनुष्ठाय विधिवद्विहायाग्निपरिग्रहम्।
आत्मन्यात्मानमाधाय निर्द्वन्द्वो निष्परिग्रहः॥ ४॥
एकान्तशीलो वश्यात्मा भव भिक्षुरतन्द्रितः।
तत्र योगपरो भूत्वा बाह्यस्पर्शविवर्जितः॥ ५॥
ततः प्राप्स्यसि तं योगं दुःखसंयोगभेषजम्।
मुक्तिहेतुमनौपम्यमनाख्येयमसंज्ञितम्॥ ६॥
तत्संयोगात्र ते योगो भूयो भूतैर्भविष्यति।

The son spoke

If, O father, you do believe my word implicitly, then abandoning your condition as a house-holder become a distinguished hermit. Following that vocation according to precept, forsaking your fire and possessions, directing your soul towards the Supreme Soul, indifferent in regard to the various opposites,[1] relinquishing your property, become a mendicant, eating only every other meal, subdued in soul, unwearied, grown intent on religious devotion,[2] withdrawn from contact with external things. Thereafter you shall attain to that religious devotion—which is the cure for connection with pain, the cause of final emancipation from existence, incomparable, unutterable, devoid of worldly attachments; through connection with that devotion you will never again have union with living beings.

पितोवाच

वत्स योगं ममाचक्ष्व मुक्तिहेतुमतः परम्॥ ७॥

1. Pleasure and pain.
2. Yoga.

येन भूतैः पुनर्भूतो नैदृग्दुःखमवाप्नुयाम्।
यत्रासक्तिपरस्यात्मा मम संसारबन्धनैः॥ ८॥
नैति योगमयोगोऽपि तं योगमधुना वद।
संसारादित्यतापार्त्तिविप्लुष्यद्देहि मानसम्॥ ९॥
ब्रह्मज्ञानाम्बुशीतेन सिञ्च मां वाक्यवारिणा।
अविद्याकृच्छ्रसर्पेण दष्टं तद्विषपीडितम्॥ १०॥
स्ववाक्यामृतदानेन मां जीवय पुनर्मृतम्।
पुत्रदारगृहक्षेत्रममत्वनिगडार्दितम्॥ ११॥
मां मोचयेष्टसद्भावविज्ञानोद्घाटनैश्चिरम्।

The father spoke

My son, tell me next of yoga, or religious devotion, the cause of final emancipation from existence; by which I may escape such suffering as this, when I am again born among living beings. Since I am intent on attachments, and my soul does not by reason of the bonds of mundane existence attain to religious devotion, being itself even devoid of religious devotion,[3] speak now of that religious devotion. Sprinkle with the water of your words, which are cool with the water of the knowledge of Brahma, me whose body and mind are disordered with pain through the heat of the sun of mundane existence. Re-vivify with the draught of the nectar of your words me, who am bitten by the black serpent of ignorance, who am in anguish from its venom, and dead. Hasting with the keys of the knowledge of approved goodness, liberate me, who am galled by the chains of selfishness in the matter of son, wife, home and land.

पुत्र उवाच

शृणु तात यथा योगो दत्तात्रेयेण धीमता॥ १२॥
अलर्काय पुरा प्रोक्तः सम्यक्पृष्टेन विस्तरात्।

The son spoke

Listen, dear father! how of yore the wise Dattātreya, when duly questioned expounded the system of religious devotion at length to Alarka.[4]

पितोवाच

3. Or "devoid of means;" there seems to be a pun on the word yoga.
4. For *Anarkāya* read *Alarkāya*, see Chapter XXXVI.

दत्तात्रेय: सुत: कस्य कथ वा योगमुक्तवान्।
कश्चालर्को महाभागो यो योग परिपृष्टवान्॥ १३॥

The father spoke

Whose son was Dattātreya? Again, how did he discourse about religious meditation? And who was the distinguished Alarka, who enquired concerning religious meditation?

पुत्र उवाच

कौशिको ब्राह्मण. कश्चित्प्रतिष्ठानेऽभवत्पुरे॥ १४॥
सोऽन्यजन्मकृतै: पापै: कुष्ठरोगातुरोऽभवत्।
त तथा व्याधित भार्या पति देवमिवार्चयत्॥ १५॥
पादाभ्यङ्गाङ्गसवाहस्नानाच्छादनभोजनै:।
श्लेष्ममूत्रपुरीषासृक्प्रवाहक्षालनेन च॥ १६॥
रहस्येवोपचारेण प्रियसम्भाषणेन च।
सतत पूज्यमानोऽपि तयातीव विनीतया॥ १७॥
अतितीव्रप्रकोपत्वान्निर्भर्त्सयति दारुण:।
तथापि प्रणता साध्वी तममन्यत दैवतम्॥ १८॥
त तथाप्यतिबीभत्स सर्वश्रेष्ठममन्यत।

The son spoke

There was a certain Kausika "brāhmana in the town Prati-sthāna, he by reason of sins committed in other births was diseased with leprosy His wife used to honour him her husband, thus diseased, as a god, by anointing his feet, kneading his limbs, bathing, clothing, and feeding him, and by cleansing the flow of mucus, blood etc , and with attendance in private, and with affectionate conversation Though always exceedingly venerated by that modest lady, he being harsh continually menaced her by reason of his excessively fiery temper Nevertheless his wife, bowing before him, used to esteem him a divinity,[1] nevertheless she used to esteem him, who was extremely loathful, as superior to all

अचङ्क्रमणशीलोऽपि स कदाचिद् द्विजोत्तम:॥ १९॥
प्राह भार्या नयस्वेति त्व मा तस्या निवेशनम्।
या सा वेश्या मया दृष्टा राजमार्गे गृहे सता॥ २०॥
ता मे प्रापय धर्मज्ञे सैव मे हृदि वर्त्तते।
दृष्टा सूर्योदये बाला रात्रिश्चेयमुपागता॥ २१॥
दर्शनानन्तर सा मे हृदयान्नापसर्पति।
यदि सा चारुसर्वाङ्गी पीनश्रोणिपयोधरा॥ २२॥
नोपगूहति तन्वङ्गी तन्मा द्रक्ष्यति वै मृतम्।
वाम: कामो मनुष्याणा बहुभि: प्राप्य चेतस.॥ २३॥
ममाशक्तिश्च गमने सङ्कुल प्रतिभाति मे।

Being also of a constantly roaming disposition, the brāhmana ordered his wife—Do you bring me to her dwelling Procure for me that courtesan whom I saw living in her house in the high-way, O religious one, she indeed dwells in my heart I saw the maiden at sunrise, and here is night come upon us She does not depart from my heart, ever since I saw her If she, lovely in every limb, with large hips and swelling breasts and slender body, does not embrace me, then you will indeed behold me die Beautiful is love among mankind, and she is courted by many, and I am unable to go, it appears perplexing to me

तत्तदा वचन श्रुत्वा भर्त्तु: कामातुरस्य सा॥ २४॥
तत्पत्नी व्याकुला जाता महाभागा पतिव्रता।
गाढ परिकर बद्ध्वा शुल्कमादाय चाधिकम्॥ २५॥
स्कन्धे भर्त्तारमारोप्य जगाम मृदुगामिनी।
निशि मेघावृते व्योम्नि चलद्विद्युच्च दृश्यते॥ २६॥
राजमार्गे प्रियं भर्त्तुश्चिकीर्षन्ती द्विजाङ्गना।

Then having heard that speech of her husband who was sick with love, she his consort, sprung of a high family, very virtuous, faithful to her husband, gathered a compact retinue, and took abundance of money, and bearing her husband on her shoulder, moved on, slow in her gait, along the high road in the cloud-covered night, while the sky was revealed by the fitful lightning, for the brāhmana lady was desirous of doing her husband pleasure

पथि शूले तदा प्रोतमचोर चोरशङ्कया॥ २७॥
माण्डव्यमतिदु:खार्तमन्धकारे च स द्विज:।
पत्नीस्कन्धसमारूढश्चालयामास कौशिक:॥ २८॥
वामाङ्घ्रिणाथ सक्रुद्धो माण्डव्यस्तमुवाच ह।
येनाहमेवमत्यर्थ दु:खितश्चालितो वृथा॥ २९॥

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1 For *daivatam* read *daivatam*

इत्थ कष्टमनुप्राप्त: स पापात्मा नराधम:।
सूर्योदयेऽवश: प्राणैर्वियोक्ष्यति न संशय:॥ ३०॥
भास्करालोकनादेव स विनाशमवाप्स्यति।
तस्य भार्या तत: श्रुत्वा तं शापमतिदारुणम्॥ ३१॥
प्रोवाच व्यथिता सूर्यो नैवोदयमुपेष्यति।

And on the road, the brāhmana, while borne on his wife's shoulder, through fear of thieves in the darkness pushed away Māndavya, who was no thief and who was afflicted with grievous pain, being impaled on a stake Enraged at the brush with a foot, Māndavya addressed him—"He, who has with his foot pushed me away who am thus exceedingly afflicted, he sinful in soul, base among men, has gotten a miserable condition At sunrise, helpless, he shall be bereft of life assuredly at the sight of the sun indeed he shall perish Thereupon his wife hearing that most cruel curse, exclaimed distressed-- "The sun verily shall not arise!

तत: सूर्योदयाभावादभवत्सन्तता निशा॥ ३२॥
बहून्यह: प्रमाणानि ततो देवा भयं ययु:।
नि:स्वाध्यायवषट्कार स्वधास्वाहाविवर्जितम्॥ ३३॥
कथ नु खल्विदं सर्व न गच्छेत्संक्षयं जगत्।
अहोरात्रव्यवस्थाया विना मासर्तुसंक्षय:॥ ३४॥
तत्सक्षयात्र त्वयने ज्ञायेते दक्षिणोत्तरे।३५॥
विना चायनविज्ञान काल: संवत्सर: कुत:।

Then the sun failed to rise, and there was continual night for many lengths of day Thereupon the gods grew afraid, fearing How indeed should not all this universe pass into dissolution, when the Vedas are not uttered, and when it is deprived of oblations with fire and of the Svadhā and Svāhā? Without the ordinance of day and night, there is an end of months and seasons and again from the cessation of these south and north are not known in the sun's half yearly course And without knowledge of the half yearly course where would be time, such as the year? Without the year no other knowledge of time exists

पतिव्रताया वचनान्नोद् गच्छति दिवाकर:॥ ३६॥
सूर्योदय विना नैव स्नानदानादिका: क्रिया:।
अग्नेर्विहरणं चैव क्रत्वभावश्च लक्ष्यते॥ ३७॥
न कालेन विना चेष्टिर्न च यज्ञादिका: क्रिया:।
नश्यन्ति सर्वभूतानि तमोभूते चराचरे॥ ३८॥
नैवाप्यायनमस्माकं विना होमेन जायते।
वयमाप्यायिता मर्त्यैर्यज्ञभागैर्यथोचितै:॥ ३९॥

By reason of the utterance of that devoted wife, the sun rises not without the sun's rising, bathing giving of gifts and the other actions cannot indeed exist, nor indeed does the fire spread, and sacrifices are seen to cease, nor indeed do we get satisfaction without the homa sacrifice Mortals satisfy us with the appropriate shares of the sacrifices we favour mortals with rain for the perfecting of their grain and other crops When plants have ripened, mortals sacrifice to us with sacrifices, worshipped in their sacrifices, we bestow on them their desires

वृष्ट्यादिनानुगृह्णीमो मर्त्यान्सस्याभिवृद्धये।
निष्पादितास्वौषधीषु मर्त्या यज्ञैर्यजन्ति न:॥ ४०॥
एव वय प्रयच्छाम: कामान्यज्ञादिपूजिता:।
अधो हि वर्षाम वय मर्त्याश्चोर्ध्व प्रवर्षिण:॥ ४१॥
तोयवर्षेण हि वयं हविर्वर्षेण मानवा:।
येऽस्माकं न प्रयच्छन्ति नित्यनैमित्तिकी: क्रिया:॥ ४२॥
क्रतुभागं दुरात्मान: स्वयं वाश्नन्ति लोलुपा:।
विनाशाय वय तेषां तोयसूर्याग्निमारुता:॥ ४३॥
क्षितिं च संदूषयाम: पापानामपकारिणाम्।
दुष्टतोयादिदोषेण तेषां दुष्कृतकर्मणाम्॥ ४४॥
उपसर्गा: प्रवर्त्तन्ते मरणाय सुदारुणा:।
ये त्वस्मान्प्रीणयित्वा तु भुञ्जते शेषमात्मना॥ ४५॥
तेषा पुण्यतमॉल्लोकान्वितरामो महात्मनाम्।

For we pour rain downwards, and mortals make their rain ascend, for we rain with showers of water, men with showers of clarified butter And evil-minded men, who do not give us the periodical sacrifices,[1] being greedy eat themselves our share of the sacrifice We defile the water, the sun, fire and the winds, and the earth for the destruction of those mischievous sinners Through

1 Nitya-naimittikī see Chapter XXX

partaking of bad water etc. very dire portents work towards the death of those doers of evil deeds. But to those high-souled men, who after delighting us consume the remainder themselves, let us allot the blissful worlds.

तन्नास्ति सर्वमेतद्धि न चोपायव्यवस्थितम्॥ ४६॥

कथं नु दिनसङ्गः स्यादनयोन्यमवदन्सुराः।

Therefore all this universe of a truth does not exist, unless these things increase and endure. How indeed may the days be liberated?—so conversed the gods with one another.

तेषामेव समेतानां यज्ञव्युच्छित्तिशङ्किनाम्॥ ४७॥

देवानां वचनं श्रुत्वा प्राह देवः प्रजापतिः।

तेजः परं तेजसैव तपसा च तपस्तथा॥ ४८॥

प्रशाम्यत्यमरास्तस्माच्छृणुध्वं वचनं मम।

पतिव्रताया माहात्म्यान्नोद्गच्छति दिवाकरः॥ ४९॥

तस्य चानुदयाद्धानिर्मर्त्यानां भवतां यथा।

तस्मात्पतिव्रतामत्रेरनसूयां तपस्विनीम्॥ ५०॥

प्रसादयत वै पत्नी भानोरुदयकाम्यया

Having heard the speech of these assembled gods who were fearful of the destruction of the sacrifices, the god Brahmā spoke, "Majesty is subdued by majesty indeed, and austerities also by austerities, O you immortals! Hearken therefore to my advice. Through the might of the faithful wife the sun does not rise, and from his not rising loss befalls mortals and you. Hence do you, through desire that the sun should rise, propitiate Atri's faithful wife Anasūyā who is rich in austerities."

पुत्र उवाच

तैः सा प्रसादिता गत्वा प्राहेष्टं व्रियतामिति

अयाचन्त दिनं देवा भवत्विति यथा पुरा॥ ५१॥

The son spoke

She, propitiated by them when they resorted to her, said "Let your wish be asked for. "The gods petitioned for day, saying "Let it be as before!"

अनसूयोवाच

पतिव्रताया माहात्म्यं न हीयेत कथं त्विति॥ ५२॥

सम्मान्य तां तथा साध्वीं तथा प्रेष्याम्यहं सुरा।

यथा पुनरहोरात्रसंस्थानमुपजायते॥ ५३॥

यथा च तस्याः स पतिर्न शापान्नाशमेष्यति।

Anasūyā spoke

The might of a faithful wife may not be lost in any wise. Hence while honouring that good lady, I will liberate the day, O you gods! that day and night may again exist, and that that good lady's own husband shall not perish.

पुत्र उवाच

एवमुक्त्वा सुरांस्तस्या गत्वा सा मन्दिरं शुभा॥ ५४॥

उवाच कुशलं पृष्टा धर्मं भर्तुस्तथात्मनः।

The son spoke

Thus having addressed the gods, she the beautiful went to her temple, and being asked by that lady regarding the welfare and righteousness of her husband, spoke

अनसूयोवाच

कच्चिन्नंदसि कल्याणि स्वभर्तुः सुखदायिनी॥ ५५॥

कच्चिच्चाखिलदेवेभ्यो मन्यसे ह्यधिकं पतिम्।

भर्तुः शुश्रूषणादेव मया प्राप्तं महत्फलम्॥ ५६॥

सर्वकामफलावाप्तिः पत्युः शुश्रूषणात्स्त्रियाः।

पञ्चर्णानि मनुष्येण साध्वि देयानि सर्वदा॥ ५७॥

Anasūyā spoke

Perchance you rejoice, O blessed lady, at the sight of your husband's countenance! Perchance too you esteem your husband far above all the gods! Through obedience indeed to my husband I have gained a great reward; through the obtainment of the results of every wish obstacles have been removed. Five debts a man must ever discharge, O virtuous lady.

तथात्मवर्णधर्मेण कर्तव्यो धनसञ्चयः।

प्राप्तश्चार्थस्तथा पात्रे विनियोज्यो विधानतः॥ ५८॥

सत्यार्जवतपोदानदयायुक्तो भवेत्सदा।

क्रिया च शास्त्रनिर्दिष्टा रागद्वेषविवर्जिता॥ ५९॥

कर्त्तव्याहरहः श्रद्धा पुरस्कारेण शक्तितः।

Thus, he must amass wealth according to the duties of his own caste : and he must next apply the wealth gained to a fitting object according to the precepts: he should always live full of compassion, observing truth, candour, austerities and liberality: and he must daily perform the

ceremonies prescribed by the Śāstras and free from anger and enmity, with faith preceding, according to his ability.

स्वजातिविहितानेवं लोकान्प्राप्नोति मानवः॥६०॥

क्लेशेन महता साध्वि प्राजापत्यादिकान्क्रमात्।

स्त्रियश्चैवं समस्तस्य नरैर्दुःखार्जितस्य वै॥६१॥

पुण्यस्यार्द्धापहारिण्यः पतिशुश्रूषयैव हि।

नास्ति स्त्रीणां पृथग्यज्ञो न श्राद्धं नाप्युपोषितम्॥६२॥

भर्तुः शुश्रूषयैवैता लोकानिष्टाञ्जयन्ति हि।

A man with great pain gradually obtains the worlds specially allotted to his own caste, such as that of the Prajāpatis and other worlds, O virtuous lady. So women by obedience to their husbands obtain half of the entire merit painfully earned by their husbands. There is no separate sacrifice for women, nor śrāddha, nor fasting: for by obedience to their husbands indeed they reach these desired worlds.

तस्मात्साध्वि महाभागे पतिशुश्रूषणं प्रति॥

त्वया मतिः सदा कार्या यतो भर्त्ता परा गतिः॥६३॥

Therefore, O virtuous and exalted lady, let your mind ever be turned towards obedience to your husband, since a husband is a wife's supreme bliss.

यद्देवेभ्यो यच्च पित्रादिकेभ्यः

कुर्याद्भर्ताभ्यर्चनं सत्क्रियां च।

तस्यार्द्धं वै केवलानन्यचित्ता

नारी भुङ्क्ते भर्तृशुश्रूषयैव॥६४॥

Whatever worship the husband may offer by right ceremonies to the gods, and whatever to the pitṛs and guests, even one half of that does the wife, whose mind is centred on him alone, enjoy by very obedience to her husband.

पुत्र उवाच

तस्यास्तद्वचनं श्रुत्वा प्रतिपूज्य तदादरात्।

प्रत्युवाचात्रिपत्नीं तामनसूयामिदं वचः॥६५॥

धन्यास्म्यनुगृहीतास्मि दैवस्याप्यवलोकतः।

यन्मे प्रकृतिकल्याणि श्रद्धां वर्धयसे पुनः॥६६॥

जानाम्येतन्न नारीणां कच्चित्पतिसमागतिः।

तत्प्रीतिश्चोपकाराय इह लोके परत्र च॥६७॥

पतिप्रसादादिह च प्रेत्य चैव यशस्विनी।

नारी सुखमवाप्नोति नार्या भर्त्ता हि दैवतम्॥६८॥

The son spoke

Having heard that her speech, the lady saluted Atri's wife Anasūyā respectfully in return, and replied thus to her —"Happy am I, favoured am I, and regarded by the gods am I, since you, O lady blessed by nature, again increase my faith I know this none among women has a condition equal with her husband, and love for him tends to her benefit in this world and the next; through her husband's favour both here and after death, O illustrious lady, a woman gains happiness; for a husband is a woman's deity.

सा त्वं ब्रूहि महाभागे प्राप्ताया मम मन्दिरम्।

आर्यया: किं नु कर्त्तव्यं मयार्येणाप वा शुभे॥६९॥

Do you, being such a woman, O exalted lady, tell me who have reached your temple, what I, a noble[1] woman, must do, or what my noble husband must do, O beauteous one !

अनसूयोवाच

एते देवाः सहेन्द्रेण मामुपागम्य दुःखिताः।

त्वद्वाक्यापास्तसत्कर्मदिननक्तनिरूपणाः॥७०॥

Anasūyā spoke

Indra and these gods in distress have approached me; they are searching for the day and night, the virtuous acts prescribed for which have been discarded in consequence of your speech.

याचन्तेऽहर्निशासंस्थां यथावदविखण्डिताम्।

अहं तदर्थमायाता शृणु चैतद्वचो मम॥७१॥

They beg for the natural uninterrupted continuance of day and night: I am come for that object, and do you listen to this my speech.

दिनाभावात्समस्तानामभावो यागकर्मणाम्।

तदभावात्सुराः पुष्टिं नोपयान्ति तपस्विनि॥७२॥

Through the absence of day there is the absence of all sacrificial ceremonies; through the absence of these the gods do not get their nourishment, O ascetic lady.

अह्नश्चैव समुच्छेदादुच्छेदः सर्वकर्मणाम्।

1. For *āryāyā* read *āryayā*?

तदुच्छेदादनावृष्ट्या जगदुच्छेदमेष्यति॥७३॥

तत्त्वमिच्छसि धैर्येण जगदुद्धर्तुमापदः।

प्रसीद साध्वि लोकानां पूर्ववद्वर्त्तता रविः।७४॥

Through the destruction of day also all work is cut short, from the destruction thereof the world will perish through drought. Therefore if you desire to deliver this world from calamity, be gracious, O virtuous lady, to the worlds, let the sun run his course as before.

ब्राह्मण्युवाच

माण्डव्येन महाभागे शप्तो भर्त्ता ममेश्वरः।

सूर्योदये विनाशं त्वं प्राप्स्यसीत्यतिमन्युना॥७५॥

The brāhmaṇa lady spoke

Māndavya exceedingly furious, O illustrious lady has cursed my lord saying 'at sunrise you shall meet your doom!'

अनसूयोवाच

यदि ते रोचते भद्रे ततस्तद्वचनादहम्।

करोमि पूर्ववद्देहं भर्त्तारं वचनात्तव॥७६॥

मयापि सर्वथा स्त्रीणां माहात्म्यं वरवर्णिनी।

पतिव्रतानामाराध्यमिति सम्मानयामि ते॥७७॥

Anasūyā spoke

If, however, it pleases you, O lady, then at your word I will make you even a new husband, in form the same as before. For I must in every way propitiate the majesty of faithful wives, O high-born lady thus I do you honour.

पुत्र उवाच

तथेत्युक्ते तथा सूर्यमाजुहाव तपस्विनी।

अनसूयार्घ्यमुद्यम्य दशार्धरात्रे तदा निशि॥७८॥

ततो विवस्वान्भगवान्फुल्लपद्मारुणाकृतिः।

शैलाधिराजमुदयमारुरोहोरुमण्डलः॥७९॥

समनन्तरमेवास्या भर्त्ता प्राणैर्व्ययुज्यत।

पपात च महीपृष्ठे पतन्तं जगृहे च सा॥८०॥

The son spoke

On her saying 'be it so!' the ascetic lady Anasūyā then summoned the sun, raising up the arghya oblation, at midnight on the tenth night. Then the adorable sun, in appearance ruddy as the full-blown lotus flower, with wide disc, rose aloft above the mighty mountain. Forthwith indeed her husband was bereft of life and fell on the ground, and she caught him as he fell.

अनसूयोवाच

न विषादस्त्वया भद्रे कर्तव्यः पश्य मे बलम्।

पतिशुश्रूषयावाप्तं तपसः किं चिरेण मे॥८१॥

Anasūyā spoke

Be not dejected, O lady, behold my power you has succeeded through your obedience to your husband. What further need has you of austerities?

तथा भर्तृसमं नान्यमपश्यं पुरुषं क्वचित्।

रूपतः शीलतो बुद्ध्या वाङ्माधुर्यादिभूषणैः॥८२॥

तेन सत्येन विप्रोऽयं व्याधिमुक्तः पुनर्युवा।

प्राप्तोऽनुजीवितं भार्यासहायः शरदां शतम्॥८३॥

Since I have nowhere seen another man equal to your husband, in form, in disposition, in intellect, with sweetness of speech and other adornments, in very truth let this brāhmana, freed from sickness, young again, obtain life in company with his wife for a hundred autumns.

यथा भर्तृसमं नान्यमहं पश्यामि दैवतम्।

तेन सत्येन विप्रोऽयं पुनर्जीवत्वनामयः॥८४॥

कर्मणा मनसा वाचा भर्तुराराधनं प्रति।

यथा ममोद्यमो नित्यं तथायं जीवताद् द्विजः॥८५॥

Since I see no other deity the equal of your husband, in very truth let this brāhmana regain his life in sound health. Since your[1] effort is constantly directed to propitiate your husband by deed mind and word, let this dvija then come to life.

पुत्र उवाच

ततो विप्रः समुत्तस्थौ व्याधिमुक्तः पुनर्युवा।

स्वाभाभिर्भासयन्वेश्म वृन्दारक इवाजरः॥८६॥

ततोऽपतत्पुष्पवृष्टिर्देववाद्यानि सस्वनुः।

लेभिरे च मुदं देवा अनसूयामथाब्रुवन्॥८७॥

The son spoke

Then the brāhmana arose, free from illness, young again, with his own lustre illuminating the

1 For *mama* read *tava*?

dwelling, as it were an ever-youthful god Then there fell a shower of flowers, accompanied with the strains of heavenly instruments and other musical instruments And the gods were delighted and said to Anasūyā

वर वृणीष्व कल्याणि देवकार्य महत्कृतम्।
आदित्योदयसद्भावाद्वर वरय सुव्रते॥८८॥
त्वया यस्मात्ततो देवा वरदास्ते तपस्विनि॥

The gods spoke

Choose a boon, O blessed lady Inasmuch as you has accomplished a great matter for the gods, therefore the gods will grant you a boon, O ascetic lady

अनसूयोवाच

यदि देवाः प्रसन्ना मे पितामहपुरोगमाः॥८९॥
वरदा वरयोग्या च यद्यह भवता मता।
तद्यान्तु मम पुत्रत्व ब्रह्मविष्णुमहेश्वराः॥९०॥
योग च प्राप्नुया भर्तृसहिता क्लेशमुक्तये॥
एवमस्त्विति देवास्ता ब्रह्मविष्णुशिवादयः॥९१॥

Anasūyā spoke

If you gods headed by Brahmā, being favourable, will grant me a boon, and if you deem me worthy of a boon, then let Brahmā, Visnu and Siva become sons to me, and let me in company with my husband attain religious devotion, to the end that I may be delivered from affliction "Be it so ' exclaimed Brahmā, Visnu, Siva and the other gods to her, and they departed, duly honouring the ascetic lady

The Birth of Dattātreya[1]

(The Prajāpati Atri begot three sons by his wife Anasuyā namely Soma, Dattātreya and Durvasas who were incarnations of portions of Brahmā Visnu and Siva respectively Their offices are described Dattatreya assembling young Munis about himself, tested their loyalty, by living immersed in a lake and by revelling in sensual pleasures)

पुत्र उवाच

उक्त्वा जग्मुर्यथान्यायमनुमान्य तपस्विनीम्।
ततः काले बहुतिथे द्वितीयो ब्रह्मण. सुतः॥९२॥
स्वभार्यां भगवानत्रिरनसूयामपश्यत।
ऋतुस्नाता सुचार्वङ्गी लोभनीयतमाकृतिम्॥९३॥
सकामो मनसा भेजे स मुनिस्तामनिन्दिताम्।

The son spoke

Then after many days' time the adorable Atri, the second son of Brahmā, looked upon his wife Anasūyā Her, bathed after menstruation, very lovely in body, seductive and perfect in form, free from blame, the love-possessed Muni enjoyed mentally

तस्याभिपश्यतस्ता तु विकारो योऽभ्यजायत॥९४॥
तमपोवाहपवनस्तिर्यगूर्ध्व च वेगवान्।
ब्रह्मरूप च शुक्लाभ पतमान समन्ततः॥९५॥
सोमरूप रजोरूप दिशस्त जगृहुर्दश।
स सोमो मानसो जज्ञे तस्यामत्रेः प्रजापतेः॥९६॥
पुत्र. समस्ततत्त्वानामायुराधार एव च।
तुष्टेन विष्णुना जज्ञे दत्तात्रेयो महात्मना॥९७॥
स्वशरीरात्समुत्पन्नः सत्त्वोद्रिक्तो द्विजोत्तमः।
दत्तात्रेय इति ख्यातः सोऽनसूयास्तन पपौ॥९८॥
विष्णुरेवावतीर्णोऽसौ द्वितीयोऽत्रेः सुतोऽभवत्।
सप्ताहात्प्रच्युतो मातुरुदरात्कुपितो यतः॥९९॥
हैहयेन्द्रमुपावृत्तमपराध्यन्तमुद्धतम्।
दृष्ट्वात्रौ कुपितः सद्यो दग्धुकामः सहैहयम्॥१००॥

But while he contemplated her, a powerful wind through and above brought the change that was produced in her The ten regions of the sky seized the white-lustred form of Brahmā, as it fell all around, in the form of Soma, characterized by passion That mental Soma was begotten in her as the son of the Prajāpati Atri, the life and possessor of every excellence Magnanimous Visnu being pleased begot of her Dattātreya, the brāhmana, in whom goodness predominated, by production from, his own body Dattātreya was he called, he sucked Anasūyā's breast he was Visnu indeed incarnate, he was Atri's second son He issued from his mother's womb seven days afterwards, being enraged on seeing that the haughty king of the Haihayas was near and was offending Atri,

1 Pargiter starts here a new chapter 17

being angry he at once desired to burn up the Haihaya

गर्भवासमहायासदु.खामर्षसमन्वित:।

दुर्वासास्तमसा युक्तो रुद्रांश: सोऽभ्यजायत॥ १०१॥

इति पुत्रत्रय तस्या जज्ञे ब्रह्मेशवैष्णवम्।

Filled with indignation at the long pains and toil of his residence in the womb, a portion of Śiva was born as Durvāsas in whom darkness predominated Thus three sons were born of her, being portions of Brahmā, Siva and Visnu

सोमो ब्रह्माभवद्विष्णुर्दत्तात्रेयोऽभ्यजायत॥ १०२॥

दुर्वासा: शङ्करो जज्ञे वरदानाद्दिवौकसाम्।

सोम. स्वरश्मिभि: शीतैर्वीरुदौषधिमानवान्॥ १०३॥

आप्याययन्सदा स्वर्गे वर्त्तते स प्रजापति:।

Brahmā became Soma, Visnu was born as Dattātreya, Siva was born as Durvāsas, through the boon granted by the gods The Prajāpati Soma, ever causing creepers and medicinal plants and mankind to grow with his cool rays, abides in Svarga

दत्तात्रेय. प्रजा: पाति दुष्टदैत्यनिबर्हणात्॥ १०४॥

शिष्टानुग्रहकृद्योगी ज्ञेयश्चाश. स वैष्णव:।

Dattatreya protects offspring from destruction by the malignant Daityas and Visnu's portion must also be known as the benefactor of the docile

निर्दहत्यवमन्तार दुर्वासा भगवानज:॥ १०५॥

रौद्रभाव समाश्रित्य दृङ्मनोवाग्भिरुद्धत:।

सोमत्व भगवानत्रि: पुनश्चक्रे प्रजापति.॥ १०६॥

Durvasas, the adorable birthless god, destroys the scorner, assuming a formidable body, he is haughty in look mind and speech The adorable Prajāpati the son of Atri again created the Soma plant [1]

दत्तात्रेयोऽपि विषयान्योगस्थो ददृशे हरि:।

दुर्वासा: पितर त्यक्त्वा मातर चोत्तम व्रतम्॥ १०७॥

उन्मत्ताख्य समाश्रित्य परिबभ्राम मेदिनीम्।

Dattātreya also, being Visnu, enjoyed objects of sense while engaged in profound meditation Durvāsas, deeming his father and mother to be the chiefest object of devotion, assuming the form known as ' frantic,' roamed about the earth

मुनिपुत्रवृतो योगी दत्तात्रेयोऽप्यसङ्गिताम्॥ १०८॥

अभीप्समान: सरसि निममज्ज चिर विभु:।

तथापि त महात्मानमतीव प्रियदर्शनम्॥ १०९॥

तत्यजुर्न कुमारास्ते सरसस्तीरसश्रया:।

Surrounded by the sons of Munis, the lordly yogi Dattātreya also, desirous of obtaining exemption from all attachments, long immersed himself in a lake Nevertheless those youths, resorting to the bank of the lake, did not forsake him, who was magnanimous and exceedingly benign

दिव्ये वर्षशते पूर्णे यदा तेन त्यजन्ति तम्॥ ११०॥

तत्प्रीत्या सरसस्तीर सर्वे मुनिकुमारका:।

ततो दिव्याम्बरधरा सुरूपा सुनितम्बिनीम्॥ १११॥

नारीमादाय कल्याणीमुत्ततार जलान्मुनि:।

स्त्रीसन्निकर्षिण ह्येते परित्यक्ष्यन्ति मामिति॥ ११२॥

मुनिपुत्रास्ततो योगे स्थास्यामीति विचिन्तयन्।

When after a hundred heavenly years were ended, all those youthful Munis, through affection for him, still forsook not the bank of the lake, the Muni, taking his noble wife clothed in heavenly raiment, beautiful and plump in form, arose from the water, thinking, If these sons of Munis shall forsake me because of the presence of a woman, then I will remain free from all attachments

तथापि ते मुनिसुता न त्यजन्ति यदा मुनिम्॥ ११३॥

तत. सह तया नार्या मद्यपानमथाकरोत्।

सुरापानरत तेन सभार्य तत्यजुस्तत:॥ ११४॥

गीतवाद्यादिवनिताभोगससर्गदूषितम्।

मन्यमाना महात्मान तया सह बहिष्क्रियम्॥ ११५॥

When nevertheless the sons of the Munis did not forsake him, he next drank intoxicating liquors in company with his wife Thereupon they did not forsake him, though he was engrossed in drinking spirituous liquor in company with his wife, and though he was rendered impure by addiction to

1 The text appears to be corrupt Another reading has been suggested by Babu Hari Mohan Vidyabhushan the pandit of the Bengal Asiatic Society from a MS atreh putras for atrih punas this is preferable and I have adopted it

singing, musical instruments and such like, and also by intercourse with his wife; deeming that the high-souled Muni when with her was detached from religious rites.

नावाप दोषं योगीशो वारुणीं स पिबन्नपि।
अन्तावसायिवेश्मान्तर्मातरिश्वा स्पृशन्निव॥ ११६॥
सुरां पिबन्सपत्नीकस्तपस्तेपे स योगवित्।
योगीश्वरश्चिन्त्यमानो योगिभिर्मुक्तिकांक्षिभिः॥ ११७॥

The lord of yogis, although drinking spirituous liquor, incurred no fault. Dwelling like Mātariśvan within the abodes of caṇḍālas, drinking strong drink he, skilled in yoga, the lord of yogis, attended by his wife, performed austerities, being meditated on by yogis who longed for deliverance from mundane existence.

[1]Garga's speech.

Arjuna the son of Kṛta-vīrya, on succeeding to his kingdom, resolves to rule worthily - His minister Garga advises him to propitiate the Muni Dattātreya And narrates how, when the Daityas and Dānavas had conquered the gods, the gods by Bṛhaspati's counsel propitiated Dattātreya, who, being an incarnation of Viṣṇu, was enjoying himself with Lakṣmī; and how, when the demons penetrated to Dattātreya's hermitage and seized Lakṣmī, they were destroyed by Dattātreya.

पुत्रोवाच

कस्यचित्त्वथ कालस्य कार्त्तवीर्योऽर्जुनो बली।
कृतवीर्ये दिवं याते मन्त्रिभिः सपुरोहितैः॥ ११८॥
पौरैश्चात्माभिषेकार्थं समाहूतोऽब्रवीदिदम्।

The son spoke

Once upon a time Arjuna, the son of Kṛta-vīrya, when Kṛta-vīrya had departed to heaven, being invited by the ministers and family priest and by the citizens to be inaugurated as king, spoke thus

नाहं राज्यं करिष्यामि मन्त्रिणो नरकोत्तरम्॥ ११९॥
यदर्थं गृह्यते शुल्कं तदनिष्पादयन्वृथा।

It is not I will wield regal sway, which surpasses hell, O ministers, if I leave that foolishly unaccomplished, for the sake of which taxes are levied.

पण्यानां द्वादशं भागं भूपालाय वणिग्जनः॥ १२०॥
दत्त्वात्मरक्षिभिर्मार्गे रक्षितो याति दस्युतः।
गोपाश्च घृततक्रादेः षड् भागं च कृषीवलाः॥ १२१॥
दत्त्वान्यद्वाभुजेर्द्द्युर्यदि भागं ततोऽधिकम्।

Merchants, giving the twelfth part of their wares to the king, travel on the road protected from robbers by the watchmen. And the herdsmen and husbandmen giving the sixth part of the ghee, buttermilk and other produce, enjoy the rest.

पण्यादीनामशेषाणां वणिजो गृह्णतस्ततः॥ १२२॥
(अग्निहोत्रं तपः सत्यं वेदानां चैव साधनम्।
आतिथ्यं वैश्वदेवं च इष्टमित्यभिधीयते॥ १२३॥
वापीकूपतडागानि देवतायतनानि च।
अन्नप्रदानमर्थिभ्यः पूर्त्तमित्यभिधीयते॥ १२४॥)[2]
इष्टापूर्त्तविनाशाय तद्राज्ञश्चौरकर्मिणः।
यदन्यैः पाल्यते लोकस्तद्वृत्त्यन्तरसंश्रितः॥ १२५॥
गृह्णतो बलिषड्भागं नृपतेर्नरको ध्रुवम्।

If the merchants gave a larger portion than that out of all their wares and other property, (oblation into fire, penance, truth, reading of Vedas, hospitality to guests and Vaiśvadeva are considered as iṣṭa. Similarly activities such as construction of tank, well, pond, temples and donating food to beggars are considered as pūrta) then that would tend to the destruction of the sacrifices and pious works of the extortionate king who took it. If people who follow that and other livelihoods are protected by others, hell is surely the lot of a king who takes the sixth part as his revenue.

निरूपितमिदं राज्ञः पूर्वे रक्षणवेतनम्॥ १२६॥
अरक्षंश्चोरतश्चोरस्तद्धनं नृपतेर्भवेत्।
तस्माद्यदि तपस्तप्त्वा प्राप्तो योगित्वमीप्सितम्॥ १२७॥
भुवः पालनसामर्थ्ययुक्त एको महीपतिः।

This has been decreed by men of old as the permanent income of a king. When a king fails to afford protection from thieves, that is the same as

1 Pargiter starts here a new chapter 18

2 Pargiter omits these two verses

theft and it would be sin in a king Therefore if, by performing austerities, he has gained the coveted position of a yogī, he is the only king who possesses power to protect the, earth

पृथिव्यामरत्रभृन्नाद्याप्यहमेवर्द्धिसयुत.॥ १२८॥

ततो भविष्ये नात्माने करिष्ये पापभागिनम्।

Therefore, I indeed will be a weapon-bearer in the earth worthy of honour, endowed with prosperity I will not make myself a participator in sin

तस्य त निश्चय ज्ञात्वा मन्त्रिमध्यस्थितोऽब्रवीत्॥ १२९॥

गर्गो नाम महाबुद्धिर्मुनिर्भूपवयोतिग:।

The son spoke

Understanding that his resolve, standing among the ministers spoke the leading Muni, Garga by name, mighty in intellect, advanced in age

भक्त्या तु कृपयाविष्टस्त तोषयितुमर्हति॥ १३०॥

यद्येव कर्त्तुकामस्त्व राज्य सम्यक्प्रशासितुम्।

"If thus you desires to act, rightly to govern the kingdom then hearken to my speech and act, O royal scion! Propitiate, O king, Dattātreya, the illustrious, who made his abode once in a bucket, who protects the three worlds, who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Visnu, the upholder of the world, incarnate on earth By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti "

Arjuna spoke

"How did the gods propitiate majestic Dattātreya? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

तत. शृणुष्व मे वाक्य कुरुष्व च नृपात्मज॥ १३१॥

दत्तात्रेय महात्मान सह्यद्रोणीकृताश्रमम्।

तमाराधय भूपाल पाति यो भुवनत्रयम्॥ १३२॥

योगयुक्त महात्मान सर्वत्र समदर्शिनम्।

विष्णोरश जगद्धातुरुर्त्तीर्ण धरातले॥ १३३॥

यमाराध्य सहस्राक्ष: प्राप्तवान्पदमात्मन:।

हत दुरात्मभिर्दैत्यैर्जघान च दिते: सुतान्॥ १३४॥

"If thus you desires to act, rightly to govern the kingdom, then hearken to my speech and act, O royal scion! Propitiate, O king, Dattātreya, the illustrious, who made his abode once in a bucket who protects the three worlds, who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Visnu the upholder of the world, incarnate on earth By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti "

अर्जुन उवाच

कथमाराधितो देवैर्दत्तात्रेय: प्रतापवान्।

कथ वापहतं दैत्यैरिन्द्रत्व प्राप वासव:॥ १३५॥

Arjuna spoke

"How did the gods propitiate majestic Dattātreya? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

गर्ग उवाच

दैत्याना देवाताना च युद्धमासीत्सुदारुणम्।

दैत्यानामीश्वरे जम्भे देवाना च शचीपतौ॥ १३६॥

तेषा तु युध्यमानाना दिव्य: सम्वत्सरो गत:।

ततो देवा: पराभूता दैत्याविजयिनोऽभवन्॥ १३७॥

विप्रचित्तिमुखैर्देवा दानवैस्ते पराजिता:।

पलायनकृतोत्साहा निरुत्साहा द्विषज्जये॥ १३८॥

बृहस्पतिमुपागम्य दैत्यसैन्यवधेप्सव·।

अमन्त्रयन्त सहिता वालखिल्यै: सहर्षिभि:॥ १३९॥

Garga spoke

There was a very fierce contest between the gods and Dānavas The lord of the Daityas was Jambha, and the leader of the gods was Saci's spouse And while they fought a heavenly year elapsed Then the gods were worsted, the Daityas were victorious The gods led by Vipracitti were vanquished by the Dānavas they strove to flee, being dispirited at the victory of their enemies Desirous of compassing the slaughter of the army of Daityas, accompanied by the Bālikhilyas[1] and Rsis, they approached Brhaspati and took counsel

1 Read Bala khilyas? These are divine personages of the size of the thumb

बृहपतिरुवाच

दत्तात्रेय महाभागमत्रे: पुत्र तपोधनम्।
विकृताचरण भक्त्या सन्तोषयितुमर्हथ॥ १४०॥
स वो दैत्य विनाशाय वरदो दास्यते वरम्।
ततो हनिष्यथ सुरा: सहितान्दैत्यदानवान्॥ १४१॥

Brhaspatı said- 'Deign to gratify with your faith Dattātreya, Atrı's hıgh-souled son, the ascetic, who is occupıed ın ımproper practices He the boon-giver will grant you a boon fo. the destruction of the Daıtyas, then, O gods, shall you and your friends slay the Daityas and Dānavas '

गर्ग उवाच

हन्तु शक्ता न सन्देहो दत्तात्रेयप्रसादत:।
इत्युक्तास्ते तदा जग्मुर्दत्तात्रेयाश्रम सुरा:॥ १४२॥
ददृशुश्च महात्मान क्षान्त लक्ष्म्या समन्वितम्।
उद्गीयमान गन्धर्वै: सुरापानरत मुनिम्॥ १४३॥

Thus exhorted the gods then went to Dattātreya's hermıtage, and they beheld the high-souled Muni, attended by Laksmī, hymned by Gandharvas, and engrossed ın quaffing spırituous liquor

ते तस्य गत्वा प्रणति चक्रु: सर्वार्थसाधिनोम्।
भक्त्यान्त तस्योपजह्रुश्च मद्यपस्य सुरादिकम्॥ १४४॥
तिष्ठन्तमनुतिष्ठन्ति यान्त यान्ति दिवौकस:।
आराधयामासुरध: स्थितास्तिष्ठन्तमासने॥ १४५॥
स प्राह देवान्प्रणातान्दत्तात्रेय: किमिष्यते।
मत्तो भवद्भिर्येनेय शुश्रूषा क्रियते मम॥ १४६॥

Approaching they expressed ın words their salutations to him, which were the means of accomplishing their objects And the heaven-dwellers lauded him, they offered him food, viands, garlands and other presents, when he stood they stood near, when he moved, they moved when he reposed on his seat, they worshipped him with heads down-bent Dattātreya addressed the prostrate gods, 'What desire you of me, that you do me this obeisance? '

देवा ऊचु:

दानवैर्मुनिशार्दूल जम्भाद्यैर्भूर्भुवादिकम्।
हत त्रैलोक्यमाक्रम्य क्रतुभागाश्च कृत्स्नश:॥ १४७॥
तद्वधे कुरु बुद्धिं त्व परित्राणाय नोऽनघ।
त्वत्प्रसादादभीप्साम: पुन: प्राप्तु त्रिविष्टपम्॥ १४८॥

The gods spoke

The Dānavas, headed by Jambha, have attacked and seized upon the earth the atmosphere and the third world, O tiger-like Muni, and our shares of the sacrifices entirely Employ you your wit to their destruction and our deliverance, O sinless one! Through your favour do we desire to regain the three worlds which they now possess

दत्तात्रेय उवाच

मद्यासक्तोऽहमुच्छिष्टो न चैवाहं जितेन्द्रिय:।
कथमिच्छथ मत्तोऽपि देवा: शत्रुपराभवम्॥ १४९॥

Dattātreya spoke

I am drinking strong drink, I have remnants of food ın my mouth, nor have I subdued my senses How is it, O gods, you seek for victory over your enemies even from me?

देवा ऊचु:

अनघस्त्व जगन्नाथ न लेपस्तव विद्यते।
विद्याक्षालनशुद्धान्तर्निविष्टज्ञानदीधिते॥ १५०॥

The gods spoke

You are sinless, O lord of the world, no stain has you, into whose heart, purified by the ablution of learning, has entered the light of knowledge

दत्तात्रेय उवाच

सत्यमेतत्सुरा विद्या ममास्ति समदर्शिन:।
अस्यास्तु योषित: सङ्गादहमुच्छिष्टता गत:॥ १५१॥
स्त्रीसम्भोगोऽतिदु:खाय सातत्येनोपसेवित:।
एवमुक्तास्ततो देवा: पुनर्वचनमब्रुवन्॥ १५२॥

Dattātreya spoke

True is this, O gods! all learning have I, who am impartial in view but by reason of association with this woman I am now impure after eating For commerce with women when continually pursued tends to depravity

Thus addressed, the gods then spoke again.

देवा ऊचु:

अनघेय मुनिश्रेष्ठ जगन्माता न दुष्यति।
या सा विद्या तव विभो सर्वज्ञस्य हृदि स्थिता॥ १५३॥

यथांशुमाला सूर्यस्य द्विज चण्डालसङ्गिनी।
न दुष्यति जगन्नाथ तथेयं वरवर्णिनी॥ १५४॥

The gods spoke

This woman, O sinless brāhmaṇa! is the mother of the world; she is not depraved, even like the sun's halo of rays, which touches the dvija and the caṇḍāla alike.

गर्ग उवाच

एवमुक्तस्ततो देवैर्दत्तात्रेयोऽब्रवीदिदम्।
प्रहस्य त्रिदशान्सर्वान्यद्येतद्भवतां मतम्॥ १५५॥
तदाहूयासुरान्सर्वान्युद्धाय सुरसत्तमाः।
इहानयत मद् दृष्टिगोचरं मा विलम्ब्यताम्॥ १५६॥
मद्दृष्टिपातहुतभुक्प्रक्षीणबलतेजसः।
येन नाशमशेषास्ते प्रयान्ति मम दर्शनात्॥ १५७॥

Garga spoke

Thus accosted by the gods, Dattātreya then with a smile spoke thus to all the thirty gods;—'If this be your opinion, then summon all the Asuras to battle, O most virtuous gods and bring them here before my view—delay you not—in order that the glory of their strength may be consumed by the fire of my glance, and that they may all perish from my sight.

गर्ग उवाच

तस्य तद्वचनं श्रुत्वा देवैर्दैत्या महाबलाः।
आहवाय समाहूता जग्मुर्देवगणाश्रमम्॥ १५८॥
ते हन्यमाना दैतेयैर्देवाः सर्वे भयातुराः।
दत्तात्रेयाश्रमं जग्मुः समस्ताः शरणार्थिनः॥ १५९॥
तमेव विविशुर्दैत्याः कालयन्तो दिवौकसः।

The valiant Daityas, summoned to battle by the gods in compliance that his advice, advanced with fury against the troops of the gods. The gods being slaughtered by the Daityas were quickly demoralised by fear; they fled in a body seeking protection, to Dattātreya's hermitage.

ददृशुस्तं महात्मानं दत्तात्रेयं मदालसम्॥ १६०॥
वामपार्श्वस्थितामिष्टामशेषजगतः शुभाम्।
भार्यां चास्य सुचार्वङ्गीं लक्ष्मीमिन्दुनिभाननाम्॥ १६१॥
नीलोत्पलाभनयनां पीनश्रोणिपयोधराम्।
सुदतीं मधुराभाषां सर्वयोषिद्गुणैर्युताम्॥ १६२॥

Even there the Daityas penetrated, driving forward the heaven-dwellers, and saw the high-souled mighty Dattātreya; and seated at his left side Lakṣmī, loved by all the worlds beauteous, her shape most graceful, her countenance like the moon, her eyes lustrous as the blue water-lily,[1] her hips large and breasts full, uttering melodious speech, adorned with every womanly virtue.

दृष्ट्वाग्रतस्तदा दैत्याः साभिलाषमनोभवाः।
न शेकुरुद्धता दैत्या मनस बोढुमातुराः॥ १६३॥
त्यक्ता देवान्स्त्रियं तां तु हर्तुकामा हतौजसः।
प्रेरितास्तेन पापेन ह्यासक्तास्ते ततोऽब्रुवन्॥ १६४॥
स्त्रीरत्नमेतत्त्रैलोक्यसारं चेद्विदितं भवेत्।
कृतकृत्यास्ततः सर्वे इति नो भावितं मनः॥ १६५॥
तस्मात्सर्वे समुत्क्षिप्य शिबिकायां सुरार्दनाः।
आरोप्य स्वमधिष्ठानं नयाम इति निश्चिताः॥ १६६॥

Seeing her before them, the Daityas seized with longing, could not bear the intense love with fortitude; and pined in mind to carry her off. Desisting from the gods, but desirous of seizing the lady, they were shattered in vigour, being bewitched by that sin. Then compact together they spoke—'If only this jewel of womankind in the three worlds might be our prize, successful then should we all be—this is our engrossing thought. We are resolved therefore, let us all, foes of the gods, raise her up, place her in the palki, and bear her to our abode.

गर्ग उवाच

सानुरागास्ततस्ते तु मुनेरन्तिकमागमन्।
तस्य तां योषितं साध्वीं समुत्क्षिप्य स्मरातुराः॥ १६७॥
शिबिकायां समारोप्य सहिता दैत्यदानवाः।
शिरः सुशिबिकां कृत्वा स्वस्थानाभिमुखा ययुः॥ १६८॥

Thereupon possessed with longing and thus mutually exhorted afflicted by love, the united Daityas and Dānavas raised up his virtuous wife, mounted her in the palki, and placing the palki on their heads set off for their own homes.

दत्तात्रेयस्तथा देवान्विहस्येदमथाब्रवीत्।
दिष्ट्यां च हन्त दैत्यानामेषा लक्ष्मीः शिरोगता॥

1. *Nīlotpala*, the blue water-lily, see footnote 16 page 24

सप्तस्थानान्यतिक्रम्य लयमन्यमुपेष्यति॥ १६९॥

Thereon Dattātreya smiling spoke thus to the gods— 'Bravo! you prosper! Here is Lakṣmī borne on the heads of the Daityas. She has passed beyond the seven stations, she will reach another, a new one.

देवा ऊचुः

कथयस्व जगन्नाथ केषु स्थानेष्ववस्थिता।

पुरुषस्य फलं किं वा प्रयच्छत्यथ नश्यति॥ १७०॥

The gods spoke

Say, O lord of the world, in what stations has she her abode; and what result of a man's does she bestow or destroy?

दत्तात्रेय उवाच

नृणां पादस्थिता लक्ष्मीर्निलयं सम्प्रयच्छति।

सक्थ्नोश्च संस्थिता वस्त्रं रत्नं नानाविधं वसु॥ १७१॥

कलत्रदा गुह्यसंस्था क्रोडस्थापत्यदायिनी।

मनोरथान्पूरयति पुरुषाणां हृदि स्थिता॥ १७२॥

Dattātreya spoke

When stationed on the foot of men, Lakṣmī bestows a habitation; and when stationed on the thigh, clothing and manifold wealth; and when taking her position in the pudenda, a wife; when resting in the bosom, she grants offspring; when stationed in the heart, she fulfils the thoughts of men. Lakṣmī, is the best fortune of fortunate men.

लक्ष्मीर्लक्ष्मीवतां श्रेष्ठा कण्ठस्था कण्ठभूषणम्।

अभीष्टबन्धुदारैश्च तथाश्लेषं प्रवासिभिः॥ १७३॥

When resting on the neck, she adorns the neck with loved relatives and wives, and close contact with those who are absent.

मृष्टान्नं वाक्यलावण्यमाज्ञामवितथां तथा।

मुखस्थिता कवित्वं च यच्छत्युदधिसम्भवा॥ १७४॥

शिरोगता सन्त्यजति ततोऽन्यं याति चाश्रयम्।

सेयं शिरोगता दैत्यान्परित्यजति साम्प्रतम्॥ १७५॥

When abiding in the countenance, the sea-born goddess bestows beauty fashioned according to her word, real command also, and poetic fire. When mounted on the head, she forsakes the man and thence resorts to another abode. And here, mounted on their head, she will now desert these Daityas.

प्रगृह्यास्त्राणि वध्यन्तां तस्मादेते सुरारयः।

न भेतव्यं भृशं त्वेते मया निस्तेजसः कृताः॥ १७६॥

परदारावमर्शाच्च दग्धपुण्या हतौजसः।

तस्मादेतेऽभिहन्यन्तां भवद्भिरविशंकितैः॥ १७७॥

Therefore seize your arms and slay these foes of the gods; nor fear them greatly; I have rendered them impotent; and through touching another's wife their merit is consumed, their might is broken.

गर्ग उवाच

ततस्ते विविधैरस्त्रैर्वध्यमानाः सुरारयः।

शिरःसु लक्ष्म्याप्याक्रान्ता विनेशुरिति नः श्रुतम्॥ १७८॥

लक्ष्मीश्चोत्पत्य सम्प्राप्ता दत्तात्रेयं महामुनिम्।

स्तूयमाना सुरैः सेन्द्रैर्दैत्यनाशान्मुदान्वितैः॥ १७९॥

प्रणिपत्य ततो देवा दत्तात्रेयं महामुनिम्।

जय कृष्ण जगन्नाथ दैत्यान्तक हरप्रभो॥ १८०॥

नारायणाच्युतानन्त वासुदेवाक्षयाजर।

त्वत्प्रसादात्सुखं लक्ष्मी राज्यं सम्पज्जनार्दन॥ १८१॥

शार्ङ्गधन्वंश्चक्रपाणे भक्तानां नित्यवत्सल।

इति स्तुत्वा नाकपृष्ठं यथापूर्वं गताः सुराः॥ १८२॥

Garga spoke

Thereupon those enemies of the gods, being slain by divers weapons and their heads being assailed by Lakṣmī, perished—thus have we heard. And Lakṣmī, flying up, reached the great Muni Dattātreya, being hymned by all the gods who were filled with joy at the slaughter of the Daityas Thereupon the gods, prostrating themselves before the wise Dattātreya, gained as before the uppermost heaven, being freed from affliction.

तथा त्वमपि राजेन्द्र यदिच्छसि यथेप्सितम्।

प्राप्तमैश्वर्यमतुलं तूर्णमाराधयस्व तम्॥ १८३॥

Likewise do you also, O king! if you wish to obtain matchless sovereignty according to your desire, straightway propitiate him.

इति श्रीमार्कण्डेयपुराणे दत्तात्रेयमाहात्म्यवर्णनं नाम षोडशोऽध्यायः॥ १६॥

अथ सप्तदशोऽध्याय:

CHAPTER 17[1]

The Episode of Dattātreya

King Arjuna, taking Garga's advice, propitiates Dattātreya, who grants him the boon that he should reign righteously, prosperously and gloriously— Arjuna is then installed in his kingdom, and his reign is described—The blessedness of worshipping Visnu, who is Dattātreya, expounded—The story of Alarka is then begun

पुत्र उवाच

इत्यृषेर्वचन श्रुत्वा कार्त्तवीर्यो नरेश्वर:।

दत्तात्रेयाश्रम गत्वा त भक्त्या समपूयत्॥ १॥

पादसवाहनाद्येन अर्घ्यार्घाहरणेन च।

स्रक्चन्दनादिगन्धाम्बुफलाद्यानयनेन च॥ २॥

तथान्नसाधनैस्तस्य उच्छिष्टापोहनेन च।

परितुष्टो मुनिर्भूप तमुवाच तथैव स:॥ ३॥

The son spoke

Having heard the Rsi speak thus, king Arjuna, Krtavīrya's son, proceeded to Dattātreya's hermitage and worshipped him with faith, by kneading his feet and other services, and by offering honey and other delicacies, and by bringing garlands, sandal, and other perfumes, water, fruit, also with preparations of rice, and by removing the Rsi's fragments of food etc , Pleased therewith the Muni addressed the king in the very same way, as he had formerly addressed the gods

यथैवोक्ता: पुरा देवा मद्यभोज्यादिकुत्सनम्।

स्त्री चेय मम पार्श्वस्थेत्येतद्भोगानूकुत्सित:॥ ४॥

Ever indeed am I an object of reproach for my enjoyment of spirituous liquor and other bodily pleasures, and an object of reproach for this enjoyment in that I have my wife here by my side [2]

सदैवाह न मामेवमुपरोद्ध त्वमर्हसि।

अशक्तमुपकाराय शक्तमाराध्यस्व भो:॥ ५॥

Deign you not thus to obstruct me who am unable to benefit you, O conciliate one who is able

पुत्र उवाच

तेनैवमुक्तो मुनिना स्मृत्वा गर्गवचश्च तत्॥ ६॥

प्रत्युवाच प्रणम्यैन कार्त्तवीर्यस्ततोऽर्जुन:॥

Thus the Muni addressed him, and Arjuna Kārtavīrya, recalling that speech of Garga's, replied then, bowing before him

अर्जुन उवाच

देवस्त्व हि पुराणो य: स्वा माया समुपाश्रित.॥७॥

अनघस्त्व तथैवेय देवी सर्वभवारणि.।

Arjuna spoke

"Why do you beguile me, my lord, resorting to your illusory devices Sinless you are, and this brāhmana lady is the path of all existence "

इत्युक्त: प्रीतिमान्देवो भूयस्त प्रत्युवाच ह॥८॥

कार्त्तवीर्य महावीर्य वशीकृतमहीतलम्।

वर वृणीष्व गुह्य मे त्वया नाम यदीरितम्॥ ९॥

Thus invoked, the benign brāhmana answered him, the illustrious Kārtavīrya, the subduer of the earth

तेन तुष्टि: परा जाता त्वय्यद्य मम पार्थिव।

ये च मा पूजयिष्यन्ति गन्धमाल्यादिभिर्नरा:॥ १०॥

मासमद्योपहारैश्च मृष्टान्नैश्चात्मसम्मतै:।

लक्ष्म्या समेत गीतैश्च ब्राह्मणाना तथार्च्चनै:॥ ११॥

वाद्यैर्मनोरमैर्वीणा वेणुशङ्खादिभिस्तथा।

तेषामह परा पुष्टि पुत्रदारधनादिकीम्॥ १२॥

प्रदास्याम्यवधूतश्च हनिष्याम्यवमन्यताम्।

स त्व वरय भद्र मे वर य मनसेच्छसि॥ १३॥

प्रसादसुमुखस्तेऽह गुह्यनामप्रकीर्त्तनात्॥

"Choose you a boon, since you have declared my secret, I have felt thereby intense gratification in you today, O king And the men who shall worship me with perfumes, garlands and such like, with offerings also of meat and strong drink, and with sweetmeats accompanied with clarified butter—and who shall worship me and Laksmī with songs also and the worship of brāhmanas,

1 Pargiter reads chapter 19

2 The text appears obscure

and with lute, flute, conchs and other gladsome musical instruments, to them I will give supreme gratification, children, wives, wealth and other blessings, and I will ward off the violent blows of scorners Do you then choose the choice boon that your mind desires my face is very gracious to you through your declaration of my secret name,"

कार्त्तवीर्य उवाच

यदि देव प्रसन्नस्त्वं तत्प्रयच्छर्द्धिमुत्तमाम्॥ १४॥
यथा प्रजा पालयेयं न चाधर्ममवाप्नुयाम्।
परानुस्मरणं ज्ञानमप्रतिद्वंद्वता रणे॥ १५॥
सहस्रमाप्तुमिच्छामि बाहूना लघुतागुणम्।
असगा गतयः सन्तु शैलाकाशाम्बुभूमिषु॥ १६॥
पातालेषु च सर्वेषु वधश्चाप्यधिकान्नरात्।
तथामार्गप्रवृत्तस्य सन्तु सन्मार्गदेशिकाः॥ १७॥
सन्तु मेऽतिथयः श्लाघा वित्तं वान्यत्तथाक्षयम्।
अनष्टद्रव्यता राष्ट्रे ममानुस्मरणेन च॥ १८॥
त्वयि भक्तिश्च देवास्तु नित्यव्यभिचारिणी॥

Kārtavīrya spoke

"If my lord you are gracious, then grant me supreme prosperity, whereby I may protect my people and may not incur iniquity I desire to have knowledge in the customs of others, irresistibility in fight, and the dexterity of a thousand arms May my paths be unimpeded on hill, in air, in water, and on land, and in all the hells! And may my death come from a superior man! And let me have moreover a guide to the right path when I stray from the path and may my guests[1] be worthy of praise in the imperishable bestowal of wealth! And let there be freedom from impoverishment in my country with repeated recollection of me! May my faith in you be ever in truth unwavering!"

दत्तात्रेय उवाच

य एते कीर्त्तिताः सर्वे तान्वत्स समवाप्स्यसि॥ १९॥
मत्प्रसादात्प्रभविता चक्रवर्तित्वमैश्वरम्॥

Dattātreya spoke

You shall receive all those boons in the matters that you has specified, and through my favour you shall become a universal monarch "

पुत्र उवाच

प्रणिपत्य ततस्तस्मै दत्तात्रेयाय सोऽर्जुनः॥ २०॥
आनीय प्रकृतीः सम्यगभिषेकमगृह्णत।
आगताश्चापि गन्धर्वास्तथैवाप्सरसा गणाः॥ २१॥
ऋषयश्च वसिष्ठाद्या मेर्वाद्याः पर्वतास्तथा।
गंगाद्याः सरितः सर्वा समुद्रा रत्नसम्भवाः॥ २२॥
प्लक्षाद्याश्च तथा वृक्षा देवा वै वासवादयः।
वासुकिप्रमुखा नागा अभिषेकार्थमागताः॥ २३॥
तार्क्ष्याद्याः पक्षिणश्चैव पौरा जानपदास्तथा।
सम्भाराः सम्भृताः सर्वे दत्तात्रेयप्रसादतः॥ २४॥
अथ सज्वाल्य तैर्वह्नि देवैर्ब्रह्मादिभिः सह।
नारायणेनभिषिक्तो दत्तात्रेयस्वरूपिणा॥ २५॥
समुद्रैश्च नदीभिश्च ऋषिभिश्चाभिषेचितः।
आघोषयामास तदा स्थितो राज्ये स हैहयः॥ २६॥
दत्तात्रेयात्परामृद्धिवाप्यातिबलान्वितः।
अद्यप्रभृति यः शस्त्र मामृतेऽन्यो ग्रहीष्यति॥ २७॥
हन्तव्यः स मया दस्यु परहिंसारतोऽपि वा।

Jaḍa spoke

Thereon Arjuna prostrated himself before Dattātreya And having convened his subjects, he duly received his inauguration Then he the Haihaya, established in his kingdom, having received supreme prosperity from Dattātreya, owning exceeding power, made proclamation,— 'Henceforth whoever besides me shall lay hold of a weapon, I shall put him to death as a robber or as one bent on injuring others '

इत्याज्ञाप्तेन तद्राज्ये कश्चिदायुधभृन्नरः॥ २८॥
तमृते पुरुषव्याघ्रं बभूवोरुपराक्रमम्।
स एव ग्रामपालोऽभूत्पशुपालः स एव च॥ २९॥
क्षेत्रपालः स एवासीद् द्वितीयो न च रक्षिता।
तपस्विना पालयिता सार्थपालश्च सोऽभवत्॥ ३०॥
दस्युव्यालाग्निशस्त्रारिभयेष्वब्धौ निमज्जताम्।
अन्यासु चैव मग्नानामापत्सु परवीरहा॥ ३१॥

After this order had been issued, there was no man that bore arms in that country, except that valiant tiger-warrior He it was who was the guardian of the villages, and he the guardian of the

1 For *tithyah* read *tithayah* days?

cattle. He it was who was the guardian of the fields and the protector of the dvijas. He also was the guardian of ascetics, and the guardian of caravans; the guardian of those who were sinking amid the fears of robbers, rogues, fire, arms and so forth, as in the sea, and of those who were involved in other calamities; he was the destroyer of hostile warriors.

स एव संस्मृत: सद्य: समुद्धर्त्ताभवन्नृणाम्।

अनष्टद्रव्यता चासीत्तस्मिञ्छासति पार्थिवे।। ३२।।

तेनेष्टं बहुभिर्यज्ञै: समाप्तवरदक्षिणै:।

तपश्च तप्तु सुमहत्संग्रामे वातिचेष्टितम्।। ३३।।

He it was who was ever remembered as the upholder of mankind. And there was exemption from impoverishment, while he ruled as king. He offered many sacrifices, complete with gifts and fees. He also practised austerities, He performed exploits in battles.

तस्यर्द्धिमहिमानं च दृष्ट्वा प्राहाङ्गिरा मुनि:।

न नूनं कार्त्तवीर्यस्य गतिं यास्यन्ति पार्थिवा:।। ३४।।

यज्ञैर्दानैस्तपोभिर्वा संग्रामे चातिचेष्टितै:।

दत्तात्रेयाद्दिने यस्मिन्सम्प्राप्तार्द्धिनरेश्वर:।। ३५।।

Having seen his prosperity and exceeding honour, the Muni Angiras spoke

"Assuredly kings will not follow in Kārtavīrya's steps, either with sacrifices, alms-giving, or austerities, or with high exploits in battle."

तस्मिन्तस्मिन्दिने यागं दत्तात्रेयस्य सोऽकरोत्।

तथैव च प्रजा: सर्वास्तस्मिन्नहनि भूपते।। ३६।।

तस्यर्द्धिं परमां दृष्ट्वा यागं चक्रु: समाधिना।

On the very day when the king received prosperity from Dattātreya, he performed sacrifice to Dattātreya. And there all his subjects having seen the king's supreme prosperity that day offered up sacrifices with devout attention.

इत्येतत्तस्य माहात्म्यं दत्तात्रेयस्य धीमत:।। ३७।।

विष्णोश्चराचरगुरोरनन्तस्य महात्मन:।

प्रादुर्भाव: पुराणेषु कथ्यते शार्ङ्गधन्वन:।। ३८।।

अनंतस्याप्रमेयस्य शंङ्खचक्रगदाभृत:।

Such is this magnanimity of the wise Datttreya, who is Viṣṇu, the guru of all things movable and immovable, endless, high-souled. In the Purāṇas are narrated the manifestations of the bearer of the bow Śārṅga, who is endless, inscrutable, the bearer of the conch discus and club.

एतस्य परमं रूपं यश्चिन्तयति मानव:।। ३९।।

स सुखी च संसारात्समुत्तीर्णोऽचिराद्भवेत्।

सदैव वैष्णवानां च भक्त्याहं सुलभोऽस्मि भो:।। ४०।।

पत्रपुष्पफलेनाहं पूजितो मोक्षदोऽस्मि वै।

इत्येवं यस्य वै वाचस्तं कथं नाश्रयेज्जन:।। ४१।।

Whatever man ponders on his highest form, happy is he, and he may soon pass over mundane existence. 'Ho! I am ever in truth easy of reach by faith even to Vaishnavas'—how is it that a man should not have recourse to him, whose are these very words?

अधर्मस्य विनाशाय धर्माधारार्थमेव च।

अनादिनिधनो देव: करोति स्थितिपालनम्।। ४२।।

For the destruction of unrighteousness, and for the practice of righteousness, the god, who is without beginning and without end, preserves the stability of nature.

तथैवं जन्म चाख्यातमालर्कं कथयामि ते।

यथा च योग: कथितो दत्तात्रेयेण तस्य वै।।

पितृभक्तस्य राजर्षेरलर्कस्य महात्मन:।। ४३।।

Moreover, I tell you of Alarka[1] also, the famous birth. And the doctrine of religious devotion was indeed declared by Dattātreya to that high-souled royal ṛsi Alarka who was faithful to his father.

इति श्रीमार्कण्डेयपुराणे दत्तात्रेयोपाख्याननाम सप्तदशोऽध्याय:।। १७।।

♣♣♣

1. Read *Alarkam* for *Anarkam*.

अथाष्टादशोध्यायः

CHAPTER 18

The Story of Kuvalayāśva

King Satrujit's son Rta-dhvaja receives into intimate friendship two Nāga princes in the guise of brāhmanas They live with him by day, and spend the nights in Rasātala—They extol him to their father, and relate his story as follows—Rta-dhvaja sets out to succour the brāhmana Gālava against a Daitya Pātāla-ketu, with the aid of a wondrous horse named Kuvalaya

पुत्र उवाच

प्राग्बभूव महावीर्यः शत्रुजिन्नाम पार्थिवः।
तुतोष यस्य यज्ञेषु सोमावाप्त्या पुरन्दरः॥ १॥
तस्यात्मजो महावीर्यो बभूवारिविदारणः।
नाम्ना ऋतध्वजः ख्यातः सर्वलक्षणसयुतः॥ २॥
बुद्धिविक्रमलावण्यैर्गुरुशुक्राश्विना समः।
स समानवयोबुद्धिसत्त्वविक्रमचेष्टितैः॥ ३॥

Jaḍa spoke

There was formerly a valorous king named Satrujit, in whose sacrifices Indra was pleased by receiving the soma juice His son was a valiant destroyer of his foes, the peer of Brihaspati, Indra and the Aśvins in intellect, prowess and beauty

नृपपुत्रो नृपसुतैर्नित्यमास्ते समावृतः।
कदाचिच्छास्त्रसद्भावविवेककृतनिश्चयः॥ ४॥

The king's son was continually surrounded by young princes, who were his equals in age, intellect, virtue, prowess and behaviour

कदाचित्काव्यसलापगीतनाटकसम्भवैः।
तथैवाक्षविनोदैश्च शस्त्रास्त्रविनयेषु च॥ ५॥
योग्यो नियुद्धनागाश्वस्यन्दनाभ्यासतत्परः।

He was sometimes resolved on investigating the whole Sāstra literature, at other times engrossed1 with poetry, dialogue, singing and the drama Moreover he enjoyed himself both with gambling pastimes, and in the discipline of all kinds of weapons he was intent on the study of elephants, horses, and chariots suitable for war 2

रेमे नृपेन्द्रपुत्रोऽसौ नरेन्द्रतनयैर्वृतैः॥ ६॥
यथैव हि दिवा तद्वद्रात्रावपि मुदा युतः।
तेषा तु क्रीडता तत्र द्विजभूपविशा सुताः॥ ७॥
समानवयसः प्रीत्या रन्तुमायान्त्यनेकशः।

The king's son enjoyed himself in company with the young princes, being absorbed in pleasure by day and night alike But while they sported there, numbers of young brāhmanas, young princes and young vaiśyas of the same age came to enjoy themselves affectionately

कस्यचित्त्वथ कालस्य नागलोकान्महीतलम्॥ ८॥
कुमारावागतौ नागौ पुत्रावश्वतरस्य तु।

Now after a time two young Nāgas, the sons of Aśvatara,3 visited the surface of the earth from the Nāga-world

ब्रह्मरूपप्रतिच्छन्नौ तरुणौ प्रियदर्शनौ॥ ९॥
तौ तैर्नृपसुतैः सार्द्धं तथैवान्यैर्द्विजात्मजैः।
विनोदैर्विविधैस्तत्र तस्थतुः प्रीतिसयुतौ॥ १०॥
सर्वे च ते नृपसुतास्ते च ब्रह्मविशा सुताः।
नागराजात्मजौ तौ च स्नानसवाहनादिकाम्॥ ११॥
वस्त्रगन्धान्नसयुक्ता चक्रुर्भोगभुजिक्रियाम्।

Disguised in form as brāhmanas, youthful, handsome, those two, in company with the young princes and the other dvijas, remained there linked in friendship, occupied with various amusements And all those young princes and the young brāhmanas and vaiśyas, and those two young Nāga princes engaged in bathing, kneading the limbs, adorned themselves with garments and perfumes, and occupied themselves with the business of kings 4

अहन्यहन्युप्राप्ते तौ च नागकुमारकौ॥ १२॥
आजग्मतुर्मुदा युक्तौ प्रीत्या सूनोर्महीपतेः।

1 For *sambhavaih* read *sambhavah*?

2 The text appears corrupt, for *yogyani yuddha-* read *yuddha niyogya-*?

3 A Nāga prince

4 The text seems incorrect For samyuktams read - samyuktās?

स च ताभ्यां नृपसुतः परं निर्वाणमाप्तवान्॥ १३॥
विनोदैर्विविधैर्हास्यसंलापादिभिरेव च।

As day after day went by, the two young Nāgas enjoyed themselves, being bound by affection for the king's son. And the king's son received the highest pleasure from those two, by various amusements, and by jests, conversation etc.

विना ताभ्यां न बुभुजे न सस्नौ न पपौ मधु॥ १४॥
न रेमे च न जग्राह शास्त्राण्यात्मगुणर्द्धये।
रसातले च तौ रात्रिं विना तेन महात्मना॥ १५॥
निःश्वासपरमौ नीत्वा जग्मतुस्तं दिने दिने।

Apart from those two he neither ate, nor bathed, nor drank sweet drinks, he did not disport himself, nor take up his weapons to improve his accomplishments. And those two, spending the night in Rasātala,[1] mainly occupied in sighing in the absence of that high-souled prince, visited him day after day.

मर्त्यलोके परा प्रीतिर्भवतो केन पुत्रकौ॥ १६॥
सहेति च प्रलपितौ तावुभौ नागदारकौ।

With whom do you both, my sons, find supreme affection in the mortal-world? Thus inquired their father of both those young Nāgas.

दृष्टयोरत्र पाताले बहूनि दिवसानि मे॥ १७॥
दिवारजन्यामेवोभौ पश्यामि प्रियदर्शनौ॥

Whilst I have seen you both many days here in Pātāla, I ever behold you both with kindly countenances by day and night.

जड उवाच

इति पित्रा स्वयं पृष्टौ प्रणिपत्य कृताञ्जली॥ १८॥
प्रत्युचतुर्महाभागावुरगाधिपतेः सुतौ॥

Jaḍa spoke

Thus questioned by their father himself, the two illustrious sons of the Nāga king falling prostrate, with hands reverently joined, replied.

पुत्रावूचतुः

पुत्रः शत्रुजितस्तात नाम्नाख्यात ऋतध्वजः॥ १९॥
रूपवानार्जवोपेतः शूरो मानी प्रियम्वदः।
अनावृतकथो वाग्मी विद्वान्मैत्रो गुणाकरः॥ २०॥
मान्यमानयिता धीमान्ह्रीमान्विनयभूषणः।

The sons spoke

It is the son of Satrujit, dear father, famed by name as Rta-dhvaja, shapely, upright in conduct, a hero, proud, kind of speech, no sneaking tale bearer,[2] eloquent, learned, friendly, a mine of excellencies, an honourer of the honour-worthy intelligent, modest, adorned with courtesy.

तस्योपचारसंप्रीतिसम्भोगापहृतं मनः॥ २१॥
नागलोकेऽन्यलोके वा रतिं विन्दते पितः।
तद्वियोगेन नौ तात निशा पातालशीतला॥ २२॥
परितापाय तत्सगश्चाह्लादाय रविर्दिवा॥

Our mind, being ravished by attendance on him, affection for him and pleasure with him finds no delight in the Nāga-world or the air-world.[3] By separation from him chill Pātāla does not tend to warm us, dear father, through union with him the sun by day tends to gladden us.

पितोवाच

पुत्रः पुण्यवतो धन्यः स यस्यैवं भवद्विधैः॥ २३॥
परोक्षस्यापि गुणिभिः क्रियते गुणकीर्तनम्।
सन्ति शास्त्रविदोऽशीलाः सन्ति मूर्खाः सुशीलिनः।२४।
शास्त्रशीले समं मन्ये यस्मिन्धन्यतरं तु तम्।
यस्य मित्रगुणान्मित्राण्यमित्राश्च पराक्रमम्॥ २५॥

The father spoke

He is the happy son of a holy father, whose excellencies such accomplished persons as you are thus celebrate even in his absence. There are evil-dispositioned men learned in the Sāstras, there are good-dispositioned men who are fools but I esteem him, my sons, the happier who equally possesses knowledge of Sāstras and a good disposition.

कथयन्ति सदा सत्सु पुत्रवांस्तेन वै पिता।
तस्योपकारिणः कच्चिद् भवद् भ्यामभिवाञ्छितम्॥ २६।
किञ्चिन्निष्पादितं वत्सौ परितोषाय चेतसः।

1 The lower world

2 For *anaprsta katho* read *anaprstha katho*

3 For *bhuva loke* read *bhuvarloke?*

A father has indeed a son in that son, whose friends always declare his friendly qualities, and whose enemies his valour, among the good. Perchance you have preferred a request to him as a benefactor: he has done something to satisfy your mind, my children.

स धन्यो जीवित तस्य तस्य जन्मसु जन्मन:॥ २७॥
यस्यार्थिनो न विमुखा मित्रार्थे न च दुर्बल:।

Happy is he! The life of each high-born one has been well lived, when petitioners to him turn not away, and the petition of his friends is not powerless.

मद्गृहे यत्सुवर्णादि रत्न वाहनमासनम्॥ २८॥
यद्वान्यत्प्रीतये तस्य तद्देयमविशकया।

In my house whatever gold and other metals, jewels, animals for riding, and seats there are, and whatever else imparts delight, that should be given him without hesitation.

धित्तस्य जीवित पुसो मित्राणमपकारिण:॥ २९॥
प्रतिरूपमकुर्वन्यो जीवामीत्यवगच्छति।

Fie on the life of that man, who, while failing to make a return to beneficent friends, believes that he really lives!

उपकार सुहृद्वर्गेष्वपकार च शत्रुषु॥ ३०॥
नृमेघो वर्षति प्राज्ञास्तस्येच्छन्ति सदोन्नतिम्॥

The wise man who, cloud-like, showers benefits on his circle of friends and injury on his foes, men wish him prosperity.

पुत्रावूचतु:

कि तस्य कृतकृत्यस्य कर्तु शक्येत केनचित्॥ ३१॥
यस्य सर्वार्थिने गेहे सर्वकामै: सदार्चिता:।
यानि रत्नानि तद् गेहे पाताले तानि न: कुत:॥ ३२॥
वाहनासनयानानि भूषणान्यम्बराणि च।

The sons spoke

What might any one do for that successful man, whose petitioners are all always honoured in his house with the grant of all their desires. The jewels that are in his house, whence can we have them in Pātāla? And whence his animals for riding, his seats, and carriages, ornaments and clothing?

विज्ञानं यच्च तत्रास्ति तदन्यत्र न विद्यते॥ ३३॥
प्राज्ञानामप्यसौ तात सर्वसन्देहहृत्तम:।
एक तस्यास्ति कर्त्तव्यमसाध्य तच्च नो मतम्॥ ३४॥
हिरण्यगर्भगोविन्दशर्वादीना वरादृते॥

The knowledge that he has, is found nowhere else. Even for the wise he is, dear father, the ablest remover of all doubts. One thing he has done, and that in our opinion was impossible of accomplishment, except by Brahmā, Visnu,[1] Siva, and the other lords.[2]

पितोवाच

तथापि श्रोतुमिच्छामि तस्य यत्कार्यमुत्तमम्॥ ३५॥
असाध्यमथवा साध्य कि चासाध्य विपश्चिताम्।
देवत्वममरेशत्व तत्पूज्यत्व च मानवा:॥ ३६॥
प्रयान्ति वाञ्छित चान्यद् दृढ ये व्यवसायिन:।

The father spoke

Nevertheless I wish to hear what was his highest deed, Whether it be impossible or possible of accomplishment. Is anything impossible to the wise? Men who have determination attain to the position of the gods, lordship over the immortals, and the position of being worshipped by them, or any other coveted arduous thing.

नाविज्ञात न चागम्य नाप्राप्य दिवि चेह वा॥ ३७॥
उद्यताना मनुष्याणा यतचित्तेन्द्रियात्मनाम्।
योजनाना सहस्राणि याति गच्छन्पिपीलिक:॥ ३८॥
अगच्छन्वैनतेयोऽपि पदमेक न गच्छति।

There is nothing unknown, or inaccessible, or unobtainable, either in heaven or here, to strenuous men who have brought their mind, organs and soul under control. An ant by walking travels thousands of yojanas, even Garuda, if he does not move, does not move a single foot.

क्व भूतल क्व च ध्रौव्य स्थान यत्प्राप्तवान्ध्रुव:॥ ३९॥
उत्तानपादनृपते: पुत्र: सद् भूमिगोचर:।
तत्कथ्यता महाभागौ कार्यवान्येन पुत्रकौ॥ ४०॥
स भूपालसुत: साधुर्येनानृण्य लभेत वाम्॥

1 Govinda

2 The text seems incorrect. For *tasyasti kartavyam* read *tasya krtam karyam*? And for *isvarad* read *isvaran*?

Where is the surface of the earth, and where is the site of the polar star? Yet Dhruva the son of king Uttāna-pāda, a denizen of the earth, reached it. Relate then how the good young prince did his feat that you may discharge your indebtednees, my sons!

पुत्रावूचतु:

तेनाख्यातमिद तात पूर्ववृत्त महात्मना॥ ४१॥

कौमारके यथा तस्य वृत्त सद्वृत्तशालिन:।

तस्य शत्रुजित तात पूर्व कश्चिद्द्विजोत्तम:॥ ४२॥

गालवोऽभ्यागमद्धीमान्गृहीत्वा तुरगोत्तमम्।

प्रत्युवाच च राजान समुपेत्याश्रम मम॥ ४३॥

कोऽपि दैत्याधमो राजन्विध्वसयति पापकृत्।

तत्तद्रूप समास्थाय सिहे भवनचारिणाम्॥ ४४॥

अन्येषा चातिकायानामहर्निशमकारणात्।

The high-souled prince has told us this feat he did before, dear father, that he spent his youth, being noted for his good conduct. But formerly, dear father, a certain brāhmana, the wise Gālava, bringing a magnificent steed, approached Satrujit, and replied to the king .'A certain vile Daitya, an evil-doer O king, springing up, is destroying my hermitage without cause day and night, assuming the several forms of a lion, an elephant, and forest-roving beasts, and of other small-bodied animals.

समाधिध्यानयुक्तस्य मौनव्रतरतस्य च॥ ४५॥

तथा करोति विघ्नानि यथा नेच्छामि पार्थिव।

दग्धु कोपाग्निना सद्य: समर्थास्त वयं न तु॥ ४६॥

दु:खार्जितस्य तपसो व्ययमिच्छामि पार्थिव।

The sons spoke

When I am absorbed in profound meditation and deep contemplation, and intent on vows of silence, he raises obstacles so that my mind wavers. You are able instantly to burn him with the fire of your anger, but not we. Do I desire that austerities arduously acquired should be squandered, O king?

एकदा तु मया राजन्नतिनिर्विण्णचेतसा॥ ४७॥

तत्क्लेशितेन नि:श्वासो निरीक्ष्याम्बरमुज्झित:।

But one day O king, having perceived the demon I heaved a sigh, being distressed by him, and exceedingly depressed in mind.

ततोऽम्बरतलात्सद्य: पतितोऽय तुरगम:॥ ४८॥

वाक्चाशरीरिणी प्राह नरनाथ शृणुष्व तत्।

अश्रान्त: सकल भूमेर्वलय तुरगोत्तम:॥ ४९॥

समर्थ: क्रान्तुमर्केण तवाय प्रतिपादित:।

Thereupon this horse fell forth-with from the sky itself and a voice from no corporeal being exclaimed hearken to it O lord of men! – Unwearied the noble steed can traverse the whole circle of the earth with the sun. He has been produced for you.

पातालाम्बरतोयेषु नास्य प्रतिहता गति:॥ ५०॥

समस्तदिक्षु व्रजतो न सग: पर्वतेषु च।

यतो भूवलय सर्वमश्रान्तोऽय चरिष्यति॥ ५१॥

तत: कुवलयो नाम्ना ख्याति लोकेषु यास्यति।

Nor is his course stayed in Pātāla, in the sky or in water, nor does he succumb when moving in every direction, or even among the mountains. Since he will traverse the whole circle of the earth unwearied, he will become famed in the world under the name Kuvalaya.

क्लिश्नात्यहर्निश पापो यश्च त्वा दानवाधम:॥ ५२॥

तमप्येन समारुह्य द्विजश्रेष्ठ हनिष्यति।

शत्रुजिन्नाम भूपालस्तस्य पुत्र ऋतध्वज:॥ ५३॥

प्राप्यैतदश्वरत्न च ख्यातिमेतेन यास्यति।

And the base sinful Dānava, who day and night torments you, him shall slay, O brāhmana, the king named Śatrujit mounted on this horse, and his son Rta-dhvaja getting this jewel of a steed shall attain to fame by means of him.

सोऽह त्वामनुसम्प्राप्तस्तपसो विघ्नकारिणम्॥ ५४॥

त निवारय भूपाल भागभाङ्नृपतिर्यत:।

I now have met with you do you, O king, ward off that obstructer of my austerities, for a king is interested therein.

तदेतदश्वरत्न ते मया भूप निवेदितम्॥ ५५॥

पुत्रमाज्ञापय तथा यथा धर्मो न लुप्यते।

Therefore I have told you, O king, of this gem of a horse do you command your son, so that righteousness may not perish.

स तस्य वचनाद्राजा तं वै पुत्रमृतध्वजम्॥५६॥

तदश्वरत्नमारोप्य कृतकौतुकमङ्गलम्।

अप्रैषयत धर्मात्मा गालवेन समं तदा॥५७॥

स्वमाश्रमपदं सोऽपि तमादाय ययौ मुनिः॥५८॥

At his word the king, righteous in soul, mounting his son Ṛta-dhvaja, who had performed a solemn ceremony, on that gem of a horse, sent him away then with Gālava. And the Muni, taking him, departed to his own hermitage-home.

इति श्रीमार्कण्डेयपुराणे मदालसोपाख्याने कुवलयाश्वीये अष्टादशोऽध्यायः॥१८॥

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अथैकोनविंशोऽध्यायः

CHAPTER 19

Kuvalayāśva's marriage with Madālasā.

Ṛta-dhvaja, called also Kuvalayāśva, wounds and pursues the Daitya Pātāla-ketu—In the pursuit he falls through a chasm into Pātāla and reaches the city Purandara-pura—There he meets Madālasā, (daughter of the Gandharva king Visvāvasu,) whom Pātāla-ketu had carried off—He marries her with the help of her companion Kuṇḍalā, who then admonishes them on the blessings of marriage— He kills the Daityas who oppose him, and brings her home to his father, who praises and blesses him.

पितोवाच

गालवेन समं गत्वा नृपपुत्रेण तेन यत्।

कृतं तत्कथ्यतां पुत्रौ विचित्रायुधयोधिना॥१॥

The father spoke

Relate my sons what the king's son did after he departed in company with Gālava; your story is a surprising one.

पुत्रावूचतुः

स गालवाश्रमे रम्ये तिष्ठान्भूपालनन्दनः।

सर्वविघ्नोपशमनं चकार ब्रह्मवादिनाम्॥२॥

वीरः कुवलयाश्वं तं वसन्तं गालवाश्रमे।

मदावलेपोपहतो नाजानाद्दानवाधमः॥३॥

ततस्तं गालवं विप्रं संध्योपासनतत्परम्।

सौकरं रूपमास्थाय प्रधर्षयितुमागमत्॥४॥

The sons spoke

The king's son, residing in Gālava's pleasant hermitage, subdued every obstacle to the reciters of the Veda. "The base Dānava, infected with frenzy and arrogance, did not know the prince Kuvalayāśva who was dwelling in Gālava's hermitage. Then assuming the form of a hog, he approached to outrage the brāhmaṇa Gālava, who was busied in the evening service.

मुनिशिष्यैरथोत्क्रुष्टे शीघ्रमारुह्य तं हयम्।

अन्वधावद्वराहं तं नृपपुत्रः शरासनी॥५॥

आजघान च बाणेन चन्द्रार्धाकारवर्चसा।

आकृष्य बलवच्चापं चारुचित्रोपशोभितम्॥६॥

On an out-cry by the Muni's disciples, the king's son hastily mounting the horse pursued the boar, shooting arrows at him; and drawing his mighty bow, that was decorated with pretty designs, he struck the boar with an arrow shaped like the half-moon.

नाराचाभिहतः शीघ्रमात्मत्राणपरो मृगः।

गिरिपादपसम्बाधां सोऽत्यक्रामन्महाटवीम्॥७॥

Wounded by the iron arrow, the wild beast, intent on its own speedy escape, set off for the large forest dense with mountain trees.

तमन्वधावद्वेगेन तुरगोऽसौ मनोजवः।

चोदितो राजपुत्रेण पितुरादेशकारिणा॥८॥

The horse followed him impetuously, swift as thought, being urged on by the king's son who was obeying his father's, command.

अतिक्रम्याथ वेगेन योजनानि सहस्रशः।

धरण्यां विवृते गर्ते निपपात लघुक्रमः॥९॥

तस्यानन्तरमेवाथ स चाश्वी नृपतेः सुतः।

निपपात महागर्ते तिमिरौघसमावृते॥१०॥

ततो नादृश्यत मृगः स तस्मिन्राजसूनुना।

प्रकाशं च स पातालमपश्यत्तत्र चार्चिषा॥११॥

After traversing thousands of yojanas with speed the quick-paced boar fell into an open chasm in the earth. Immediately after him, the king's son also, on his horse, fell into the great chasm, which was enveloped in crass darkness.

Then the beast was lost to the sight of the king's son therein, and he saw Pātāla clearly there, but not that animal

ततोऽपश्यत्स सौवर्णं प्रासादशतसकुलम्।
पुरन्दरपुरप्रख्य पुर प्राकारशोभितम्॥ १२॥
तत्प्रविश्य च नापश्यत्तत्र कञ्चिन्नर पुरे।
भ्रमता च ततो दृष्टा तत्र योषित्त्वरान्विता॥ १३॥
सा पृष्टा तेन तन्वङ्गी प्रस्थिता क्वेति कस्य वा।
नोवाच किञ्चित्प्रासादमारुरोह च भामिनी॥ १४॥
सोऽप्यश्वमेकतो बद्धवा तामेवानुससार वै।
विस्मयोत्फुल्लनयनो निःशको नृपतेः सुतः॥ १५॥

Next he saw the city called Purandara-pura filled with hundreds of golden palaces, embellished with ramparts Entering it, he beheld no man there in the city, and as he wandered about he next saw there a woman hastening along He questioned her, the slender-limbed, 'Why or on whose account are you proceeding?' The noble lady replied not a word and ascended into the palace And the king's son fastening up his horse on one side followed her indeed, being wide-eyed with amazement but fearless

ततोऽपश्यत्सुविस्तीर्णे पर्यङ्के सर्वकाञ्चने।
निषण्णा कन्यकामेका कामयुक्ता रति यथा॥ १६॥
विस्पष्टेनदुमुखी सुभ्रू पीनश्रोणीपयोधराम्।
बिम्बाधरौष्ठी तन्वङ्गी नीलोत्पलविलोचनाम्॥ १७॥
रक्ततुङ्गनखा श्यामा मृदुताम्रकराङ्घ्रिकाम्।
करभोरु सुदशना नीलसूक्ष्मस्थिरालकाम्॥ १८॥

Then he saw reclining on a very spacious couch, all made of gold, a solitary maiden, full of love, as it were Rati,—her face like the clear moon, her eye-brows beautiful, large-hipped and full-breasted scarlet-lipped,[1] slender-bodied, her eyes like the blue water-lily, her nails red-tipped, black-complexioned, soft-skinned, her hands and feet copper-coloured, her thighs round and tapering, her teeth beautiful, her locks dark-blue fine and strong

ता दृष्ट्वा चारुसर्वाङ्गीमनङ्गाङ्गलतामिव।
सोऽमन्यत्पार्थिवसुतस्ता रसातलदेवताम्॥ १९॥
सा च दृष्ट्वैव त बाला नीलकुञ्चितमूर्धजम्।
पीनोरःस्कन्धबाहु तममस्त मदन शुभा॥ २०॥

On seeing her, lovely in every limb, as it were a creeper on the body of the god of Love, the king's son thought her the deity of Rasātala And the beauteous maiden immediately she saw him, with his dark blue wavy hair, and well developed thighs shoulders and arms, deemed him the god of Love

उत्तस्थौ च शुभाचारा चित्तक्षोभमवाप सा।
लज्जाविस्मयदैन्याना सद्यस्तन्वी वशं गता॥ २१॥
कोऽय देवोऽथ यक्षो नु गन्धर्वो वोरगोऽपि वा।
विद्याधरो वा सम्प्राप्तः कृतपुण्या पतिर्नरः॥ २२॥

And she rose up, the noble lady, feeling an agitation in her mind The slender one was overcome at once by bashfulness, astonishment and dejection ' Who is this that has come? Is he a god, or a Yaksa, or a Gandharva, or a Nāga, or a Vidyadhara, or a man accomplished in virtuous deeds and love?

एव विचिन्त्य बहुधा निःश्वस्य च महीतले।
उपविश्य तदा भेजे सा मूर्च्छामदिरेक्षणा॥ २३॥
सोऽपि कामशराघातमवाप्य नृपतेः सुतः।
ता समाश्वासयामास न भेतव्यमिति ब्रुवन्॥ २४॥

Thinking thus, and sighing often, she seated herself on the ground and then the fascinating-eyed lady swooned away The king's son, being also smitten by the arrow of Love, revived, her, saying 'Do not fear '

सा च स्त्री या तदा दृष्टा पूर्वं तेन महात्मना।
तालवृन्तमुपादाय पर्यवीजयदाकुला॥ २५॥

And then that maiden, whom the high-souled prince saw before, being distressed took a fan and fanned her

समाश्वस्ता तदा पृष्टा तेन सा मोहकारणम्।
किञ्चिल्लज्जान्विता बाला तस्यै सख्यै न्यवेदयत्॥ २६॥

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1 Vimba lipped The Vimba Cephalandra indica (Momordica monadel pha Roxb) bears a bright scarlet berry 2 inches long and 1 in diameter It is a climber common everywhere (Hooker vol II p 621 Roxb p 696)

After reviving her, the maiden, on being questioned by him, somewhat bashfully made known the cause of her friend's fainting

सा चास्मै कथयामास नृपपुत्राय विस्तरात्।
मोहस्य कारण सर्व तद्दर्शनसमुद्भवम्॥ २७॥
यथा तया समाख्यात तद्वृत्तान्त च भामिनी।

And the noble lady related to the king's son in detail all the cause of the fainting, which occurred at the sight of him, and also her story as the other lady had told it

सख्युवाच

विश्वावसुरिति ख्यातो दिवि गन्धर्वराट्प्रभो॥ २८॥
तस्येयमात्मजा सुभ्रूर्नाम्नाख्याता मदालसा।
वज्रकेतोः सुतश्चोग्रो दानवोऽरिविदारणः॥ २९॥
पातालकेतुर्विख्यातः पातालान्तरसश्रयः।

The lady spoke

The king of the Gandharvas is named Viśvāvasu and this is his beautiful-browed daughter called Madālasā The son of Vajra-ketu, a fierce Dānava, the cleaver of his foes, was named Pātāla-ketu, a dweller within Pātāla

तेनेयमुद्यानगता कृत्वा माया तमोमयीम्॥ ३०॥
अपहृत्य समानीता बालेय दुष्टबुद्धिना।

He, raising an illusion of darkness, carried off this maiden when she was in her garden, unattended by me, and brought her here, the villain

आगामिन्या त्रयोदश्यामुद्वक्ष्यति किलासुरः॥ ३१॥
स तु नार्हति चार्वङ्गी शूद्रो वेदश्रुति यथा।

On the coming thirteenth day of the lunar fortnight, it was foretold, an Asura shall carry her off, but he does not deserve the lovely-limbed maiden, any more than a śūdra deserves to hear the Veda

अतीते च दिने बाला चात्मव्यापादनोद्यताम्॥ ३२॥
सुरभिः प्राह नाय त्वां प्राप्स्यते दानवाधमः।

And when the day was over, Surabhi said to the maiden who was ready to kill herself, "This base Danava shall not get you

मर्त्यलोकमनुप्राप्त य एन भेत्स्यते शरैः॥ ३३॥
स ते भर्ता महाभागे ह्यचिरेण भविष्यति।

He who shall pierce him, when he[1] reaches the world of mortals, with arrows that one, O noble lady, shall shortly be your husband

अह त्वस्याः सखी नाम्ना कुण्डलेति मनस्विनी॥ ३४॥
सुता विन्ध्यवत. पत्नी वीरपुष्करमालिनः।
हते भर्त्तरि शुम्भेन तीर्थात्तीर्थमनुव्रता॥ ३५॥
चरामि दिव्यया गत्या परलोकार्थमुद्यता।
पातालकेतुर्दुष्टात्मा वाराह वपुरास्थितः॥ ३६॥
केनापि विद्धो बाणेन मुनीना त्राणकारणे।

And I am her prudent companion Kundalā by name, the daughter of Vindhyavān, and the wife of Puskara-mālin, O warrior My husband having been killed by Sumbha, I am wandering, in fulfilment of a vow, from one place of pilgrimage to another by a divine course, ready for another world Pātāla-ketu, evil-souled, when he had assumed a wild boar's form was pierced by some one with an arrow to secure the deliverance of the Munis

तथाह तत्त्वतोऽन्विष्य त्वरिताहमिहागता॥ ३७॥
सत्यमेव स केनापि ताडितो दौष्ट्यमाचरन्।

And I having really followed him, have returned in haste it is indeed true the base Dānava has been smitten by some one

इय च मूर्च्छामगमद्येन तत्कारण शृणु॥ ३८॥
त्वयि प्रीतिमती बाला दर्शनादेव मानद।
देवपुत्रोपमे चारुवाक्यरूपादिशालिनि॥ ३९॥
भार्या चान्यस्य विहिता येन विद्ध स दानवः।

And this lady fell into a swoon hear what is the cause The maiden is full of affection for you even at first sight, O pride-inspirer! who resemble the sons of the Devas, distinguished for gracious speech and other virtues And she is allotted as wife to the other, who has wounded the Dānava

एतस्मात्कारणान्मोह महान्तमियमागता॥ ४०॥
यावज्जीव च तन्वङ्गी दुःखमेवोपभोक्ष्यति।

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1 The Danavas

त्वय्यस्या हृदय रागि भर्त्ता चान्यो भविष्यति॥४१॥

For this reason she fell into the deep swoon, and all her life the slender limbed maiden will indeed experience suffering On you is fixed her heart O enamoured hero, and she will have no other[1] husband all her life long

यावज्जीवमतो दु:ख सुरभ्या नान्यथा वच:।

अह त्वस्या. प्रभो प्रीत्या दु:खितात्र समागता॥४२॥

यतो विशेषो नैवास्ति स्वसखीनिजदेहयो:।

यद्येषाभिमत वीर पतिमाप्नोति शोभना॥४३॥

ततस्त्वह तप. कुर्या निर्व्यलोकेन चेतसा।

Hence is her suffering Even so was Surabhi's prophecy But I have come here, my lord, through affection for her, experiencing grief, for there is in truth no difference between one's friend's body and one's own If this lovely lady gets an approved hero for her husband, then assuredly may I engage in austerities with a mind at ease

त्व तु को वा किमर्थ वा सम्प्राप्तोऽत्र महामते॥४४॥

देवो दैत्यो नु गन्धर्व: पन्नग: किन्नरोऽपि वा।

But who are you? and wherefore has you come here, O high-minded hero? Are you a Deva, or Daitya, Gandharva, Nāga, or Kinnara?

न ह्यत्र मानुषगतिर्न चेदृड्मानुषी गति.॥४५॥

तत्त्वाख्याहि कोऽसि त्व यथैवावितथ मया॥

For not here can men come, nor is human body such as your Declare you that, even as I have spoken truthfully

कुवलयाश्व उवाच

यन्मा पृच्छसि धर्मज्ञे कस्त्व कि वा समागत:॥४६॥

तच्छृणुष्वामलप्रज्ञे कथयाम्यादितस्तव।

राज्ञ: शत्रुजित: पुत्र: पित्रा सम्प्रेषित: शुभे॥४७॥

मुनिरक्षणमुद्दिश्य गालवाश्रममागत:।

कुर्वतो मम रक्षा च मुनीना धर्मचारिणाम्॥४८॥

विघ्नार्थमगत: कोऽपि शौकर वपुगस्थित:।

मया स विद्धो बाणेन चन्द्रार्द्धाकारवर्चसा॥४९॥

अपक्रान्तोऽतिवेगेन तमस्यनुगतो हयी।

पपात सहसा गर्त्ते सक्रोधोऽश्वश्च मामक:॥५०॥

Kuvalayāśva spoke

What you ask me, O lady skilled in holy law, who I am and why I have come, hear that, O lady bright of understanding! I tell it you from the beginning Son of king Śatrujit, I was despatched by my father, O beauteous one! I reached Gelava's hermitage for the purpose of protecting the Muni And while I was affording protection to the Munis who observe the holy law, there came one, disguised in hog like form, to hamper them Pierced by me with an arrow, shaped like the half-moon, he rushed away with great speed mounted on horseback I pursued him Suddenly I fell as in play into a chasm, and my horse also

सोऽहमश्व समारूढस्तमस्येक: परिभ्रमन्।

प्रकाशमासादितवान्दृष्टा च भवती मया॥५१॥

पृष्टा च न च मे किञ्चिद्भवत्या दत्तमुत्तरम्।

त्वा चैवानुप्रविष्टोऽहमिस प्रसादामुत्तमम्॥५२॥

इत्येतत्कथित सत्यं न देवोऽह न दानव:।

न पन्नगो न गन्धर्व: किन्नरो वा शुचिस्मिते॥५३॥

समस्ता: पूज्यपक्षा वै देवाद्या मम कुण्डले।

मनुष्योऽस्मि विशङ्का ते न कर्त्तव्यात्र कर्हिचित्॥५४॥

Thus mounted on horseback, wandering alone in darkness, I met with light, and saw you lady, and when questioned, you gave me no answer whatever And following you I entered this splendid palace Thus I have related this truly No Deva am I, or Dānava, nor Nāga, nor Gandharva or Kinnara O sweet-smiling one The Devas and the rest are all objects of veneration to me, O Kundalā I am a man, you must not be afraid of this at any time

पुत्रावूचतु:

तत: प्रहृष्टा सा कन्या सखीवदनमुत्तमम्।

लज्जाजड वीक्षमाण किञ्चिन्नोवाच भामिनी॥५५॥

तत्सखी पुनरप्येना प्रहृष्टा प्रत्युवाच ह।

यथावत्कथित तेन सुरभ्या वचनानुगम्॥५६॥

The sons spoke

Gladdened thereby, the noble maiden, gazing dully through bashfulness on the noble countenance of her friend, uttered no word

1 For *canyo* read *nanyo*

And again the friend, being gladdened, answered him, after saying to her, 'Truly has he related it, O maiden obedient to Surabhi's word!

कुण्डलोवाच

वीर सत्यमसन्दिग्धं भवताभिहितं वचः।
नान्यत्र हृदयं ह्यस्य दृष्ट्वा स्थैर्यं प्रयास्यति॥५७॥
चन्द्रमेवाधिका कान्तिः समुपैति रविं प्रभा।
भूतिर्धन्यं धृतिर्धीरं क्षान्तिरभ्येति चोत्तमम्॥५८॥
त्वयैव विद्धो सन्दिग्धं स पापो दानवाधमः।
सुरभिः सा गवां माता कथं मिथ्या वदिष्यति॥५९॥
तद्धन्येयं सभाग्या च त्वत्सम्बन्धमवेत्य वै।
कुरुष्व वीर यत्कार्यं विधिनैव समाहितम्॥६०॥

Kuṇḍalā spoke

O hero, unvarnished truth is the word you has spoken; and her heart, perceiving it no otherwise, will gain composure. Surpassing beauty indeed clothes the moon, and light clothes the sun: prosperity attends the happy man, fortitude the resolute man, and patience the great man. You indeed has assuredly slain that wicked base Dānava : how shall Surabhi, the mother of cattle, speak falsely? Therefore happy verily is this maiden and blessed with good fortune, in gaining union with you. Perform, O hero, the needful ceremony, celebrated according to rule.

पुत्रावूचतुः

परवानहमित्याह राजपुत्रः सदा पितुः।
सा च तं चिन्तयामास तुम्बरुं तत्कुले गुरुम्॥६१॥
स चापितत्क्षणात्प्राप्तो निगृहीतसमित्कुशः।
मदालसायाः सम्प्रीत्या कुण्डलागौरवेण च॥६२॥

The sons spoke

'I am ready to comply,' thus spoke the king's son to her, O father. And she thought of Tumburu[1], the spiritual perceptor of her family. And he taking fuel and kuśa grass, arrived immediately, through affection for Madālasā and through respect for Kuṇḍalā.

प्रज्वाल्य पावकं हुत्वा मन्त्रवित्कृतमङ्गलाम्।
वैवाहिके विधौ कन्यां प्रतिपाद्य यथागतम्॥६३॥
जगाम तपसे धीमान्स्वमाश्रमपदं ततः।
सा चाह तां सखी बालां कृतार्थास्मि वरानने॥६४॥

Kindling fire, he sacrificed, being conversant with the mantras, and caused the blessed maiden to take part in the marriage ceremony. And as he had come, he departed then, being a wise man, to his own hermitage-abode for the purpose of practising austerities. "And the companion2 said to the maiden 'My wishes are fulfilled, O lovely-faced one.

संयुक्तामपुना दृष्ट्वा त्वामहं रूपशालिनीम्।
तपस्तप्स्येऽहमतुलं निर्व्यलीकेन चेतसा॥६५॥
तीर्थाम्बुधौतपापा च भवित्री नेदृशी यथा।
तं चाह राजपुत्रं सा प्रश्रयोपनतं वचः॥६६॥
गन्तुकामा निजसखा स्नेह विक्लवभाषिणी

Now that I have seen you, resplendent in beauty, wedded to this husband, I will perform matchless austerities, with a mind at ease; and, having my sins washed away in the waters of the sacred pilgrimage-places, I shall not again become such as I am now." And then bending courteously she addressed the king's son, being desirous to go, yet shaken in her speech through love for her friend.

कुण्डलोवाच

पुम्भिरप्यमितप्रज्ञे नोपदेशो भवद्विधे॥६७॥
दातव्यः किमुत स्त्रीभिरतो नोपदिशामि ते।
किं त्वस्यास्तनुमध्यायाः स्नेहाकृष्टेन चेतसा॥६८॥
त्वया विश्रम्भिता चास्मि स्मारयाम्यरिसूदन।

Kuṇḍalā spoke

No counsel should be given even by men to such as you are, man of boundless understanding! and much less therefore by women; hence I offer you no counsel. But yet you has caused me also to

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1 For tumbūrum read tumborum, "whose thighs are like the tumba,"a kind of long gourd, Lagenaria vulgaris (Cucurbita lagenaria, Roxb.) It appears to be a wild variety The common plant is the Sanskrit alāvu, the modern kadu or lāu. It bears a large, thick, membranous or almost woody fruit, often 1-1/2 foot long, usually bottle- or dumb-bell-shaped (Hooker, voL II p, 613, Roxb , p 700)

2 For *sakhīm* read *sakhī*?

confide in you with a mind drawn by love towards this slender-waisted one I will remind you, O foe-queller

भर्त्तव्या रक्षितव्या च भार्या हि पतिना सदा॥६९॥

धर्मार्थकामससिद्ध्यै भार्या भर्त्तुः सहायिनी।

या च भार्या च भर्ता च परस्परमनुव्रतौ॥७०॥

तदा धर्मार्थकामाना त्रयाणामपि सङ्गतम्।

Verily a husband must ever cherish and protect his wife A wife is her husband's help-meet to the complete attainment of religion, wealth and love When both wife and husband are controlled by each other, then all the three combine, religion, wealth and love

कथ भार्यामृते धर्ममर्थ वा पुरुषः प्रभो॥७१॥

प्राप्नोति काममर्थ वा तस्या त्रितयमाहितम्।

तथैव भर्त्तारमृते भार्या धर्मादिसाधने॥७२॥

न समर्था त्रिवर्गोऽय दाम्पत्यं समुपाश्रिताः।

How without a wife does a man attain to religion or wealth or love, my lord? In her the three are set So also without a husband a wife is powerless to fulfil religion and the other duties This three-fold group resides in wedded life

देवतापितृभृत्यानामतिथीना च पूजनम्॥७३॥

न पुम्भि. शक्यते कर्त्तुमृते भार्यां नृपात्मज।

प्राप्तोऽपि चार्थो मनुजैरानीतोऽपि निज गृहम्।७४॥

क्षयमेति विना भार्यां कुभार्यासंग्रहेऽपि वा।

कामस्तु तस्य नैवास्ति प्रत्येक्षेणोपलक्ष्यते॥७५॥

दम्पत्योः सहधर्मेण त्रयीधर्ममवाप्नुयात्।

पुत्राणा योनिरन्या वै नान्यतो भार्यया विना॥

Men cannot perform the worship of the gods, pitrs and dependants and of guests, without a wife, O prince! And riches, although acquired by men, although brought to their own home, waste away without a wife, or even where a worthless wife dwells But there is indeed no love for him without a wife this is clearly evident By community of the wedded pair in their duties he may attain to the three duties

पितॄन्पुत्रैस्तथैवान्नसाधनैरतिथीनपि॥७६॥

पूजाभिरमरास्तद्वत्साध्वी भार्या नरोऽवति।

स्त्रियाश्चापि विना भर्त्रा धर्मकामार्थसन्ततिः॥७७॥

नैव तस्मात्त्रिवर्गोऽयं दाम्पत्यमधिगच्छति।

A man satisfies the pitrs with children, and guests with preparations of food, likewise the immortal gods with worship, as a man he satisfies a virtuous wife Moreover for a woman there is no religion, love, wealth or offspring without a husband Hence this three-fold group rests upon wedded life

एतन्मयोक्तं युवयोर्गमिष्यामि यथेप्सितम्॥७८॥

वर्धत्वमनया सार्द्धं धनपुत्रसुखायुषा।

This have I spoken to you both, and I go as I have wished Prosper you with her in riches, children, happiness and long life

पुत्रावूचतुः

इत्युक्ता सम्परिष्वज्य स्वसखीं तं नमस्य च॥७९॥

जगाम दिव्यया गत्या यथाभिप्रेतमात्मनः।

The sons spoke

Having spoken thus, she embraced her friend and bowed to the prince, and she departed by a divine course according to her own purpose

सोऽपि शत्रुजितः पुत्रस्तामारोप्य तुरङ्गमम्॥८०॥

निर्गन्तुकामः पातालाद्विज्ञातो दनुसम्भवैः।

ततस्तैः सहसोत्कुष्ट ह्रियते ह्रियते त्विति॥८१॥

कन्यारत्नं यदानीत दिवः पातालकेतुना।

And Śatrujit's son, being desirous to depart from Pātāla, mounted her on the horse but was perceived by Danu's offspring Thereon they suddenly shouted out, She is being-carried off, she is being carried far away, the pearl among maidens, whom Pātāla-ketu, brought from heaven

ततः परिघनिस्त्रिंशगदाशूलशरायुधम्॥८२॥

दानवाना बल प्राप्त सह पातालकेतुना।

तिष्ठ तिष्ठेति जल्पन्तस्ते तदा दानवोत्तमाः॥८३॥

शरवर्षैस्तथा शूलैर्ववर्षुर्नृपनन्दनम्।

स तु शत्रुजितः पुत्रस्ततस्तान्प्रतिवीर्यवान्॥८४॥

चिच्छेद शरजालेन प्रहसन्निव लीलया।

क्षणेन पातालतलमसिशक्त्यृष्टिसायकैः॥८५॥

छिन्नैः सछन्नमत्यर्थमृतुध्वजशरोत्करैः।

Besides he has won the might of the Dānavas, the iron-staff, the sword, the club, the spear, the bow, together with Pātāla-ketu. 'Stand, stand!' thus exclaiming, the Dānava chiefs then rained[1] a shower of arrows and spears on the king's son. And Śatrujit's son, excelling in valour, split their weapons with a multitude of arrows, laughing as if in sport. In a moment the surface of Pātāla was covered with the swords, lances, spears and arrows, which were split by the multitudes of Ṛta-dhvaja's arrows.

ततोऽस्त्रं त्वाष्ट्रमादाय चिक्षेप प्रति दानवान्॥८६॥
तेन ते दानवा: सर्वे सह पातालकेतुना।
ज्वालामालातितीव्रेण स्फुटदस्थिचयास्तदा॥८७॥
निर्दग्धा: कापिलं तेज: समासाद्येव सागरा:।

Then taking up Tvaṣṭā's weapon he hurled it against the Dénavas; thereby all those Dénavas together with Pātāla-ketu were turned into heaps of bones bursting with the excessive heat from blazing rings of fire, just as the oceans were burnt up when the fire of Kapila fell on them.

तत: स राजपुत्रोऽश्वी निहत्यासुरसत्तमान्॥८८॥
स्त्रीरत्नेन समं तेन समागच्छत्पितु: पुरम्।
प्रणिपत्य च तत्सर्वं स तु पित्रे न्यवेदयत्॥८९॥
पातालगमनं चैव कुण्डलायाश्च दर्शनम्।
तद्वन्मदालसाप्राप्तिं दानवैश्चापि संगरम्॥९०॥
वधश्च तेषामस्त्रेण पुनरागमनं तथा।

Then the princes, seated on horse back, after slaying the chiefs of the Asuras, came to his father's city with that pearl of women; and prostrating himself he recounted everything to his father, both the visit to Pātāla and the meeting with Kuṇḍalā and the meeting with Madālasā and the conflict with the Dénavas and their slaughter with the weapon and the return.

इति श्रुत्वा पिता तस्य चरितं चारुचेतस:॥९१॥
प्रीतिमानभवच्चैनं परिष्वजयाह चात्मजम्।
सत्पुत्रेण त्वयां पुत्र तारितोऽहं महात्मना॥९२॥
भयेभ्यो मुनयस्त्राता येन सद्धर्मचारिणा।
मत्पूर्वै: ख्यातिमानीतं मया विस्तारितं पुन:॥९३॥
पराक्रमवता वीर त्वया तद्बहुलीकृतम्।

His father, having thus heard the exploits of his graceful-minded so, was both filled with affection and embracing his son spoke thus—'I have been delivered by you, O son, worthy, magnanimous, who has saved from their fears the Munis who follow true religion. The fame handed down by my ancestors has been further augmented by me : you, O son, mighty in valour has multiplied it.

यदुपात्तं यश: पित्रा धनं वीर्यमथापि वा॥९४॥
तन्न हापयते यस्तु स नरो मध्यम: स्मृत:।
तद्वीर्यादधिकं यस्तु पुनरन्यत्स्वशक्तित:॥९५॥
निष्पादयति तं प्राज्ञा वदन्ति नरमुत्तमम्।
य: पित्रा समुपात्तानि धनवीर्ययशांसि वै॥९६॥
न्यूनतां नयति प्राज्ञास्तमाहु: पुरुषाधमम्।
तन्मया ब्राह्मणत्राणं कृतमासीद्यथा त्वया॥९७॥
पातालगमनं यच्च यच्चासुरविनाशनम्।
एतदप्यधिकं वत्स तेन त्वं पुरुषोत्तम:॥९८॥
तद्धन्योऽस्यथवा न त्वमहमेव गुणाधिक:।

Now he, who does not diminish the glory, wealth or heroism which his father has acquired, is known as an ordinary man. But whoever strikes out by his own might fresh heroism still, exceeding his father's heroism, the wise call him great among men. Whoever lessens the wealth and heroism and glory acquired by his father, the wise call him base among men. I then had accomplished even as you has the brāhmaṇa's deliverance. And the visit to Pātāla that you made and the destruction of the Asuras that you did effect, even this, my child, is in excess, hence you are great among men. Therefore you are fortunate, my boy.

त्वां पुत्रमीदृशं प्राप्य श्लाघ्यं पुण्यवतामपि॥९९॥
न सत्पुत्रकृतां प्रीतिमन्य: प्राप्नोति मानव:।
पुत्रेण नातिशयितो य: प्रज्ञादानविक्रमै:॥१००॥
धिक्तस्य जन्म य: पित्रा लोके विज्ञायते नर:।
यत्पुत्राख्यातिमभ्येति तस्य जन्म सुजन्मन:॥१०१॥

1 *For vavarsur* read *vavṛsur*?

I indeed in getting you such a son as this, excelling in virtues, am to be praised even by righteous men. That man does not, I hold, gain and affection of adopted sons, who does not surpass his son in wisdom, liberality and valour. Fie on the birth of him who is known in the world through his father! He who attains fame through a son, his birth is the birth of a nobly born man.

आत्मज्ञानी यतो धन्यो मध्य: पितृपितामहै:।
मातृपक्षेण मात्रा च ख्यातिं याति नराधम:॥१०२॥
तत्पुत्रधनवीर्यैस्त्वं विवर्धस्व सुखेन च।
गन्धर्वतनया चेयं मा वियुज्यतु वै त्वया॥१०३॥

The fortunate man is known by reason of himself; the ordinary man by reason of his father and grandfather; the base man attains distinction through his mother's relations and his mother. Therefore, my son, prosper you in riches and heroism and in happiness. And never let this daughter of the Gandharva be parted from you.

इति पित्रा बहुविधं प्रियमुक्त्वा पुन: पुन:।
परिष्वज्य स्वमावासं सभार्य: स विसर्जित:॥१०४॥

Thus he was addressed by his father kindly again and again in various sort; and after an embrace he was permitted to depart with his wife to his own residence.

स तया भार्यया सार्धं रेमे तत्र पितु: पुरे।
अन्येषु च तथोद्यानवनपर्वतसानुषु॥१०५॥
श्वश्रूश्वशुरयो: पादौ प्रणिपत्य च सा शुभा।
प्रात: प्रातस्ततस्तेन प्रणिपत्य सुमध्यमा॥१०६॥

He lived there joyfully in the society of his wife in his father's city, and also elsewhere in gardens, woods, and mountain-tops. And she, the lovely, the beautiful-waisted, having prostrated herself before the feet of her parents-in-law, thereafter morning by morning enjoyed herself in companionship with him.

इति श्रीमार्कण्डेयपुराणे कुवलयाश्वीये
एकोनविंशोऽध्याय:॥१९॥

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अथ विंशोऽध्याय:

CHAPTER 20

The story of Kuvalayāśva (continued) : Madālasā's death.

Pātāla-ketu's brother Tāla-ketu, in the guise of a Muni dwelling on the bank of the Yamunā, induces Kuvalayāśva to guard his hermitage, on the pretext that he had certain ceremonies to perform in the water—Disappearing within the water he goes to the palace and reports that Kuvalayāśva had died in battle with the Daityas—Madālasā dies through grief, and the king and queen utter their lamentations, and perform the prince's obsequies—Tāla-ketu then returns to the hermitage and releases the prince.

पुत्रावूचतु:

तत: काले बहुतिथे गते राजा पुन: सुतम्।
प्राह गच्छाशु विप्राणां त्राणाय चर मेदिनीम्॥१॥
अश्वमेतं समारुह्य प्रात: प्रातर्दिने दिने।
आबाधा द्विजमुख्यानामन्वेष्टव्या सदैव हि॥२॥
दुर्वृत्ता: सन्ति शतशो दानवा: पापबुद्धय:।
तेभ्यो न स्याद्यथा बाधा मुनीनां त्वं तथा कुरु॥३॥
स तथोक्तस्तदा पित्रा तथा चक्रे नृपात्मज:।
परिक्रम्य महीं कृत्स्नां ववन्दे चरणौ पितु:॥४॥
अहन्यहनि सम्प्राप्ते पूर्वाह्णे नृपनन्दन:।
ततश्च शेषं दिवसं तया रेमे सुमध्यया॥५॥

The sons spoke

Many days afterwards the king again addressed his son, ' Mounting this horse go quickly to rescue the brāhmaṇas, and patrol the earth, morning by morning, day by day, for the brāhmaṇas' freedom from molestation must always be sought after. There are evil-behaved Dānavas in hundreds, born in wickedness; do you so act that the Munis may experience no obstacle from them.' Then the king's son did as he was directed by his father. After traversing the whole earth, the king's son did obeisance to his father's feet in the forenoon, as each day came round; and then during the rest of the day he enjoyed himself with her, the slender-waisted one.

एकदा तु चरन्सोऽथ ददर्श यमुनातटे।
पातालकेतोरनुजं तालकेतुं कृताश्रमम्॥ ६॥

One day, however, while moving about, he saw Pātāla-ketu's younger brother Tāla-ketu, who had fixed his hermitage on the bank of the Yamunā.

मायावी दानवः सोऽथ मुनिरूपं समाश्रितः।
स प्राह राजपुत्रं तं पूर्ववैरमनुस्मरन्॥ ७॥
राजपुत्र ब्रवीमि त्वां तत्कुरुष्व यदीच्छसि।
न च ते प्रार्थनाभङ्गः कार्यः सत्यप्रतिश्रव॥ ८॥

The wily Dānava had assumed a Muni's shape. Bearing the previous enmity in mind, he accosted the king's son—'O royal prince! I accost you, do you then accomplish my request if you are willing; nor must you refuse my petition, you that are true to your promise.'

यक्ष्ये यज्ञेन धर्माय कर्त्तव्याश्च मयेष्टयः।
चिन्तये तत्र कर्त्तव्या नास्ति मे दक्षिणा यतः॥ ९॥

I will offer a sacrifice to Dharma, and the oblations also must be made. The funeral piles must be put up there, since they have not yet ascended into the air.

ततः प्रयच्छ मे वीर दक्षिणार्थे स्वभूषणम्।
यदेतत्कण्ठलग्नं ते रक्ष चेमं ममाश्रमम्॥ १०॥
यावदन्तर्जले देवं वरुणं यादसां पतिम्।
वैदिकैर्वारुणैर्मन्त्रैः प्रजानां पुष्टिहेतुकैः॥ ११॥

Hence give me, O hero! this your own ornament that is about your neck for gold, and guard you my hermitage, until I praise within the water the god Varuṇa, the lord of marine animals, with the mantras prescribed by the Vedas for Varuṇa's worship, which cause creatures to thrive, and in haste return.

अभिष्टूय त्वरायुक्तः समभ्येमीति वादिनम्।
तं प्रणम्य ततः प्रादात्स तस्मै कण्ठभूषणम्॥ १२॥
प्राह चैनं भवान्यातु निर्व्यलीकेन चेतसा।
स्थास्यामि तावदत्रैव तवाश्रमसमीपतः॥ १३॥
तवादेशान्महाभाग यावदागमनं तव।

To him as he spoke thus the prince did obeisance and then gave his neck-ornament, and replied to him, ' Go sir! with a mind at ease; I will stay in this very spot near your hermitage according to your command, Sir! until your coming again.

न तेऽत्र कश्चिदाबाधां करिष्यति मयि स्थिते॥ १४॥
विश्रब्धस्त्वं मुनिश्रेष्ठ कुरुष्व च मनोगतम्।

No man shall cause you molestation here while I stay. And do you in perfect confidence, without hurry, O brāhmaṇa, accomplish your purpose.'

एतदुक्तस्ततस्तेन स ममज्ज नदीजले॥ १५॥
अरक्षत्सोऽपि तस्यैव मायाविहितमश्रमम्।
गत्वा जलाशयात्तस्मात्तालकेतुश्च तत्पुरम्॥ १६॥
मदालसायाः प्रत्यक्षमन्येषां चैतदुक्तवान्।

"Being thus addressed by him, he then plunged into the water in the river, while the prince guarded the other's magic-raised hermitage. And Tāla-ketu went from that river to the prince's town, and spoke thus in the presence of Madālasā and other persons.

वीरः कुवलयाश्वोऽसौ ममाश्रमसमीपतः॥ १७॥
केनापि दुष्टदैत्येन कुर्वन्न् रक्षां तपस्विनाम्।
युध्यमानो यथाशक्ति निघ्नन्ब्रह्मद्विषो युधि॥ १८॥
मायामाश्रित्य पापेन भिन्नः शूलेन वक्षसि।
म्रियमाणेन तेनेदं दत्तं मे कण्ठभूषणम्॥ १९
प्रापितश्चाग्निसंयोगं तरुवेश्मसु तापसैः।
कृतार्तहेषाशब्दो वै त्रस्तः साश्रुविलोचनः॥ २०॥
नीतः सोऽश्वश्च तेनैव दानवेन दुरात्मना।
एतन्मया नृशंसेन दृष्टं दुष्कृतकारिणा॥ २१॥
यदत्रानन्तरं कृत्यं कुरुष्वोत्तरकालिकम्।
हृदयाश्वासनं चैतद् गृह्यतां कण्ठभूषणम्॥ २२॥
नास्माकं हि सुवर्णेन कृत्यमस्ति तपस्विनाम्।

Tāla-ketu spoke

The hero, Kuvalayāśva, while guarding the ascetics close to my hermitage, fighting with a certain wicked Daitya and striking down the brāhmaṇas foes in the conflict with all his might, was pierced in the breast with a spear by the wicked Daitya who resorted to magic. While dying he gave me this neck-ornament; and śūdra ascetics gave him to the fire in the wood. And the frightened horse which uttered distressed

neighings, with tearful eye, was led off by that cruel Dānava. This beheld I, malicious, evil-doer. Whatever should forthwith be done in this matter, let it he done without delay. And take this neck-ornament as a consolation to your hearts, for we ascetics may not have anything to do with gold.

इत्युक्त्वोत्सृज्य तद्भूमौ स जगाम यथागतम्॥ २३॥

निपपात जन: सोऽथ शोकार्त्तो मूर्च्छयातुर:।

क्षणेन चेतनां प्राप्य सर्वास्ता नृपयोषित:।२४॥

राजपत्न्यश्च राजा च विलेपुरतिदु:खिता:।

मदालसा तु तद् दृष्ट्वा तदीयं कण्ठभूषणम्॥ २५॥

तत्याज सुप्रियान्प्राणाञ्श्रुत्वा विनिहतं प्रियम्।

The sons spoke

Having so spoken, he left it on the ground and departed as he had come. And those people afflicted with grief, fell down, ill with fainting. Immediately, recovering consciousness all those royal handmaids, and the queens and the king lamented sorely distressed. But Madālasā seeing that his neck-ornament, and hearing that her husband was slain, quickly yielded up her dear life.

तत: पुरे महाक्रन्द: पौराणां भवनेष्वभूत्॥ २६॥

यथैव तस्य नृपते: स्वगृहे समवर्तत।

राजा च तां मृतां दृष्ट्वा विना भर्त्रा मदालसाम्॥ २७॥

प्रत्युवाच जनं सर्वं विमृश्य स्वस्थमानस:।

Thereon a great cry arose in the houses of the citizens, even as there was in the king's own house. And the king beholding Madālasā bereft of her husband and dead, made answer to all the people, having recovered his composure after due reflection.

न रोदितव्यं पश्यामि भवतामात्मनस्तथा॥ २८॥

सर्वेषामेव सञ्चिन्त्य सम्बन्धानामनित्यताम्।

किं नु शोचामि तनयं किं नु शोचाम्यहं स्नुषाम्॥ २९॥

विमृश्य कृतकृत्यत्वान्मन्ये शोच्यावुभावपि।

मच्छुश्रूषुर्द्विवचनाद्द्विजरक्षणतत्पर:॥ ३०॥

You should not weep, nor I, I perceive, when one considers the fleetingness of even all relations. Why do I bewail my son? Why do I bewail my daughter-in-law? I think after due reflection, that neither should be bewailed, since events happen as they are fated.

प्राप्तो मेऽद्य सुतो मृत्युं कथं शोच्य: स धीमताम्।

अवश्यं याति यद्देहं तद्द्विजानां कृते यदि॥ ३१॥

मम पुत्रेण सन्त्यक्तं नन्वभ्युदयकारि तत्।

इयं च सत्कुलोत्पन्ना भर्त्तर्येवमनुव्रता॥ ३२॥

Why should my son, who in obedience to me has met death when engaged in guarding the dvijas according to my command, be bewailed by the intelligent? Assuredly if my son has quitted his body on account of those dvijas, will not that body, to which he resorts, cause him to rise higher? And how is it possible that this high-born lady, thus faithful to her husband, should be bewailed?

कथं तु शोच्या नारीणां भर्तुरन्यन्न दैवतम्।

अस्माकं बान्धवानां च तथान्येषां दयावताम्॥ ३३॥

शोच्या ह्येषा भवेदेवं यदि भर्त्रा वियोगिनी।

या तु भर्तुर्वधं श्रुत्वा तत्क्षणादेव भामिनी॥ ३४॥

भर्तारमनुयातेयं न शोच्याऽतो विपश्चिताम्।

For women have no deity besides a husband. For she would have to be thus bewailed by us, and her relatives, and other compassionate persons, if she were separated from her husband. But this noble lady, who on hearing of the death of her husband has immediately followed her husband, should not for this reason be bewailed by the wise.

ता: शोच्या या वियोगिन्य: सह भर्त्रा कुलाङ्गना:॥ ३५

कष्टभ्रान्त्या न गच्छन्ति कष्टदा: स्यु: कुलात्मनो:।

भर्तुर्वियोगस्त्वनया नानुभूत: कृतज्ञया॥ ३६॥

Those women should be bewailed, who are separated from their husbands; those should not be bewailed who have died with them : but this grateful wife has not experienced separation from her husband.

दातारं सर्वसौख्यानामिह चामुत्र चोभयो:।

लोकयो: का हि भर्त्तारं नारी मन्येत मानुषम्॥ ३७॥

न स शोच्यो न चैवेह नायं तज्जननी न च।

त्यजता ब्राह्मणार्थाय प्राणान्सर्वे स्म तारिता:॥ ३८॥

Verily what woman in both the worlds would think her husband human, who gives her all

happinesses both in this world and the next? Neither should he be bewailed, nor yet this lady, nor I, nor his mother. We were all rescued by him who resigns his life for the sake of the brāhmaṇas.

विप्राणां मम धर्मस्य गत: स तु महामति:।

आनृण्यमर्द्धभुक्तस्य त्यागाद्देहस्य मे सुत:॥३९॥

मातु: सतीत्वं मद्वंशवैमल्यं शौर्यमात्मन:।

सङ्ग्रामे सन्त्यजन्प्राणान्सोऽविन्दद्द्विजरक्षणात्॥४०॥

For my high-souled son, by relinquishing his body which was half consumed, has freed himself from his debt to the brāhmaṇas, to me, to religion. Though losing his life in war, he did not surrender his mother's honour, the spotless fame of my family, or his own heroism.

तत: कुवलयाश्वस्य माता भर्तुरनन्तरम्।

श्रुत्वा पुत्रवधं तादृक्प्राह दृष्टा तु तं पतिम्॥४१॥

Then Kuvalayāśva's mother, having heard of her son's death, looked upon her husband and, immediately after her husband, spoke similarly.

न मे मात्रा न मे स्वस्रा प्राप्ता प्रीतिर्नृपेदृशी।

श्रुत्वा मुनिपरित्राणे हतं पुत्रं यथा मया॥४२॥

शोचतां ब्राह्मणानां ये नि:स्वनेनतिदु:खिता:।

म्रियन्ते व्याधिना क्लिष्टास्तेषां माता वृथा प्रजा॥४३॥

सङ्ग्रामे युध्यमाना ये भीता गोद्विजरक्षणे।

क्षुण्णा: शस्त्रैर्विपद्यन्ते त एव भुवि मानवा:॥४४॥

अर्थिनां मित्रवर्गस्य विद्विषां च पराङ्मुख:।

यो न याति पिता तेन पुत्री माता च वीरसू:॥४५॥

गर्भक्लेश: स्त्रियो मन्ये साफल्यं भजते तदा।

यदारिविजयी वा स्यात्सङ्ग्रामे वा हत: सुत:॥४६॥

The mother spoke

'Not such gratification did my mother or my sister get, O king! as I have felt in hearing that my son has been slain while protecting the Muni. Those who die, sighing, in great distress, afflicted with illness, while their relatives lament—their mother has brought forth children in vain. Those who, while fearlessly fighting in battle to guard cattle and dvijas, perish crushed with arrows, they indeed are really men in the world. He who turns not his back on suppliants, friends, and enemies, in him his father has a real son, and in him his mother has given birth to a hero. A woman's pain of conception reaches, I think, its success at the time when her son either vanquishes his foes or is slain in battle.

पुत्रावूचतु:

तत: स राजा संस्कारं पुत्रपत्नीमलंभयत्।

निर्गम्य च बहि: स्नातो ददौ पुत्राय चोदकम्॥४७॥

The sons spoke

Then the king bestowed the funeral obsequies on his son's wife: and having gone forth bathed and offered the water to his son.

तालकेतुश्च निर्गम्य तथैव यमुनाजलात्।

राजपुत्रमुवाचेदं प्रणयान्मधुरं वच:॥४८॥

गच्छ भूपालपुत्र त्वं कृतार्थोऽहं कृतस्त्वया।

वाञ्छितं तु कृतं कार्यं त्वय्यत्रा विचले स्थिते॥४९॥

वारुणं यज्ञकार्यं च जलेशस्य महात्मन:।

तन्मया साधितं सर्वं यन्ममासीदभीप्सितम्॥५०॥

And Tāla-ketu also, having issued from the Yamunā's water, spoke this honied speech respectfully to the king's son. 'Depart, O prince; you have caused me to be successful. While you have remained stationary here, the long wished-for business, and the sacrificial acts to Varuṇa the high-souled lord of the ocean, all that I have completed, as I had desired.

प्रणिपत्य स तं प्रागाद्राजपुत्र: पुरं पितु:।

समारुह्य तमेवाश्वं सुपर्णानिलविक्रमम्॥५१॥

The king's son did him reverence and departed to his father's city, mounting on that steed which sped along like Garuḍa and the wind.

इति श्रीमार्कण्डेयपुराणे कुवलयाश्वीये विंशोऽध्याय:॥२०॥

♣♣♣

अथैकविंशोऽध्याय:

CHAPTER 21

Kuvalayāśva's visit to Pātāla

Kuvalayāśva, returning home, learnt what had happened--He mourns his loss, and shunning women lives a cheerful life--The Nāga king Aśvatara, hearing this story, engages in austerities and extols Sarasvatī—Sarasvatī, propitiated by him, restores him his companion Kambala, and gives them both perfect skill in poetry and music—Both propitiate Śiva, who at their request gives Aśvatara Madālasā as his daughter, restored to life as before—At Aśvatara's suggestion, his sons invite Kuvalayāśva to their palace in Pātāla and introduce him to their father—Aśvatara asks Kuvalayāśva, to relate his story.

पुत्रावूचतु:

स राजपुत्र: सम्प्राप्य वेगादात्मपुरं तत:।
पित्रोर्ववनिदषु: पादौ दिदृक्षुश्च मदालसाम्॥ १॥
स ददर्श तदुद्विग्नमप्रहृष्टमुखं पुरम्।
पुनश्च विस्मिताकारं प्रहृष्टवदनं पुन:॥ २॥
अन्यमुत्फुल्लनयनं दिष्ट्या दिष्ट्येति वादिनम्।
परिष्वजन्तमन्योन्यमतिकौतूहलान्वितम्॥ ३॥
स राजपुत्रो मित्रं तु उत्फुल्लनयनं शुभम्।
आलिलिङ्ग तदा काले सौहृदेन परेण च॥ ४॥
तत: पौरास्तदालोक्य दिष्टया दिष्टयेति वादिन:।
चिरञ्जीवोरुकल्याण हतास्ते परिपन्थिन:॥ ५॥
पित्रो: प्रह्लादय मनस्तथास्माकमकण्टक:।

The sons spoke

The king's son reaching then his own city in haste, desirous to salute his parents' feet respectfully, and eager to see Madālasā, beheld some people of the city downcast, with joyless countenances, and then again astonished with joyful faces: and other people with wide-open eyes, exclaiming "Hurrah! hurrah!" embracing one another, filled with the utmost curious interest. Long may you live O most fortunate prince! Your adversaries are slain; gladden your parents' mind and ours also, which is relieved of anxiety.

इत्येवंवादिभि: पौरै: पुरु पृष्ठे च संवृत:॥ ६॥
तत्क्षणप्रभवानन्द: प्रविवेश पितुर्गृहम्।
पिता च तं परिष्वज्य माता चान्ये च बान्धवा॥ ७॥
चिरञ्जीवोरुकल्याण ददौ चास्मै तदाशिष:।

Surrounded before and behind by the citizens who were crying out thus, his joy forthwith aroused, he entered his father's palace. And his father and mother and other relations embraced him, and then invoked on him auspicious blessing's, saying "Long may you live!

प्रणिपत्य तत: सोऽथ किमेतदिति विस्मित:॥ ८॥
पप्रच्छ पितरं चाथ सोऽस्मै सर्वं तदुक्तवान्।

Thereupon having done obeisance, surprised at what this might mean, he questioned his father; and he duly explained it to him.

स भार्यां तां मृतां श्रुत्वा हृदयेष्टां मदालसाम्॥ ९॥
पितरौ च पुरा दृष्ट्वा लज्जाशोकविमध्यग:।
चिन्तयामास सा बाला मां श्रुत्वा निधनं गतम्॥ १०॥
तत्याज जीवितं साध्वी धिङ्मां निष्ठुरमानसम्।
नृशंसोऽहमनार्योऽहं विना तां मृगलोचनाम्॥ ११॥
मत्कृते निधनं प्राप्तां यज्जीवाम्यतिनिर्घृण:।

On hearing that his wife Madālasā, the darling of his heart, was dead, and seeing his parents before him, he fell into the midst of a sea of shame and grief. He thought, "The maiden, on hearing I was dead, gave up life, the virtuous one: fie on me harsh-minded that I am! Malignant am I, worthless am I, that I live most pitiless, when deprived of that deer-eyed one who encountered death for my sake!"

पुन: स चिन्तयामास परिसंस्तभ्य मानसम्॥ १२॥
मोहोद्गममपास्यैवं नि:श्वस्योच्छ्वस्य चातुर:।

Again he thought, having firmly composed his mind, banishing hastily the rising distraction, and breathing hard outwards and inwards, feeling undone.

मृतेति सा मन्निमित्तं त्यजामि यदि जीवितम्॥ १३॥
किं मयोपकृतं तस्या: श्लाघ्यमेतत्तु योषिताम्।
यदि रोदिमि वा दीनं हा प्रियेति वदन्मुहु:॥ १४॥
तथाप्यश्लाघ्यमेतन्नो वयं हि पुरुषा: किल।

अथ शोकजडो दीनोऽसृजा हीनो बलान्वित:॥ १५॥

विपक्षस्य भविष्यामि तत: परिभवास्पदम्।

If I abandon life because she has died on my account, what benefit shall I confer on her? Yet this would be praiseworthy in women's opinion. Or if being downcast I weep, repeatedly exclaiming ' ah! my beloved,' still this would not be praiseworthy in us; for we are men assuredly. Frigid with grief, downcast, ungarlanded, uncleansed, I shall then become an object of contumely to my adversaries.

मयारिशातनात्कार्यं राज्ञ: शुश्रूषणं पितु:॥ १६॥

जीवितं तस्य चायत्तं संत्याज्यं तत्कथं मया।

किं त्वत्र मेऽन्यत्कर्त्तव्यं त्यागो भोगस्य योषित:॥ १७॥

स चापि नोपकाराय तन्वंग्या: किं तु सर्वथा।

मयानृशंस्यं कर्त्तव्यं नापकार्युपकारि वा॥ १८॥

या मदर्थेऽत्यजत्प्राणांस्तदर्थेऽल्पमिदं मम॥

I must cut off my enemies, and obey the king, my father. And how then can I resign my life which is dependant on him? But here, I consider, I must renounce pleasure with woman, and yet that renunciation does not tend to benefit the slender-limbed one. Nevertheless in every way I must practise harmlessness, which works neither benefit nor injury. This is little for me to do on her account who resigned her life on mine.

पुत्रावूचतु:

इति कृत्वा मतिं सोऽथ निष्पाद्यौदकदानिकम्॥ १९॥

क्रियाश्चानन्तरं कृत्वा प्रत्युवाच ऋतध्वज:।

The sons spoke

Having thus resolved, Ṛtadhvaja then performed the ceremony of offering water, and immediately afterwards performed the obsequies; and he spoke again.

यदि सा मम तन्वङ्गी न स्याद्भार्या मदालसा॥ २०॥

अस्मिञ्जन्मनि नान्या मे भवित्री सहचारिणी।

तामृते मृगशावाक्षीं गन्धर्वतनयामहम्॥ २१॥

न भोक्ष्ये योषितं काञ्चिदिति सत्यं मयोदितम्।

Ṛtadhvaja spoke

If she, Madālasā, the slender-limbed, were not my wife, I would not have another companion in this life. Besides that fawn-eyed daughter of the Gandharva, I will not love any woman -so have I spoken in truth.

स धर्मचारिणीं पत्नीं तां मुक्त्वा गजगामिनीम्॥ २२॥

काञ्चिन्नान्यां करिष्यामि तेन सत्यं मयोदितम्।

Having given up that wife, who observed true religion, whose gait was like the elephant's, I will not assent to any woman —this have I declared in truth.

एवं सर्वान्परित्यज्य स्त्रीभोगांस्तात सर्वदा॥ २३॥

क्रीडन्नास्ते समं तुल्यैर्वयस्यै: शीलसम्पदा।

एतत्तस्य परं कार्यं तात तत्केन साध्यते॥ २४॥

कर्तुमत्यन्तदुष्प्राप्यमीश्वरै: किमुतेतरै:॥

The sons spoke

And having renounced, dear father ! all the delights of woman, bereft of her, he continued to sport in company with his peers, his equals in age, in the perfection of his good disposition. This was his supreme deed, dear father Who is able to do that which is exceedingly difficult of accomplishment by the gods, how much more so by others?

जड उवाच

इति वाक्यं तयो: श्रुत्वा विमर्शमगमत्पिता॥ २५॥

विमृश्य चाह तौ पुत्रौ नागराट् प्रहसन्निव।

Jaḍa spoke

Having heard their speech, their father became dissatisfied; and after reflecting the Nāga king addressed his two sons, as if in ridicule.

यद्यशक्यमिति श्रुत्वा न करिष्यन्ति मानवा:॥ २६॥

कर्मण्युद्यममुद्योगहान्या हानिस्तत: परम्।

आरभेत नर: कर्म स्वपौरुषमहापयन्॥ २७॥

निष्पत्ति: कर्मणां दैवे पौरुषे च व्यवस्थिता।

The Nāga king Aśvatara spoke

If men, deeming a thing impossible, will put forth no effort in the deed, from the loss of exertion there ensues loss. Let a man undertake a deed, without squandering his own manhood; the accomplishment of a deed depends on fate and on manhood.

तस्मादहं तथा यत्नं करिष्ये पुत्रकार्यत:॥ २८॥

तपश्चर्यां समास्थाय यथैतत्साध्यतेऽचिरात्॥

Therefore I will so strive, may sons, henceforth let me so practise austerities diligently that this may in time be accomplished.

पुत्र उवाच

एवमुक्त्वा स नागेन्द्रः प्लक्षावतरणं गिरेः॥२९॥

तीर्थं हिमवतो गत्वा तपस्तेपे सुदुश्चरम्।

तुष्टाव वाग्भिरिष्टाभिस्तत्र देवी सरस्वतीम्॥३०॥

तन्मना नियताहारो भूत्वा त्रिषवणाप्लुतः॥

Jaḍa spoke

Having spoken thus, the Nāga king went to Plakṣāvatarana,[1] the place of pilgrimage on the Himavat mountain, and practised most arduous austerities. And then he praised the goddess Sarasvatī there with his invocations, fixing his mind on her, restricting his food, performing the three prescribed ablutions.[2]

अश्वतर उवाच

जगद्धात्रीमहं देवीमारिराधयिषुः शुभाम्॥३१॥

स्तोष्ये प्रणम्य शिरसा ब्रह्मयोनिं सरस्वतीम्।

सदसद्देवि यत्किंचिन्मोक्षबन्धार्थवत्पदम्॥३२॥

तत्सर्वं त्वय्यसंयोगं योगवद्देवि संस्थितम्।

त्वमक्षरं परं देवि यत्र सर्वं प्रतिष्ठितम्॥३३॥

Aśvatara spoke

Desirous of propitiating the resplendent goddess Jagaddhātrī Sarasvatī, who is sprung from Brahmā, I will praise her, bowing my head before her. Good and bad, O goddess, whatever there be, the cause that confers alike final emancipation and riches - all that, conjoint and separate, resides in you. O goddess. you, O goddess, are the imperishable and the supreme, wherein everything is comprised; you are the imperishable and the supreme, which are established like the Atom.

अक्षरं परमं ब्रह्म जगच्चैतत्क्षरात्मकम्।

दारुण्यवस्थितो वह्निर्भौमाश्च परमाणवः॥३४॥

तथा त्वयि स्थितं ब्रह्म जगच्चेदमशेषतः।

ओंकाराक्षरसंस्थानं यत्ते देवि स्थिरास्थिरम्॥३५॥

तत्र मात्रात्रयं सर्वमस्ति यद्देवि नास्ति च।

त्रयो लोकास्त्रयो देवास्त्रैविद्यं पावकत्रयम्॥३६॥

त्रीणि ज्योतींषि वर्गाश्च त्रयो धर्मादयस्तथा।

त्रयो गुणास्त्रयः शब्दास्त्रयो दोषास्तथाश्रमाः॥३७॥

त्रयः कालास्तथावस्थाः पितरोऽहर्निशादयः।

The imperishable and the supreme is Brahma, and this universe is perishable by nature. Fire resides in wood, and the atoms are of earth. So in you resides Brahma, and this world in its entirety; in you is the abode of the sound Om, and whatever is immoveable and moveable, O goddess. In you reside the three prosodial times,[3] O goddess, all that exists and does not exist, the three worlds,[4] the three Vedas, the three sciences,[5] the three fires,[6] the three lights,[7] and the three colours,[8] and the law-book; the three qualities, the three sounds,[9] the three Vedas, and the three āśramas,[10] the three times, and the three states of life, the pitrs, day, night and the rest.

एतन्मात्रात्रयं देवि तव रूपं सरस्वति॥३८॥

विभिन्नदर्शिनामाद्या ब्रह्मणो हि सनातना।

सोमसंस्था हविः संस्थाः पाकसंस्थाश्च सप्त याः॥३९

तास्त्वदुच्चारणाद्देवि क्रियन्ते ब्रह्मवादिभिः।

अनिर्देश्यं तथा चान्यदर्द्धमात्राश्रितं परम्॥४०॥

अविकार्यक्षयं दिव्यं परिणामविवर्जितम्।

तवैव च परं रूपं यन्न शक्यं मयेरितुम्॥४१॥

This trinity of standards is your form, O goddess Sarasvatī! The seven soma-samsthā sacrifices, and the seven haviḥ-samsthā sacrifices, and the seven pāka-samsthā[11] sacrifices, which

1 Where the R. Sarasvatī takes its rise

2 At morning, noon and evening

3 *Mātra*, short, long, and prolated

4 *Loka*, earth, atmosphere and the sky

5 *Vidyā*, metaphysics (with logic), the arc of government, and the practical arts (?)

6 *Pavaka*, gārhapatya, āhavanīya, and dakṣina

7 *Jyotis*, fire on the earth, ether in the atmosphere, and the sun in the sky

8 Varna, or, the three castes

9 *Sabda*

10 *Āśrama*, those of the grhastha, vāna-prastha, and bhikṣu

11 The names of these sacrifices are thus given me by the Pandit of the Bengal Asiatic Society The Soma-samsthā are (1) agni-stoma, (2) atyangi-stoma, (3) ukthya, (4)

are deemed the earliest by those who think differently, and which are as eternal as Brahma,[1] are performed by those, who assert that all things are Brahma, with the utterance of your name, O goddess Undefinable, composed of half a measure, supreme, unchanging, imperishable, celestial, devoid of alteration is this your other supreme form which I cannot express

न चास्येन न वा जिह्वाताल्वोष्ठादिभिरुच्यते।
इन्द्रोऽपि वसवो ब्रह्मा चन्द्रार्कौ ज्योतिरेव च॥४२॥
विश्वासं विश्वरूपं विश्वेशं परमेश्वरम्।
साख्यवेदान्तवेदोक्तं बहुशाखास्थिरीकृतम्॥४३॥
अनादिमध्यनिधनं सदसन्न: सदेव तु।
एकं त्वनेकमप्येकं भवभेदसमाश्रितम्॥४४॥
अनाख्यं षड्गुणाख्यं च षट्काख्यं त्रिगुणाश्रयम्।
नानाशक्तिमतामेकं शक्तिवैभाविकं परम्॥४५॥

And even the mouth does not declare it, nor the tongue, the copper-coloured lip, or other organs Even Indra, the Vasus, Brahmā, the Moon and Sun, and Light cannot declare your form, whose dwelling is the universe, which has the form of the universe, which is the ruler of the universe, the Supreme Ruler, which is mentioned in the discussions of the Sānkhya and Vedānta philosophies, and firmly established in many Sākhās, which is without beginning middle or end, which is good, bad, and neutral, which is but one, is many, and yet is not one, which assumes various kinds of existence, which is without name, and yet is named after the six gunas, is named after the classes, and resides in the three gunas, which is one among many powerful, possesses the majesty of the Śaktis, and is supreme

सुखासुखमहत्सौख्यं रूपं तव विभाव्यते।
एवं देवि त्वया व्याप्तं सकलं निष्कलं जगत्॥४६॥
अद्वैतावस्थित ब्रह्म यच्च द्वैते व्यवस्थितम्॥

Happiness and unhappiness, having the form of great happiness, appear in you Thus, O goddess, that which has parts is pervaded by you, and so also that which has no parts, that which resides in non-duality, and that which resides in duality (O brāhmana)

येऽर्था नित्या ये विनश्यन्ति चान्ये
ये वा स्थूला ये च सूक्ष्माच्च सूक्ष्मा:॥
ये वा भूमौ येऽन्तरिक्षेऽन्यतो वा
तेषां सत्यं त्वत्त एवोपलब्धि:॥४७॥

Things that are permanent, and others that perish, those again that are gross, or those that are subtler than the subtle, those again that are on the earth, or those that are in the atmosphere or elsewhere,— they all derive their perceptibility from you indeed

यच्चामूर्त यच्च मूर्त समस्तं
यद्वा भूतेष्वेकमेक च किञ्चित्।
यद्दिव्येऽस्ति क्ष्मातले खेऽन्यतो वा
तत्सम्बन्धं त्वत्स्वरैव्यञ्जनैश्च॥४८॥

Everything—both that which is destitute of visible shape and that which has visible shape, or whatever is severally single in the elements, that which is in heaven, on the surface of the earth, in the sky or elsewhere—is connected with you by your vowels and by your consonants[1]

जड उवाच

एवं स्तुता तदा देवी विष्णोर्जिह्वा सरस्वती।
प्रत्युवाच महात्मान नागमश्वतर तत:॥४९॥

Jaḍa spoke

Thereupon, being praised thus, the goddess Sarasvatī, who is Visnu's tongue, answered the high-souled Nāga Aśvatara

सरस्वत्युवाच

वरं ते कम्बलभ्रात: प्रयच्छाम्युरगाधिप।

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shoḍasin, (5) atirātra, (6) vājaheya, and (7) āptor-yāma The havih-samsthā are (1) agnyādheya, (2) agni-hotra, (3) darsa-purnamāsan (4) cāturmāsyani, (5) pasu-bandha, (6) sautra mani and (7) agrajanesti The pāka-samsthā are given differently by different authors According to Āpastamba they are (1) aupāsana homa (2} visva-deva, (3) parvana (4) astakā, (5) srāddha, (6) sarpa-bali (7) isana-bali According to Baudhayana (1) huta (2) prahuta (3) ahata (4) sulagava, (5) bali- harana, (6) pratyavarohana and (7) astakā homa According to Gautama, (1) astakā, (2) parvana (3) srāddha, (4) sravani (5) agrahayani (6) caitrī, and (7) āsvayuji

A MS in the Sanskrit College reads ādye for ādyā, and sanātane for sanātanāh, with this reading the first line of the verse would qualify devi sarasratī, if sanātane be taken as an ārsa form of sanātani But these verses seem obscure

तदुच्यता प्रदास्यामि यत्ते मनसि वर्त्तते॥५०॥

Sarasvatī spoke:

"I grant you a boon, O Nāga king, brother of Kambala, speak therefore I will give you what is revolving in your mind "

अश्वतर उवाच

साहाय्य देवि देहि त्व पूर्व कम्बलमेव च।

समस्तस्वरसम्बद्धमुभयो: सम्प्रयच्छ च॥५१॥

Aśvatara spoke

"Give you me, O goddess, Kambala indeed my former companion, and bestow on us both a conversance with all sounds "

सरस्वत्युवाच

सप्त स्वरा ग्रामरागा. सप्त पन्नगसत्तम।

गीतकानि च सप्तैव तावत्यश्चापि मूर्च्छना:॥५२॥

तानाश्चैकोनपञ्चाशत्तथा ग्रामत्रयं च यत्।

एतत्सर्व भवान्वेत्ता कम्बलश्चैव तेऽनघ॥५३॥

ज्ञास्यते मत्प्रसादेन भुजगेन्द्र पर तथा।

Sarasvatī spoke

The seven musical notes,[1] the seven modes in the musical scale,[2] O most noble Nāga! the seven songs also,[3] and the same number of modulations,[4] so also the fortynine musical times,[5] and the three octaves[6]—all these you and also Kambala shall sing, O sinless one! you shall know more yet through my favour, O Nāga king

चतुर्विधं परं तालं त्रिप्रकारं लयत्रयम्॥५४॥

गतित्रयं तथा तालं मया दत्तं चतुर्विधम्।

एतद्भवान्मत्प्रसादात्पन्नगेन्द्रापरं च यत्॥५५॥

I have given you the four kinds of quater-verse,[7] the three sorts of musical tunes,[8] the three kinds of musical movement,[9] also the three pauses

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1 *Svara*, a "musical note "There are 7 svaras, viz shḍja, rishabha gāndhāra madhyama, pañcama, dhaivata, and nisada and they are designated by their initial sounds, sa, ri ga, ma pa dha, and ni but the arrangement varies, and Prof Monier-Williams in his dictionary places nisāda first shaḍja fourth, and pañcama seventh Those 7 svaras compose the "musical scale,'grāma (Beng saptak) The interval between each consecutive pair of notes is divided into several lesser notes called sruti, thus there are 4 between sa and ri 3 between ri and ga 2 between ga and ma 4 between ma and pa, 4 between pa and dha, 3 between dha and ni and 2 between ni and sa in the higher octave —that is 22 srutis in all The svaras correspond to the natural notes ' and the srutis to the 'sharps and flats' in European music (Raja Sourindro Mohan Tagore's Sangita sāra sangraha pp 22 24, where the names of the srutis are given and his Victoria-gīti-mālā in Bengali Introduction)

2 *Grama raga* I do not find this in the dictionary Does it mean the ' series of musical scales "that can be formed by taking each of the notes (svara) as the 'key ' note? Thus there would be 7 scales as there are 7 notes But Raja S M Tagore calls this svara-gram (Beng) and he says that only 3 such scales were common in early times, viz , those with shaḍja gāndhāra and madhyama as key notes (Victoria gīti malā Introduction p-2)

3 *Gitaka* I do not know what the seven songs are

4 *Murchana* This seems to be "running up or down the scale,"it is defined thus—

Kramat svaranām saptānam ārohaś cāvarohanam

Mūrchanetyucyave grama-traye tāh sapta sapta ca

As there are 7 scales obtained by taking any of the 7 notes as the key note, there would be 7 mūrchanās, and this applies to the 3 octaves (grāma-traya), so that there are 21 mūrchanās altogether (Sangīta-sāra-sangraha, p 30 where their names are given) But in his Bengali Treatise Raja S M Tagore explains mūrchanā, to be the "passing uninterruptedly from one note (svara) to another, and in the process sounding all the intermediate notes and lesser notes (sruti) "This corresponds to 'slurring ' With this meaning the number of possible mūrchanās is almost indefinite

5 *Tala*, the "division of time in music "It consists of three things, kāla, the duration of time, kriyā, the clapping of the hands (accentuation) and māna, the interval between the clappings It seems to correspond to the ' bar' and the 'kinds of time ' in European music European music has only 3 kinds of time, Common, Triple and Compound, each with a few subdivisions 5 but in Hindu music there is the utmost variety I do not know what the 49 tālas here meant are, but Raja S, M Tagore gives two lists of desī-talas, one enumerating 120, and the other 72

6 *Grama*, the "octave "Hindu music uses only three octaves, which are called nimna (Beng udārā), madhya (mudārā) and ucca (tārā)

7 *Pada*

8 *Tala* This seems to refer to the classification of the tālas, viz , suddha, sālan ga (or sālan ka or sālaga, v r) and sankīrna, (Raja S M Tagore's Sangīta-sāra-sangraha, p 201), but this classification is also applied to the rāgas (see his Victoria-gīti-mālā, Introduction p, 9) The suddha are ex-plained to be the famous kinds complete in themselves, the sālanga are those produced by a mixture of two simple ones, and the sankīrna those produced by a mixture of many simple ones

9 *Laya*, "musical speed,"The 3 kinds are druta, quick, madhya, mean, and vilambita, alow, the druta being twice as fast as the madhya, and the madhya twice as fast as the vilambita, Laya does not take account of prosodial time This corresponds to "the movement"in European music

in music,[1] and the four-fold todya.[2] This you shall know through my favour O Nāga king, and what lies further.

आस्यान्तर्गतमायत्तं स्वरव्यञ्जनयोश्च यत्।

तदशेषं मया दत्तं भवतः कम्बलस्य च॥५६॥

What is contained within this and dependant thereon, measured in vowels and consonants—all that I have given to you and Kambala.

यथा नान्यस्य भूलोके पाताले वापि पन्नग।

प्रणेतारौ भवन्तौ च सर्वस्याद्य भविष्यतः॥५७॥

पाताले देवलोके च भूर्लोके चैव पन्नगौ॥

I have not so given it to any other on the earth or in Pātāla, O Nāga: and you shall be the teachers of all this in Pātāla and in heaven and on earth also, you two Nagas!

जड उवाच

इत्युक्त्वा सा तदा देवी सर्वजिह्वा सरस्वती॥५८॥

जगामादर्शनं सद्यो नागस्य कमलेक्षणा।

तयोश्च तद्यथावृत्तं भ्रात्रोः सर्वमजायत॥५९॥

विज्ञानमुभयोरग्र्यं पदतालस्वरादिकम्।

Jaḍa spoke

Having spoken thus, the lotus-eyed goddess Sarasvatī, the tongue of all, then disappeared at once from the Nāga's view. And then, as it all happened to those two Nāgas, there was begotten in both the fullest knowledge in versification, musical time, musical notes etc.

ततः कैलासशैलेन्द्रशिखरस्थितमीश्वरम्॥६०॥

गीतकैः सप्तभिर्नागौ तंत्रीलयसमन्वितैः।

आरिराधयिषू देवमनङ्गाङ्गहरं हरम्॥६१॥

1. *Yati*, "a break in the laya"(laya-pravṛtti-niyama), ' a rest' in music. The 3 kinds are samā, sroto-gatā, ard go-pucchu. The samā may occur at the beginning, in the middle, or at the end of the laya, and in each of the 3 kinds of laya. The sroto-gatā occurs apparently when the time quickens (accelerando) after the rest, that is when the laya changes from vilambita to madhya, or from madhya to druta, or from vilambita or madhya to druta. The go-pucchā occurs apparently when the tune becomes slower (rallentandot ritardando) after the rest, that is when the laya changes from druta to mad-hya, or from madhya to vilambita.

2. *Todya*. I do not find this word in the dictionary. Does it mean ' drum-music?"

प्रचक्रतुः परं यत्नमुभौ संहतवाक्कलौ।

प्रातर्निशायां मध्याह्ने संध्ययोश्चापि तत्परौ॥६२॥

Then the two Nāgas, observing musical time on the lute-strings, being desirous of propitiating with seven songs the lord who dwells on the peaks of Kailāsa and Himālaya, the god Śiva, who destroyed Kāma's body, both exerted themselves to the utmost, with, voice and tone combined, being assiduous morning, night, noon and the two twilights.

ततः कालेन महता स्तूयमानो वृषध्वजः।

तुतोष गीतकैस्तौ च प्राह संगृह्यतां वरः॥६३॥

The bull-bannered god, being long praised by them both, was gratified with their song, and said to both, "Choose you a boon."

ततः प्रणम्याश्वतरं कम्बलेन समं तदा।

विज्ञापयन्महादेवं शितिकण्ठमुमापतिम्॥६४॥

यदि नौ भगवन्प्रीतो देवदेव त्रिलोचन।

ततो यथाभिलषितं वरमेनं प्रयच्छ नौ॥६५॥

मृता कुवलयाश्वस्य पत्नी देव मदालसा।

तेनैव वयसा सद्यो दुहितृत्वं प्रयातु मे॥६६॥

जातिस्मरा यथापूर्वं तद्वत्कान्तिसमन्विता।

योगिनी योगमाता च जायतां वचनात्तव॥६७॥

Thereon Aśvatara with his brother doing reverence made request to Śiva, the blue-throated, Umā's lord— "if you, O adorable three-eyed god of the gods, are pleased with us, then grant us this boon according to our desire; let Kuvalayāśva's deceased wife, Madālasā, O god, at once become my daughter of the same age as when she died, remembering her life as before, endowed with the selfsame beauty, as a devotee, and the mother of Yoga; let her be born in my house, O Śiva."

ईश्वर उवाच

यथोक्तं पन्नगश्रेष्ठ सर्वमेतद्भविष्यति।

मत्प्रसादादसन्दिग्धं शृणु चेदं भुजङ्गम॥६८॥

As you has spoken, most noble Nāga, it shall all happen through my favour, in very truth. Hearken also to this, O Nāga.

श्राद्धावसाने प्राश्नीथा मध्यमं पिण्डमात्मना।

कामं चेमामनुध्यायन्कुरु त्वं पितृपूजनम्॥६९॥

तत्क्षणादेव सा सुभ्रूर्भवतो मध्यमात्फणात्।
समुत्पत्स्यति कल्याणी तथारूपा यथा मृता॥७०॥
स्वयमेवोपभुञ्जस्व ततः सर्वं भविष्यति।
उत्पत्स्यते ततः सा तु सत्यं वै मध्यमात्फणात्॥७१॥

Śiva spoke

But when the śrāddha is reached, you should eat the middle piṇḍa by yourself, most noble Nāga, being pure, and having your mind subdued; and then, when that is eaten, the happy lady shall rise out of your middle hood, the same in form as when she died. And having pondered on this your desire, do you perform the libation to the pitṛs; immediately she, the fine-browed, the auspicious, shall rise out of you breathing middle hood, the same in form as when she died.

एतच्छुत्वा ततस्तौ तु प्रणिपत्य महेश्वरम्।
रसातलमनुप्राप्तौ परितोषसमन्वितौ॥७२॥
तथा च कृतवाञ्छ्राद्धं स नागः कम्बलानुजः।
पिण्डं च मध्यमं मद्वद्यथावदुपभुक्तवान्॥७३॥
उपभुक्ते ततः पिण्डे तस्य सा तनुमध्यमा।
जज्ञे निःश्वसतः सद्यस्तद्रूपा मध्यमात्फणात्॥७४॥
न चापि कथयामास कस्यचित्स भुजङ्गमः।
अन्तर्गृहे तां सुदतीं स्त्रीभिर्गुप्तामधारयत्॥७५॥

Having heard this, both then adored Śiva, and returned, full of contentment, to Rasātala. And so the Nāga, Kambala's younger brother, performed the śrāddha, and also duly ate the middle piṇḍa; and, while he pondered on that his desire, the slender-waisted lady was produced[1] at once, in the selfsame form, out of his breathing middle hood. And the Nāga told that to no one : he kept her, the lovely-teethed one, concealed by his women in the inner apartments.

तौ चानुदिनमागत्य पुत्रौ नागपतेः सुखम्।
ऋतुध्वजेन सहितौ चिक्रीडातेऽमराविव॥७६॥
एकदा तु स तौ प्राह स नागोऽश्वतरो मुदा।
तन्मया पूर्वमुक्तं तु क्रियते किं नु तत्तथा॥७७॥

And the two sons of the Nāga king pursuing pleasure day by day, played[2] with Ṛtadhvaja like the immortals. But one day the Nāga king, being intoxicated, spoke to his sons, "Why indeed do you not do as I told you before?

स राजपुत्रो युवयोरुपकारी ममान्तिकम्।
किं नु नानीयते वत्सावुपकाराय मानदः॥७८॥

The king's son is your benefactor in my opinion; why do you not confer a benefit on him, the pride-inspirer?

एवमुक्तौ पुनस्तेन पुत्रौ स्नेहवता तु तौ।
गत्वा तस्य पुरं सख्यू रेमाते तेन धीमता॥७९॥
ततः कुवलयाश्वं तं कृत्वा किञ्चित्कथान्तरम्।
अब्रूतां प्रणिपातेन स्वगृहगमनं प्रति॥८०॥

Thereupon they both, being thus admonished by their kindly-affectioned father, went to their friend's city, and enjoyed themselves with the wise prince. Then both, after having held some other talk with Kuvalayāśva, invited him respectfully to, come to their house.

तावाह नृपपुत्रोऽसौ नन्विदं भवतोर्गृहम्।
धनवाहनवस्त्रादि यन्मदीयं तदेव वाम्॥८१॥
यस्य वां वाञ्छितं दातुं धनं रत्नमथापि वा।
तद्दीयतां द्विजसुतौ यदि वां प्रणयो मयि॥८२॥

The king's son said to them, "Is not this your house? Whatever is mine, riches, carriages, garments etc., that is indeed yours. But whatever you desire should be given you, riches or jewels, let that be given you, O young dvijas, if you have friendly regard for me.

एतावताहं वैवेन वञ्चितोऽस्मि दुरात्मना।
यद्भवद्भ्यां मम त्वं नो मदीये क्रियतां गृहे॥८३॥
यदि वां मे प्रियं कार्यमनुग्राह्योऽस्मि वा यदि।
तद्धने मम गेहे च ममत्वमनुकल्प्यताम्॥८४॥
युवयोर्यन्मदीयं तन्मामकं युवयोः स्वयम्।
एतत्सर्वं विजानीथ सखा प्राणो बहिश्चरः॥८५॥
पुनर्नैवं विभिन्नार्थं वक्तव्यं द्विजसत्तमौ।
मत्प्रसादपरौ प्रीत्या शापितौ हृदयेन मे॥८६॥

Am I cheated by such a cruel fate as this, that you do not evince any sense of ownership in my house? If you must do me kindness, if I am to receive favour from you, then consider my wealth

1 For *vajne* read *jajne*.
2 Read *cikrīḍāte* for *ciklīḍāte*.

and home as your own. Whatever is yours is mine, mine is your own. Believe you this in truth. My life has gone out into you. Never again must you speak of separate propeity, O virtuous dvijas: since you are devoted to my favour, I have adjured you by my heart affectionately.

ततःस्नेहार्द्रवदनौ तावुभौ नागनन्दनौ।
ऊचतुर्नृपतेः पुत्रं किञ्चित्प्रणयकोपितम्॥८७॥
ऋतुध्वज न संदेहो यथैवाह भवानिदम्।
तथैव चास्मन्मनसि नात्र चिन्त्यमतोऽन्यथा॥८८॥
किं त्वावयोः समं पित्रा प्रोक्तमेतन्महात्मना।
द्रष्टुं कुवलयाश्वं तमिच्छामीति पुनःपुनः॥८९॥
तत कुवलयाश्वोऽथ समुत्थाय वरासनात्।
यथाह तातेति वदन्प्रणाममकरोद्भुवि॥९०॥

Thereupon both the young Nāgas their faces beaming with affection, replied to the king's son, somewhat feigning anger. "Ṛtadhvaja, without doubt, we must not think in our mind in this matter otherwise than you has now spoken. But our high-souled father has himself repeatedly said this 'I wish to see that Kuvalayāśva."Thereon Kuvalayāśva rising from his seat of honour, prostrated himself on the ground, saying, "Be it as your dear father says.

कुवलयाश्व उवाच

धन्योऽहमतिपुण्योऽहं कोऽन्योऽस्ति सदृशोमया।
यत्तातो मामभिद्रष्टुं करोति प्रवणं मनः॥९१॥
तदुत्तिष्ठत गच्छाम तताज्ञां क्षणमप्यहम्।
नातिक्रान्तुमिहेच्छामि पद्भ्यां तस्य शपाम्यहम्॥९२॥

Kuvalayāśva spoke

"Happy am I! Most rich in merit am I! Who else is there like me, that your father shews an earnest mind to see me? Rise you therefore, let us go: not even for a moment do I wish to transgress his command here. I swear by his feet!"

जड उवाच

एवमुक्त्वा ययौ सोऽथ सह ताभ्यां नृपात्मजः।
प्राप्तश्च गौतमीं पुण्यां निर्गम्य नगराद्बहिः॥९३॥
तन्मध्येन ययुस्ते वै नागेन्द्रनृपनन्दनाः।
मेने च राजपुत्रोऽसो पारे तस्यास्तयोर्गृहम्।९४॥
ततश्चाकृष्य पातालं ताभ्यां नीतो नृपात्मजः।
पाताले ददृशे चोभौ स पन्नगकुमारकौ॥९५॥
फणामणिकृतोद्द्योतौ व्यक्तस्वस्तिकलक्षणौ।

Jaḍa spoke

Having spoken thus the king's son went with them both, and issuing from the city reached the holy river Gomatī. They passed through it, the Nāga princes and the king's son: and the king's son thought their home lay on the other side of the river. And drawing him thence, they led the prince to Pātāla; and in Pātāla he beheld them both as young Nāgas, lustrous with the gems in their hoods, displaying the svastika marks.

विलोक्य तौ सुरूपाङ्गौ विस्मयोत्फुल्ललोचनः॥९६॥
विहस्य चाब्रवीत्प्रेम्णा साधु भो द्विजसत्तमौ।
कथयामासतुस्तौ तु पितरं पन्नगेश्वरम्॥९७॥
शान्तमश्वतरं नागं माननीयं दिवौकसाम्।

Gazing with eyes wide open with amazement at them both, who were most handsomely formed, and smiling he spoke kindly—" Bravo! most noble dvijas!" And they told him of their father, the Nāga king, Aśvatara by name, peaceful, worthy of honour by the heaven-dwellers.

रमणीयं ततोऽपश्यत्पातालं स नृपात्मजः॥९८॥
कुमारैस्तरुणैर्वृद्धैरुरगैरुपशोभितम्।
तथैव नागकन्याभिः क्रीडन्तीभिरितस्ततः॥९९॥
चारुकुण्डलहाराभिस्ताराभिर्गगनं यथा।
गीतशब्दैस्तथान्यत्र वीणावेणुस्वरानुगैः॥१००॥
मृदङ्गपणवातोद्यहारि वेश्मशताकुलम्।
वीक्षमाणः स पातालं ययौ शत्रुजितः सुतः॥१०१॥
सह ताभ्यामभीष्टाभ्यां पन्नगाभ्यामरन्दिमः।

Then the king's son saw charming Pātāla; which was adorned with Nāgas, young adult and old, and also with Nāga maidens, who were playing here and there, and who wore beautiful ear-rings and necklaces, as the sky is decked with, stars; and elsewhere resounding with drums, small drums, and musical instruments, mingled with the strains of singing, which kept time with the sounds of lutes and pipes; filled with hundreds of charming houses. Gazing about on Pātāla Śatrujit's son the foe-queller, walked about accompanied by those two Nāgas his friends.

ततः प्रविश्य ते सर्वे नागराजनिवेशनम्॥ १०२॥
ददृशुस्त महात्मानमुरगाधिपतिं स्थितम्।
दिव्यमाल्याम्बरधरं मणिकुण्डलभूषणम्॥ १०३॥
स्वच्छमुक्ताफललताहारिहारोपशोभितम्।
केयूरिणं महाभागमासने सर्वकाञ्चने॥ १०४॥
मणिविद्रुमवैडूर्यजालातरितरूपके।

Then they all entered the Nāga king's residence, and they saw the high-souled Nāga king seated, clad in heavenly garlands and raiment, adorned with gems and ear-rings, resplendent with superb pearl-necklaces, decorated with armlets, blessed with good fortune, on a throne all of gold, the frame of which was overlaid with a multitude of gems coral and lapis lazuli

स ताभ्या दर्शितस्तस्य तातोऽस्माकमसाविति॥ १०५॥
वीर. कुवलयाश्वोऽय पित्रे चासौ निवेदितः।
ततो ननाम चरणौ नागेन्द्रस्य ऋतध्वजः॥ १०६॥
समुत्थाप्य बलाद् गाढ स नागः परिषस्वजे।
मूर्ध्नि चैवमुपाघ्राय चिर जीवेत्युवाच ह॥ १०७॥
निहतामित्रवर्गश्च पित्रो शुश्रूषण कुरु।

They showed the king to him saying "That is our father," and they introduced him to their father, saying "This is the hero Kuvalayāśva "Then Rtadhvaja bowed at the feet of the Nāga king Raising him up by force, the Nāga king embraced him warmly, and kissing him on the head he said "Long may you live, and destroying all your foes, be submissive to your father

वत्स धन्यस्य कथ्यन्ते परोक्षस्यापि ते गुणाः॥ १०८॥
भवतो मम पुत्राभ्यामाभ्या ये मे निवेदिताः।
तदेतैरेव वर्द्धेथा मनोवाक्कायचेष्टितैः॥ १०९॥
जीवित गुणिनः श्लाघ्य जीवन्नपि मृतोऽगुणी।
गुणवान्निर्वृति पित्रोः शत्रूणा हृदये ज्वरम्॥ ११०॥
करोत्यात्महित कुर्वन्विश्वास च महाजने।
देवताः पितरो विप्रा मित्रार्थिविभवादयः॥ १११॥
बान्धवाश्च तथेच्छन्ति जीवितं गुणिनश्चिरम्।

My son your virtues have been mentioned even in your absence, happy that you are, your rare virtues have been reported to me by my two sons May you indeed prosper thereby in mind, speech, body and behaviour the life of a virtuous man is praise-worthy, a worthless man although alive is dead A virtuous man, while accomplishing his own good, brings complete satisfaction to his parents, anguish into the hearts of his enemies, and confidence among the populace The gods, the pitrs, brāhmanas, friends, suppliants, the maimed and others, and his relatives also desire a long life for the virtuous man

परवादनिवृत्ताना दुर्गतेषु दयावताम्॥ ११२॥
गुणिना सफलं जन्म संश्रितानां विपद्गतैः।

The life of virtuous men, who eschew abuse, who are compassionate towards those in trouble, who are the refuge of those in calamity, abounds in good fruit

पुत्र उवाच

एवमुक्त्वा स तं वीरं पुत्राविदमथाब्रवीत्॥ ११३॥
पूजां कुवलयाश्वस्य कर्त्तुकामो भुजङ्गमः।

Jaḍa spoke

Having spoken thus to that hero, the Nāga next addressed his two sons thus, being desirous to do honour to Kuvalayāśva

स्नानादिकक्रमं कृत्वा सर्वमेव यथाक्रमम्॥ ११४॥
मधुपानादिसम्भोगमाहारं च यथेप्सितम्।
ततः कुवलयाश्वेन हृदयोत्सवभूतया॥ ११५॥
कथया स्वल्पकं कालं स्थास्यामो हृष्टचेतसः।
अनुमेने च तं मौनी वचः शत्रुजितः सुतः॥ ११६॥
तथा चकार च पतिः पन्नगानामुदारधीः॥ ११७॥

When we have finished our ablutions and all the other proceedings in due order, when we have drunk wine and enjoyed other pleasures, when we have feasted up to our desire, we shall then with joyful minds spend a short time with Kuvalayāśva in hearing the story of the success of his heart's festival And Śatrujit's son assented in silence to that speech Accordingly the lofty-minded king of the Nāgas did as he had proposed

समेत्यतैरात्मज भूपनन्दनै-
महोरगाणामधिपः स सत्यवाक्।

मुदो युतोऽन्नानि मधूनि चात्मवान्
यथोपजोषं बुभुजे स भोगभाक्॥ ११८॥

The great king of the Nāgas, true to his word, assembling with his own sons and the king's son, filled with joy, feasted on foods and wines, up to fitting bounds, self-possessed and enjoying pleasure.

इति श्रीमार्कण्डेयपुराणे कुवलयाश्वीये एकविंशोऽध्याय:॥२१॥

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अथ द्वाविंशोऽध्याय:

CHAPTER 22

The story of Kuvalayāśva (continued). The Recovery of Madālasā.

The Nāga king Aśvatara asks Kuvalayāśva what gift he can confer on him—Kualayāśva replies he needs nothing, and is sufficiently gratified by the king's favour—The king urges him and at his sons' suggestion the prince asks to see Madālasā even in illusion—The king brings her in as an illusion and afterwards restores her to Kuva-layāśva.

पुत्र उवाच

कृतहारं महात्मानमधिपं पवनाशिनाम्।
उपासाञ्चक्रिरे पुत्रौ भूपालतनयस्तथा॥ १॥

Jaḍa spoke

His two sons and the king's son respectfully attended the high-souled king of the Nāgas, after he had banquetted.

कथाभिरनुरूपाभि: प्रहृष्टात्मा भुजङ्गम:।
प्रीतिं सञ्जनयामास पुत्रसख्युरुवाच ह॥ २॥
तव भद्र सुखं ब्रूहि गेहमभ्यागतस्य यत्।
कर्तव्यमुत्सृजाशङ्कां पितरीव सुते मयि॥ ३॥

The high-souled Nāga manifested kindly regard towards his sons' friend with suitable conversation, and said, Declare Sir, what pleasure I must do you who has entered my house; cast away hesitation towards me as a son would towards his father.

हिरण्यं वा सुवर्णं वा वस्त्रं वाहनमासनम्।
यद्वाभिमतमत्यर्थं दुर्लभं तच्छृणुष्व माम्॥ ४॥

Whether silver or gold, raiment, carriages, or seats, or whatever you do highly appreciate that is hard to be got—ask that of me.

कुवलयाश्व उवाच

भवत्प्रसादाद्भगवन्सुवर्णादि गृहे मम।
पितुरस्ति ममाद्यापि न किञ्चित्कार्यमीदृशै:॥ ५॥
ताते वर्षसहस्रायु: शासतीमां वसुन्धराम्।
तथैव त्वयि पातालं न मे याञ्चोन्मुखं मन:॥ ६॥

Kuvalayāśva spoke

Through your favour, illustrious Sir! gold and other wealth are in my father's house; I have no need of any such, thing at all now. While my father rules this earth for thousands of years and you also rule Pātāla, my mind is not expectant in solicitation.

ते सुभाग्या: सुपुण्याश्च येषां पितरि जीवति।
तृणं कोटिसमं वित्तं तारुण्यं वित्तकोटिषु॥ ७॥
मित्राणि तुल्यशिष्टानि तद्वद्देहमनामयम्।
जने वा ध्रियते वित्तं यौवनं किं तु नास्ति मे॥ ८॥
असत्यर्थे नृणां याच्ञाप्रवणं जायते मन:।
सत्यशेषे कथं याञ्चां मम जिह्वा करिष्यति॥ ९॥

They are both possessed of Svarga and are very rich in merit, who from their youth possess, in their father's lifetime, a mere particle[1] of wealth amidst his crores of wealth, friends equally-educated, and a body free from sickness. My father[2] holds the wealth; have I not youth? When wealth is wanting, men's minds become prone to petitions. When I have it in full measure, how shall my tongue make petition?

यैर्न चिन्त्यं धनं किञ्चिन्मम गेहेऽस्ति नास्ति वा।
पितृबाहुतरुच्छायां संश्रिता: सुखिनो हि ते॥ १०॥
ये तु बाल्यात्प्रभृत्येव विना पित्रा कुटुम्बिन:।
ते सुखास्वादविभ्रंशान्मन्ये धात्रैव वञ्चिता:॥ ११॥
तद्वयं तत्प्रसादेन धनरत्नादिसञ्चयम्।
पितृभक्ता: प्रयच्छाम: कामतो नित्यमर्थिनाम्॥ १२॥

1. Wealth as small as the point of a blade of grass
2. Read *janitrā* for *janitā*.

तत्सर्वमिह सम्प्राप्तं यदंघ्रियुगलं तव।

मच्चूडामणिना घृष्टं यच्चाङ्गस्पर्शमाप्तवान्॥ १३॥

Those who need not think whether they have any riches at home or not, happy are they, sheltered in the shadow of the tree of their father's arm. But those, who even from childhood losing their father have had the care of a family, they have in my opinion, through the ruin of their taste for happiness, been tricked by the Creator. We therefore through your favour always give willingly to supplicants the hoards of money, gems and other wealth left by our fathers. I have everything then here, since I have touched your feet with, my crest-jewel, since I have touched your body.

पुत्र उवाच

इत्येवं प्रश्रितं वाक्यमुक्तः पन्नगसत्तमः।

प्राह राजसुंत प्रीत्या पुत्रयोरुपकारिणम्॥ १४॥

Jaḍa spoke

Being answered thus in a modest speech, the noble Nāga replied kindly to the young prince, the benefactor of his sons.

यदि रत्नसुवर्णादि मत्तो वाप्तु न ते मनः।

यदन्यन्मनसः प्रीत्यै ब्रूहि तत्ते ददाम्यहम्॥ १५॥

The Nāga spoke

If it be not your mind to receive of me gems, gold or other gift; whatever else may please your mind, mention you it. I will give it you.

कुवलयाश्व उवाच

भगवंस्त्वत्प्रसादेन प्रार्थितस्य गृहे मम।

सर्वमस्ति विशेषण सम्प्राप्तं तव दर्शनात्॥१६॥

कृतकृत्योऽस्मि चैतेन सफलं जीवितं मम।

यदङ्गसंश्लेषमितस्तव देवस्य मानुषः॥ १७॥

ममोत्तमाङ्गे त्वत्पादरजसा यदिहास्पदम्।

कृतं तेनैव न प्राप्तं किं मया पन्नगेश्वर॥ १८॥

यदि त्ववश्यं दातव्यो वरो मे मनसेप्सितः।

तत्पुण्यकर्मसंस्कारो हृदयान्मा व्यपैतु मे॥ १९॥

Kuvalayāśva spoke

My lord, through your favour, I whom you do ask have everything at home: it has been gained especially through sight of you. And herein I am successful, and my life has been rewarded, that I am a mortal have embraced your body who are divine; that the dust of your feet has found a seat on my head. What indeed have I not gained thereby, O Nāga king? But if you need must give me the boon that I desire, then let not the faculty of working righteousness depart from my heart.

सुवर्णमणिरत्नादि वाहनं गृहमासनम्।

स्त्रियोऽन्नपानं पुत्राश्च चारुमाल्यानुलेपनम्॥ २०॥

एते च विविधा भोगा गीतवाद्यादिकं च यत्।

सर्वमेतन्मम मतं फलं पुण्यवनस्पतेः॥ २१॥

तस्मान्नरेण तन्मूलसेके यत्नः कृतात्मना।

कर्त्तव्यः पुण्यसक्तानां न किञ्चिद् भुवि दुर्लभम्॥ २२॥

Gold, gems, jewels and such like, carriages, houses, seats, women, food and drink, and children, and tasteful garlands and ointments—both these various objects of desire, and also vocal and instrumental music and whatever other music there be—all this I hold to be the fruit of the tree of good works. Therefore a man must start from the root thereof; he must exert himself, while ruling his spirit; nothing in the world is hard of attainment to those who adhere to good works.

अश्वतर उवाच

एवं भविष्यति प्राज्ञ तव धर्माश्रिता मतिः।

सत्यं चैतत्फलं सर्वं धर्मस्योक्तं यथा त्वया॥ २३॥

तथाप्यवश्यं मद् गेहमागतेन त्वयाधुना।

ग्राह्यं यन्मानुषे लोके दुष्प्रापं भवतो मतम्॥ २४॥

Aśvatara spoke

So shall your mind be, O wise man, relying on righteous-ness; and truly all this is the fruit of righteousness as you have said. Nevertheless you must certainly take, now that you have entered my house, what you think hard to be gained in the human world.

पुत्र उवाच

तस्य तद्वचनं श्रुत्वा स तदा नृपनन्दनः।

मुखावलोकनं चक्रे पन्नगेश्वरपुत्रयोः॥ २५॥

ततस्तौ प्रणिपत्योभौ राजपुत्रस्य यन्मतम्।

तत्पितुः सकलं वीरौ कथयामासतुः स्फुटम्॥ २६॥

Jaḍa spoke

Having heard this his speech, the young prince then looked at the faces of the Nāga king's sons Thereupon both those heroes prostrating themselves told their father clearly all the young prince's thoughts.

तातास्य पत्नी दयिता श्रुत्वेमं विनिपातितम्।
अत्यजद्दयिता प्राणान्विप्रलब्धा दुरात्मना॥ २७॥
केनापि कृतवैरेण दानवेन कुबुद्धिना।
गन्धर्वराजस्य सुता नाम्नाख्याता मदालसा॥ २८॥
कृतज्ञोऽय ततस्तात प्रतिज्ञां कृतवानिमाम्।
नान्या भार्या भवित्री मे वर्जयित्वा मदालसाम्॥ २९॥
दुष्टु ता चारुसर्वागीमयं वीरो ऋतध्वजः।
तात वाञ्छति यद्येतत्क्रियते तत्कृतं भवेत्॥ ३०॥

The sons spoke

When this prince's beloved wife heard that he was slain, she forsook her dear life, being deceived by a certain cruel, bad-minded Dānava, who shewed his enmity She was the daughter of the Gandharva king, she was named Madālasā Then he, mindful of the past, made this vow, dear father, 'No other shall be my wife save Madālasā This hero Rta-dhvaja longs, dear father, to behold her, lovely-limbed if this may be done, let it be done

अश्वतर उवाच

भूतैर्वियोगिनो योगस्तादृशैरेव तादृशः।
कथमेतद्विना स्वप्न माया वा शम्बरोदिताम्॥ ३१॥

Aśvatara spoke

"Such magical power as that belongs to one who is exempt from such gross elements How can this be except as a dream or as an illusion proceeding from Śambara? "[1]

पुत्र उवाच

प्रणिपत्य भुजङ्गेशं पुत्रः शत्रुजितस्ततः।
प्रत्युवाच महात्मानं प्रेमलज्जासमन्वितः॥ ३२॥
मायामयीमप्यधुना मम तातो मदालसाम्।
यदि दर्शयते मन्ये पर कृतमनुग्रहम्॥ ३३॥

Jaḍa spoke

Then Śatrujit's son prostrated himself before the high-souled Nāga king and replied, being touched with affection and modesty "If you show[2] me now, dear father, Madālasā"even in illusion, I hold that you has done me the greatest favour "

अश्वतर उवाच

तस्मात्पश्येह वत्स त्वं मायां चेद्द्रष्टुमिच्छसि।
अनुग्राह्यो भवान्गेहे बालोऽप्यभ्यागतो गुरुः॥ ३४॥

Aśvatara spoke

"Look you here then, my son, if you would see the illusion I must show you favour, a visitor at one's house, though a child, is master "

पुत्र उवाच

आनयामास नागेन्द्रो गृहे गुप्तां मदालसाम्।
दर्शयामास च तदा राजपुत्राय तां शुभाम्॥ ३५॥
तेषां संमोहनार्थाय जजल्प च ततः स्फुटम्।
सेयं न वेति ते भार्या राजपुत्र मदालसा॥ ३६॥

Jaḍa spoke

The Nāga king led in Madālasā who was concealed in the house, and next he uttered some gibberish distinctly in order to bewilder them And then he showed the young prince the beauteous lady, saying, "Is she or is she not, O prince, your wife Madālasā?"

जड उवाच

स दृष्ट्वा तां तदा तन्वी तत्क्षणाद्विगतत्रपः।
प्रियेति तामभिमुखं ययौ वाचमुदीरयन्॥ ३७॥
निवारयामास च तं नागः सोऽश्वतरस्त्वरन्॥

Jaḍa spoke

Then, seeing the slender one, he lost his reticence that very moment, he moved towards her, uttering the word "Beloved!" And the Nāga Aśvatara hasting held him off

अश्वतर उवाच

मायेयं पुत्र मा स्प्राक्षीः प्रागेव कथितं तव॥ ३८॥
अन्तर्द्धानमुपैत्याशु माया संस्पर्शनादिभिः।
ततः पपात मेदिन्यां स तु मूर्च्छापरिप्लुतः॥ ३९॥

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1 A Daitya

2 Read *darsayase* for *darsaya te?*

हा प्रियेति वदन्सोऽथ चिन्तयामास भामिनीम्।
मोहो ममायं नो वेति नालं प्रत्ययवानहम्॥४०॥
अहो ममेत्यहं चेति बलं प्रत्ययोर्महत्।
येनाहं पातनोऽरीणां विना शस्त्रं निपातितः॥४१॥
ममेति दर्शितानेन मिथ्यामायेति विस्फुटम्।
वाखम्बुतेजसां भूमेराकाशस्य च चेष्टया॥४२॥

Aśvatara spoke

"It is illusion, my son! touch her not! I told you so at first. The illusion quickly vanishes when touched or other-wise meddled with." Thereupon he fell to the ground, overwhelmed by a faint; and exclaiming "Ah Beloved!" he thought of his noble wife. "Alas for the love of this king towards my steadfast mind, whereby I have been thus overthrown without the weapons of foes. She was shown as an illusion, though it was clearly no illusion at all by reason of the action of air, water and fire, earth and ether."

पुत्र उवाच

ततः कुवलयाश्वं स समाश्वास्य भुजङ्गमः।
कथयामास तत्सर्वं मृतसञ्जीवनादिकम्॥४३॥

Jaḍa spoke

Then the Nāga reviving Kuvalayāśva, related to him the whole story of her recovery from death and all else that had happened.

ततः प्रहृष्टः प्रतिलभ्य कान्तां
प्रणम्य नागं निजमाजगाम।
संस्तूयमानः स्वपुरं तमश्व-
मारुह्य सञ्चिन्तितमभ्युपेतम्॥४४॥

Thereat rejoicing he took again his loved one, and after doing obeisance to the Nāga departed in great splendour, mounted on the horse, to his own city, having attained1 the object of his thoughts.

शृणुयाद्भक्तिपूर्वं यो नैरन्तर्येण मानवः।
वेदघोषफलं तेन प्राप्तं वै भुवि दुर्लभम्॥४५॥
सम्प्राप्नोति सुखं नित्यं सर्वकामसमन्वितः।
लोके च दुर्लभं तस्य नास्ति किञ्चिन्न विद्यते॥४६॥

A man who listens continuously with faith obtains the fruit which is declared in Vedas and scarce in this world. He gains eternal happiness with all desires and there is no unachievable thing for him in the world.2

इति श्रीमार्कण्डेयपुराणे मदालसोपाख्याने पुनः मदालसां प्राप्य पातालनिर्गमो नाम द्वाविंशोऽध्यायः॥२२॥

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अथ त्रयोविंशोऽध्यायः

CHAPTER 23

The story of Kuvalayāśva and Madālasā (continued).

Kuvalayāśva, returning home, lives in perfect happiness with Madālasā— He succeeds his father Śatrujit—A son is born to them, Vikrānta—Madālasā prattles to the infant. Two other sons are born, Subāhu and Śatru-mardana—A fourth son is born whom Madālasā names Alarka—She criticizes these names— The king objects to her way of educating them, and wishes them to be brought up as kṣatriyas—She prattles to Alarka.

पुत्र उवाच

आगम्य स्वपुरं सोऽथ पित्रोः सर्वमशेषतः।
कथयामास तन्वङ्गी यथा प्राप्ता पुनर्मृता॥१॥

Jaḍa spoke

Reaching then his city he narrated the whole story fully to his parents, how he had regained his slender-limbed one who had died.

ननाम सापि चरणौ श्वश्रूश्वशुरयोः शुभा।
स्वजनं च यथापूर्वं वन्दनाश्लेषणादिभिः॥२॥
पूजयामास तन्वङ्गी यथा न्यायं यथा वयः।
ततो महोत्सवो जज्ञे पौराणां तत्र वै पुरे॥३॥

And the beautiful, slender-limbed lady bowed at the feet of her father and mother-in-law, and did honour as before to her kindred with obeisance, embraces and such greetings, according to propriety, and their ages. Then the citizens held a great festival there in the city.

ऋतध्वजश्च सुचिरं तया रेमे सुमध्यया।

1. Read *abhyupetaḥ* for *abhyupetam*?

2. These two verses are not available in Partiger's edition

निर्झरेषु च शैलानां निम्नगापुलिनेषु च॥४॥
काननेषु च रम्येषु वनेषूपवनेषु च।
पुण्यक्षयं वाञ्छमाना सापि कामोपभोगतः॥५॥
सह तेनातिकान्तासु रेमे रम्यासु भूमिषु।

And Ṛta-dhvaja long enjoyed himself with his beautiful-waisted wife, both among mountain torrents, and on river sand-banks, and amid pleasant woods, and in groves. She also, longing to consume her merit by the delights of love enjoyed herself with him, her greatly-beloved, in pleasant places.

ततः कालेन महता शत्रुजित्स नराधिपः॥६॥
सम्यक् प्रशास्य वसुधां कालधर्ममुपेयिवान्।
ततः पौरा महात्मानं पुत्रं तस्य ऋतध्वजम्॥७॥
अभ्यषिञ्चन्त राजानमुदाराचारचेष्टितम्।

A long time afterwards the king Śatrujit, having ruled the earth worthily, underwent the law of Death. Then the citizens inaugurated as king his high-souled son Ṛta-dhvaja, noble in conduct and action.

सम्यक्पालयतस्तस्य प्रजाः पुत्रानिवौरसान्॥८॥
मदालसायाः संजज्ञे पुत्रः प्रथमजस्ततः।
तस्य चक्रे पिता नाम विक्रान्त इति धीमतः॥९॥
तुतुषुस्तेन वै भृत्या जहास च मदालसा।
सा वै मदालसा पुत्रं बालमुत्तानशायिनम्॥१०॥
उल्लापनच्छलेनाह रुदमानमविस्वरम्।

While he duly protected his subjects as if they were his own sons, Madālasā gave birth to her first-born son. The father gave that clever child the name Vikrānta. The retainers were pleased thereat and Madālasā laughed. Madālasā spoke to her infant boy in the way of prattle,1 as he lay on his back crying not unmelodiously.

शुद्धोऽसि रे तात न तेऽस्ति नाम
कृतं च ते कल्पनयाधुनैव।
पञ्चात्मकं देहमिदं न तेऽस्ति
नैवास्य त्वं रोदिषि कस्य हेतोः॥११॥

Perfect are you, darling, nor has your name been given you now in mere fancy. This very body of your is composed of the five elements, not indeed for this reason do you cry— wherefore then?

न वा भवान्रोदिति वै स्वजन्मा
शुद्धोयमासाद्य महीसमूहम्।
विकल्प्यमानो विविधैर्गुणार्थै-
र्गुणाश्च भौताः सकलेन्द्रियेषु॥१२॥

Nor indeed does your highness (this title is your birth-right) cry because you are a king's son. Doubtful are the various good and bad qualities, that are connected with the elements, in all your organs.

भूतानि भूतैः परिदुर्बलानि
वृद्धिं समायान्ति यथेह पुंसः।
अन्नाम्बुपानादिभिरेव कस्य
न तेऽस्ति वृद्धिर्न च तेऽस्ति हानिः॥१३॥

Since in a man here the elements, extremely weak, increase by the means of the elements, namely, by means of the food and water and other nutriments given, of what has you no gain, of what has you no loss?

त्वं कञ्चुके शीर्यमाणे निजेऽस्मिन्
स्तस्मिन्स्वदेहे मूढतां मा व्रजेथाः।
शुभाशुभैः कर्मभिर्देहमेतन्
मनादिमूढैः कञ्चुकस्ते पिनद्धः॥१४॥

Do not grow infatuated at this your bodice which is already decaying, and in that your body; your body is given you by good and bad deeds; the bodice is fastened on you by persons infatuated with pride and other passions.

तातेति किंचित्तनयेति किञ्चि-
दम्बेति किञ्चिद्दयितेति किञ्चित्।
ममेति किञ्चिन्न ममेति किञ्चि-
द्भौतं संघं बहुधा मा लपेथा॥१५॥
दुःखानि दुःखोपगमाय भोगान्
सुखाय जानाति विमूढचेताः।

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1 *Ullāpana* not in the dictionary Ullāpa is said to mean "calling out in a loud voice," "change of voice in grief, sickness etc " but no such meaning is admissible here

तान्येव दु:खानि पुन: सुखानि
जानाति विद्वानविमूढचेता:॥ १६॥

हासोऽस्थिसंदर्शनमक्षियुग्म-
मत्युज्ज्वलं यत्कलुषं वसाया:।
कुचादिपीनं पिशितं घनं तत्
स्थानं रते: किं नरको न योषित्॥ १७॥

Do you greatly esteem each aggregate of elements— some one aggregate as a dear father, some other as a child, some other as a mother, some other as a loved wife, some other as your own property, some other as not your own. A man beguiled in mind thinks that evils tend to assuage evils, that enjoyments tend to happiness. Again the unwise man, greatlv beguiled in mind, thinks that these very evils are pleasures. Laughter, gazing at the bones,[1] a pair of excessively bright mocking eyes, firm plump flesh in the breasts and elsewhere, in a woman—that is Love's abode; is not woman hell?

यानं क्षितौ यानगतश्च देहो
देहेऽपि चान्य: पुरुषोनिविष्ट:।
ममत्वमुर्व्यां न तथा यथा स्वे
देहेऽभिमात्रं च विमूढतैषा॥ १८॥

The carriage rests on the earth; and the body is seated in the carriage; and even in the body there is another seated, the soul. There is not the same perception of ownership in one's body, as there is this excessive infatuation with it.

(त्यज धर्ममधर्मं च उभे सत्यानृते त्यज।
उभे सत्यानृते त्यक्त्वा येन त्यजसि तत्त्यज॥ १९॥)

वर्धमानं सुतं सा तु राजपत्नी दिने दिने।
तमुल्लापादिना बोधमनयन्निर्मलात्मकम्॥ २०॥

यथा यथा बलं लेभे यथा लेभे मतिं पित:।
तथा तथात्मबोधं च सोऽवापन्मातृभाषितै:॥ २१॥

Jaḍa spoke

Now the queen trained up that son, as he grew day by day, to unselfish thought by talking and other means. As he regularly gained strength, as he gained his father's intelligence, even so he acquired knowledge of himself through his mother's talk.

इत्थं तया स तनयो जन्मप्रभृति बोधित:।
चकार न मतिं प्राज्ञो गार्हस्थ्यं प्रति निर्मम:॥ २२॥

So the youth, instructed by her from his birth, having understanding and being unselfish, did not turn his mind towards family life.

द्वितीयोऽस्या: सुतो जज्ञे तस्य नामाकरोत्पिता।
सुबाहुरुमित्युक्ते सा जहास मदालसा॥ २३॥

तमप्येवं यथापूर्वं बालमुल्लापवादिनी।
प्राह बाल्यात्स च प्राप तथा बोधं महामति:॥ २४॥

A second son was born to her. His father named him. When he said "This is Subāhu," Madālasā laughed. Him also when a child she spoke to with prattle and other talk the same as before, and thus he, having a good intellect, acquired knowledge from his childhood.

तृतीयं तनयं जातं तं राजा शत्रुमर्दनम्।
यदाह तेन सा सुभ्रूर्जहासातिचिरं पुन:॥ २५॥

When the king named the third-born son Śatru-mardana, she the beautiful-browed laughed again very long thereat.

तथैव सोऽपि तन्वङ्ग्या बालत्वादेव बोधित:।
क्रियाश्चकार निष्कामा न किञ्चित्फलकारणम्॥ २६॥

The slender-limbed mother similarly instructed him also from childhood. Devoid of desire he performed ceremonies, but not anything beneficial.

चतुर्थस्य सुतस्याथ चिकीर्षुर्नाम भूपति:।
ददर्श तां शुभाचारामीषद्धासां मदालसाम्॥ २७॥

तामाह राजा हसन्तीं किञ्चित्कौतूहलान्वित:।

Now the king, when desirous of naming the fourth son, saw Madālasā, well-behaved as she was, laughing slightly: the king, somewhat eagerly curious, spoke to her as she was laughing.

क्रियमाणेऽसकृन्नामिन कथ्यतां हास्यकारणम्॥ २८॥

विक्रान्तश्च सुबाहुश्च यथान्य: शत्रुमर्दन:।
शोभनानीति नामानि तानि मन्ये कृतानि वै॥ २९॥

योग्यानि क्षत्रबन्धूनां शौर्याटोपयुतानि च।

1. *Asthi-sandarśana*; this seems meaningless. Akṣi-sandarśana seems superfluous.

असन्त्येतानि वै भद्रे यदि ते मनसि स्थितम्॥ ३०॥

तदस्य क्रियतां नाम चतुर्थस्य सुतस्य मे॥

The king spoke

Tell me the cause of your laughter, at the very time when the name is being given. Vikrānta, Subāhu and the other Śatru-mardana—the names given by me are I think fine, suited to the kṣatriya kindred, and indicative of heroism and majesty. If these are not good, lady—if you think this in your mind—then do you give a name to this my fourth son.

मदालसोवाच

मयाज्ञा भवतः कार्या महाराज यथात्थ माम्॥ ३१॥

तथा नाम करिष्यामि चतुर्थस्य सुतस्य ते।

अलर्क इति धर्मज्ञः ख्यातिं लोके गमिष्यति॥ ३२॥

कनीयानेष ते पुत्रो मतिमांश्च भविष्यति॥

Madālasā spoke

I must obey your command, Mahārājā, as you tell me; so I will give a name to your fourth son, 'Alarka '! Learned in righteousness he shall acquire fame in the world, and this your youngest son shall have understanding." On hearing that name given the son by the mother, the king, laughing at 'Alarka ' as inappropriate, said—

पुत्र उवाच

तच्छ्रुत्वा नाम पुत्रस्य कृतं मात्रा महीपतिः॥ ३३॥

अलर्क इत्यसम्बद्धं प्रहस्येदमथाब्रवीत्।

भवत्या यदिदं नाम मत्पुत्रस्य कृतं शुभे॥ ३४॥

किमीदृशमसम्बद्धमर्थः कोऽस्य मदालसे॥

The king spoke

"This name that you have given to my son, beauteous lady—why has you given such an inappropriate one? What is its meaning, O Madālasā?"

मदालसोवाच

कल्पनेयं महाराज कृता सा व्यावहारिकी॥ ३५॥

त्वत्कृतानां तथा नाम्नां शृणु भूप निरर्थताम्।

वदन्ति पुरुषाः प्राज्ञा व्यापिनं पुरुषं सतः॥ ३६॥

क्रान्तिश्च गतिरुद्दिष्टा देशाद्देशान्तरं तु या।

सर्वगो न प्रयातीह व्यापी देहेश्वरो यतः॥ ३७॥

ततो विक्रान्तसंज्ञेयं मता मम निरर्थिका।

Madālasā spoke

This is my fancy, Mahārājā; I have given it as being practical. So do you listen, O king, to the meaninglessness of the names given by you. Since wise men speak of a pervading soul; and 'krānti' is described as the course which passes from one place to another place; since the soul is all-pervading in that it is ubiquitous and does not move about; therefore this appellation Vikrānta, 'passed beyond,' appears to me meaningless.

सुबाहुरिति या संज्ञा कृतान्यस्य सुतस्य ते॥ ३८॥

निरर्था साप्यमूर्त्तस्य पुरुषस्य महीपते।

पुत्रस्य यत्कृतं नाम तृतीयस्यारिमर्दनः॥ ३९॥

मन्ये तच्चाप्यसम्बद्धं शृणु वाप्यत्र कारणम्।

The appellation Subāhu, 'fine-armed,' given to the second son, that too is meaningless because the soul is incorporeal, O king. The name that you have given the third son, Ari-mardana, 'foe-crusher, 'I think that too is inappropriate; and listen to the reason as regards it.

एक एव शरीरेषु सर्वेषु पुरुषो यदा॥ ४०॥

तदास्य राजन्कः शत्रुः को वा मित्रमिहेष्यते।

भूतैर्भूतानि मर्द्यन्ते अमूर्त्तो मर्द्यते कथम्॥ ४१॥

क्रोधादीनां पृथग्भावात्कल्पनेयं निरर्थिका।

यदि संव्यवहारार्थमसन्नाम प्रकल्प्यते॥ ४२॥

नाम्नि कस्मादलर्काख्ये नैरर्थ्यं भवतो मतम्।

Since there is only one soul in all bodies, who then, O king, is regarded as its enemy in this world, or who as its friend? Creatures are crushed by creatures; how can the incorpo-real be crushed? This fancy is meaningless because of the separate existence of anger and the other passions. If a bad name is fixed upon because of mutual dealing, why do you think there is no meaning in the name Alarka?[1]

एवमुक्तस्तया साधु महिष्या स महीपतिः॥ ४३॥

तथेत्याह महाबुद्धिर्दयितां तथ्यवादिनीम्।

1. *Alarka*, a furious dog, or a fabulous hog with eight legs.

तं चापि सा सुतं सुभ्रूर्यथा पूर्वसुतांस्तथा॥४४॥

प्राहावबोधजननं तामुवाच पार्थिवः।

करोषि किमिदं मूढे ममाभावाय सन्ततेः॥४५॥

दुष्टावबोधदानेन यथा पूर्वसुतेषु मे।

Jaḍa spoke

Being thus excellently addressed by the queen, the king, having great understanding, assented to his loved wife who spoke correctly. And the fine-browed lady spoke to that son, just as to the elder sons, what would arouse the intellect. The king said to her. "Why do you deal thus, O foolish one, with the temperament of my child, by giving him a mischievous education as you did before to my other sons.

यदि ते मत्प्रियं कार्यमनुग्राह्यं वचो मम॥४६॥

तदेनं तनयं मार्गे प्रवृत्तं सन्नियोजय।

कर्ममार्गः समुच्छेदं नैव देवि गमिष्यति॥४७॥

तद्वन्मनुष्यतां याता भूतवर्गेषु ये स्थिताः।

सपुण्यानसपुण्यांश्च क्षुत्क्षामांस्तृट् परिप्लुतान्॥४८॥

पिण्डोदकप्रदानेन नरः कर्मण्यवस्थितः।

सदाप्याययते सुभ्रूस्तद्वद्देवातिथीनपि॥४९॥

If you should do what pleases me, if my word should be accepted, then restrain this son within the path of activity. So the path of action will not lead to utter destruction, O lady; and so the piṇḍa offering to the pitṛs will not cease, O virtuous one. The pitṛs dwell in the Deva-loka, they are also born as brutes, they become men likewise, and they reside within the class of elements. By offering the piṇḍa and water a man, busied in the ceremonies, ever nourishes them, O fine-browed one, both the righteous and the unrighteous, those worn out with hunger, those harassed by thirst: he nourishes the gods likewise and guests.

देवैर्मनुष्यैः पितृभिः प्रेतैर्भूतैः सगुह्यकैः।

वयोभिः कृमिभिः कीटैर्नर एवोपजीव्यते॥५०॥

तस्मात्तन्वङ्गि मे पुत्रं यत्कार्यं क्षत्रयोनिभिः।

ऐहिकामुष्मिकायालं तत्कर्म प्रतिपादय॥५१॥

The gods, mankind, the pitṛs, departed spirits, goblins, and guhyakas, birds, worms and insects live upon man indeed. Therefore, O slender-limbed, cause my son to acquire thoroughly the whole duty of kṣatriyas, as regards this life and life in the next world.

तेनैवमुक्ता सा साध्वी वरनारी मदालसा।

अलर्कं नाम तनयं प्रोवाचोल्लापवादिनी॥५२॥

पुत्र वर्द्धस्व मे भर्तुर्मनो नन्दय कर्मभिः।

ऐहिकामुष्मिकफलं तत्सम्यक्परिपालय॥

मित्राणामुपकाराय दुर्हृदां नाशनाय च॥५३॥

The queen Madālasā, being thus admonished by her husband, spoke to her son Alarka, with prattling words. "Thrive my son! rejoice my husband's mind with your deeds, in order to benefit friends and destroy enemies.

धन्योऽसि रे यो वसुधामशत्रु-

रेकश्चिरं पालयितासि पुत्र।

तत्पालनादिन्द्रसमोपभोग्यं

धर्मं फलं प्राप्स्यसि चामरत्वम्॥५४॥

Happy are you, my son, who alone, with never an enemy, will-long protect the earth: from protecting it may give you full enjoyment of happiness, and from righteousness you shall obtain the fruit, immortality.

धरामरान्पर्वसु तर्पयेथाः

समीहितं बन्धुषु पूरयेथाः।

हितं परस्मै हृदि चिन्तयेथा

मनः परस्त्रीषु निवर्तयेथाः॥५५॥

May you delight the brāhmaṇas at the holy festivals! May you fulfill the longing among your kinsmen! May you think kindly in your heart for another! May you restrain your mind from the wives of others!

सदा मुरारिं हृदि चिन्तयेथा-

स्तद्ध्यानतोन्तः षडरीञ्जयेथाः।

मायां प्रबोधेन निवारयेथा

ह्यनित्यतामेव विचिन्तयेथाः॥५६॥

You should meditate lord Murari in your heart. By meditating you kill your six inner foes kāma etc. Getting self-realisation give up the illusion, and think always that the whole word is transient.

अर्थागमाय क्षितिपाञ्जयेथा

यशोर्ज्जनायार्थमपि व्ययेथाः।

परापवादश्रवणाद्बिभीथा

विपत्समुद्राज्जनमुद्धरेथा:॥५७॥

You should conquer the kings for wealth and invest this for gaining fame. You should fear from hearing of another's censure and also protect people from the ocean of sorrow.

यज्ञैरनेकैर्विबुधानजस्र-

मन्त्रैर्द्विजान्प्रीणय संश्रितांश्च।

स्त्रियश्च कामैरतुलैश्चिराय

युद्धैश्चारींस्तोषयितासि वीर॥५८॥

Please continually the gods with numerous sacrifices, and the dvijas who resort to you with wealth. And you shall long satisfy women with unparalleled affections, and your foes with battles,

बालो मनो नन्दय बान्धवानां

गुरोस्तथाज्ञाकरणै: कुमार:।

स्त्रीणां युवा सत्कुलभूषणानां

वृद्धो वने वत्स वनेचराणाम्॥५९॥

O hero! As a child gladden the mind of your kinsmen; and as a boy the mind of your teacher by observance of his commands; as a young man gladden the mind of women who are the ornament of high families; as an old man the mind of the hermits in the forest.

राज्यं कुर्वन्सुहृदो नन्दयेथा:

साधून् रक्षंस्तात यज्ञैर्यजेथा:।

दुष्टान्निघ्नन्वैरिणश्चाजिमध्ये

गोविप्रार्थे वत्स मृत्युं भजेथा:॥६०॥

Exercising your sovereignty may, you gladden your friends! Guarding the good, may you offer up sacrifices, darling! Destroying the wicked and your enemies in battle, may you meet your death, my child, on behalf of cattle and brāhmaṇas!

इति श्रीमार्कण्डेयपुराणे प्रवृत्तिमार्गानुशासनं नाम त्रयोविंशोऽध्याय:॥२३॥

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अथ चतुर्विंशोऽध्याय:

CHAPTER 24

The story of Kuvalayāśva (continued)

The Education of his Sons.

Madālasā instructs Alarka. in a king's duties—Enforcing especially the necessity for self-control, prudence and maintenance of the laws.

पुत्र उवाच

एवमुल्लाप्यमानस्तु स तु मात्रा दिने दिने।

ववृधे वयसा बालो बुद्ध्या चालर्कसंज्ञित:॥१॥

स कौमारकमासाद्य ऋतध्वजसुतस्तदा।

कृतोपनयन: प्राज्ञ: प्रणिपत्याह मातरम्॥२॥

Now being talked to in this way by his mother every day, the child Alarka grew in age and intelligence. Then this son of Ṛta-dhvaja, on reaching boyhood, received investiture with the sacred thread, and being intelligent did obeisance to his mother and said,

मया यदम्ब कर्त्तव्यमैहिकामुष्मिकाय वै।

सुखाय वद तत्सर्वं प्रश्रयावनतस्य मे॥३॥

ममार्थे चैव धर्मार्थे प्रानां चैव यद्धितम्।

श्रेयसे यच्च तत्सर्वं प्रजारञ्जनमादित:॥४॥

"What I ought to do now for happiness in this world and the next world, tell all that to me who am bowing respectfully before you? "

मदालसोवाच

वत्स राज्याभिषिक्तेन प्रजारञ्जनमादित:।

कर्त्तव्यमविरोधेन स्वधर्मश्च महीभृताम्॥५॥

व्यसनानि परित्यज्य सत्यमूलहराणि वै।

आत्मा रिपुभ्य: संरक्ष्यो बहिर्मन्त्रविनिर्गमात्॥६॥

दुष्टादुष्टांश्च जानीयादमात्यानरिदोषत:।

अष्टधा नाशमाप्नोति स्वचक्रात्स्यन्दनाद्यथा॥७॥

तथा राजाप्यसन्दिग्धं बहिर्मन्त्रविनिर्गमात्।

चरैश्चरास्तथा शत्रोरन्वेष्टव्या: प्रयत्नत:॥८॥

Madālasā spoke

My child, a king inaugurated in his kingdom must in the first place conciliate his subjects, without obstructing his own duty. Eschewing the

seven vices, which are radically injurious, he must guard himself from his adversaries without departing from good counsel Just as a man meets destruction in eight ways from a fine-wheeled chariot, so undoubtedly does even a king without departing from good counsel And let him recognise the bad and good ministers through his enemies' faults, and he must strenuously trace out his enemy's, spies by spies

विश्वासो न तु कर्तव्यो राज्ञा मित्राप्तबन्धुषु।
कार्ययोगादमित्रेषु विश्वसीत नराधिपः॥ ९॥
स्थानवृद्धिक्षयज्ञेन षाड्गुण्यविदितात्मना।
भवितव्यं नरेन्द्रेण न कामवशवर्तिना॥ १०॥

But a king must not confide in friends, acquaintances, or relatives, let a king trust even in an unfriendly person, if so obliged by his affairs A king must himself be conversant with the stationary, prosperous and deteriorating conditions of state policy, be familiar with the merits of the six measures of military policy,[1] and not be enslaved by desire

प्रागात्ममन्त्रिणश्चैव ततो भृत्या महीभृता।
ज्ञेयाश्चानन्तरं पौरा विरुध्येत ततोऽरिभिः॥ ११॥
यस्त्वेतानविजित्यैव वैरिणो विजिगीषते।
सो जितात्माजितामात्यः शत्रुवर्गेण बाध्यते॥ १२॥
तस्मात्कामादयः पूर्वं जेयाः पुत्र महीभृता।
तज्जये हि यो राज्ञो राजा नश्यति तैर्जितः॥ १३॥
कामः क्रोधश्च लोभश्च मदो मानस्तथैव च।
हर्षश्च शत्रवो ह्येते नाशाय कुमहीभृताम्॥ १४॥
कामप्रसक्तमात्मानं स्मृत्वा पाण्डु निपातितम्।
निवर्त्तयेत्तथा क्रोधादनुह्राद हतात्मजम्॥ १५॥
हतमैलं तथा लोभान्मदाद्वेनं द्विजैर्हतम्।
मानादनायुषः पुत्रं हतं हर्षात्पुरञ्जयम्॥ १६॥
एभिर्जितैर्जितं सर्वं मरुत्तेन महात्मना।
स्मृत्वा विवर्जयेदेतान्षड् दोषांश्च महीपतिः॥ १७॥

A king must first subdue himself, and his ministers, then his dependants, and afterwards his citizens, then let him, fight against his enemies But he who, without having indeed conquered these, desires to conquer his adversaries, he, with his own self unsubdued and with unsubdued ministers,[2] is killed by his enemies' party A king must therefore, my son, first conquer desire and the other passions, for when they are conquered, victory is his assuredly, vanquished by them, a king perishes Desire, and anger, and covetousness, intoxication and pride, joy also, and enemies these in truth tend to destroy kings Let him restrain himself, recollecting how Pāndu himself was killed when engrossed in love and how Anuhrāda[3] killed his own son through anger, and how Aila[4] was killed through covetousness, how Vena[5] was killed by dvijas through intoxication how Anāyus'[6] son Bali was killed through pride, Purañjaya through joy Recollecting how, when these were conquered, high-souled Marutta vanquished all, let a king cast out these his own faults

काककोकिलभृङ्गाणां बकव्यालशिखण्डिनाम्।
हसकुक्कुटलोहाना शिक्षेत चरित नृपः॥ १८॥
कौशिकस्य क्रिया कुर्याद्विपक्षे मनुजेश्वरः।
चेष्टा पिपीलिकाना च काले भूपः प्रदर्शयेत्॥ १९॥

A king should learn the ways of the crow, cuckoo and bee, of the deer, serpent and peacock, of the goose, cock and the red goat A king should act like an insect against an opponent, and a king should carry out the ways of the ants at a fitting time

ज्ञेयाग्निविस्फुलिङ्गाना बीजचेष्टा च शाल्मलेः।
चन्द्रसूर्यस्वरूप च नीत्यर्थं पृथिवीक्षिता॥ २०॥
बन्धकीपद्मशरभशूलिकागुर्विणीस्तनात्।
एव साम्ना च भेदेन प्रदानेन च पार्थिव॥ २१॥
दण्डेन च प्रकुर्वीत नीत्यर्थं पृथिवीक्षिता।
प्रज्ञा नृपेण वा देया तथा चण्डालयोषितः॥ २२॥

1 Viz sandhi- peace, vigraha war, yāna- marching, āsana- encamping dvaidhī-bhāva- dividing his forces, and samsraya- alliance

2 For *jitātma jitamatyah* read *'jitatmajitamatyah'*
3 Son of Hiranya kasipu
4 Purūravas
5 A son of Anga
6 She was his mother

A king, who possesses the natural character of the moon and the sun, ought to know for the sake of good policy the behaviour of sparks of fire and of the seeds of the seemul tree.[1] And a king ought to gather wisdom from a courtezan, the lotus flower,[2] and a grasshopper, a doe-hare, and the breast of pregnant women, and also from a woman of the cow-herd caste. In this way, a king should drive his politics on the basis of negotiations, gifting, punishment and secrecy and should use his intelligence like a woman of lower caste (cāṇḍāla woman).

शक्रार्कयमसोमानां तद्वद्वायोर्महीपतिः।
रूपाणि पञ्च कुर्वीत महीपालनकर्मणि॥ २३॥
यथेन्द्रश्चतुरो मासान्वार्योघेणैव भूतलम्।
आप्याययेत्तथा लोकान्परिचारैर्महीपतिः॥ २४॥

A king should assume the five forms of Indra, the Sun, Yama and the Moon, and also of the Wind in the work of government. Just as Indra nourishes the people on the earth with showers of water for four months, so should a king nourish them with largesses.

मासानष्टौ यथा सूर्यस्तोयं हरति रश्मिभिः।
सूक्ष्मेणैवाभ्युपायेन तथा शुल्कादिना नृपः॥ २५॥
यथा यमः प्रियद्वेष्यौ प्राप्ते काले नियच्छति।
तथा प्रिया प्रिये राजा दुष्टादुष्टे समो भवेत्॥ २६॥

Just as the Sun draws up the water with his rays for eight months, so should a king collect the tolls and other dues by truly subtle means. Just as Yama restrains friend and foe when the time arrives, so a king should be impartial towards friend and foe, towards the vicious and the virtuous.

पूर्णेन्दुमालोक्य यथा प्रीतिमाञ्जायते नरः।
एवं यत्र प्रजाः सर्वा निर्वृतास्तच्छशिव्रतम्॥ २७॥
मारुतः सर्वभूतेषु निगूढश्चरते यथा।
एवं चरेन्नृपश्चारैः पौरामात्यारिबन्धुषु॥ २८॥

Just as by gazing on the full Moon, a man grows affectionate, so, where the people are all peaceful, that is the practice he should adopt from the moon. Just as the Wind moves mysterious among all creatures, so should a king more among the citizens, ministers and others, and among his relatives by the agency of spies.

न लोभार्थैर्न कामार्थैर्नार्थार्थैर्यस्य मानसम्।
पदार्थैः कृष्यते धर्मात्स राजा स्वर्गमृच्छति॥ २९॥
उत्पथग्राहिणो मूढान्स्वधर्माच्चलितान्नरान्।
यः करोति निजे धर्मे स राजा स्वर्गमृच्छति॥ ३०॥
वर्णधर्मा न सीदन्ति यस्य राष्ट्रे तथाश्रमाः।
राज्ञस्तस्य सुखं तात परत्रेह च शाश्वतम्॥ ३१॥
एतद्राज्ञः परं कृत्यं तथैतद्वृद्धिकारणम्।
स्वधर्मे स्थापनं नृणां चाल्यते न कुबुद्धिभिः॥ ३२॥
पालनेनैव भूतानां कृतकृत्यो महीपतिः।
सम्यक्पालयिता भागं धर्मस्याप्नोति वै यतः॥ ३३॥
एवमाचरते राजा चातुर्वर्ण्यस्य रक्षणम्।
स सुखी विहरत्येष शक्रस्यैति सलोकताम्॥ ३४॥

The king, my child, goes to Svarga, whose mind is attracted neither by covetousness, nor by love, nor by riches, as by other motives. The king goes to Svarga, who keeps within their duty erring foolish men, who are swerving from their duty. He, in whose kingdom the duties of the four classes and the four periods of a brāhmana's life do not fall into desuetude, has, my child, eternal happiness after death and in a future state. A king's highest duty, and that which brings supreme felicity for him, is the maintenance among men of their own laws,[3] since it is disturbed by evil-minded men. By protecting creatures indeed a king reaches success; he who duly protects gains by his efforts a portion of righteousness.

The king, who protects the people of the four casts, gains happiness like Indra.[4]

इति श्रीमार्कण्डेयपुराणे मदालसोपाख्याने
चतुर्विंशोऽध्यायः॥२४॥

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1 *Sālmalı*, see note p. 82 The pods contain a quantity of silky cotton which is blown about, when the pods burst

2 Nelumbium speciosum, see note p. 25

3 Dharma.

4 This verse is not read by Pargiter

अथ पञ्चविंशोऽध्याय:

CHAPTER 25

Madālasā Exhortation (continued).

Madālasā enunciates to Alarka, the special duties of the four castes— and of the four periods of a brāhmaṇa's life—and the duties common to those four castes and periods, which must be strenuously maintained.

पुत्र उवाच

तन्मातुर्वचनं श्रुत्वा सोऽलर्को मातरं पुन:।
पप्रच्छ वर्णधर्मांश्च धर्मान्ये चाश्रमेषु च॥ १॥

Jaḍa spoke

Having listened to that his mother's exhortation, Alarka also further questioned his mother both about the duties of the four classes, and about the duties appertaining to the four periods of a brāhmaṇa's life.

अलर्क उवाच

कथितोऽयं महाभागे राज्यतन्त्राश्रितस्त्वया।
मम धर्मोहमिच्छामि श्रोतुं वर्णाश्रमात्मकम्॥ २॥

Alarka spoke

You have expounded, gracious lady, this the duty relating to the system of kingly government. I wish to hear that duty which concerns the four classes and the four periods of a brāhmaṇa's life.

मदालसोवाच

दानमध्ययनं यज्ञो ब्राह्मणस्य त्रिधोदित:।
धर्मो नान्यश्चतुर्थोऽस्ति धर्मस्तस्यापदं विना॥ ३॥
याजनाध्यापने शुद्धस्तथा पुत्र प्रतिग्रह:।
एतस्सम्यक्समाख्यातं त्रितयं चास्य जीविका॥ ४॥
दानमध्ययनं यज्ञा: क्षत्रियस्याप्ययं त्रिधा।
धर्म: प्रोक्त: क्षिते रक्षा शस्त्राजीवश्च जीविका॥ ५॥
दानमध्ययनं यज्ञो वैश्यस्यापि त्रिधैव स:।
वाणिज्यं पाशुपाल्यं च कृषिश्चैवास्य जीविका॥ ६॥
दानं यज्ञोऽथ शुश्रूषा द्विजातीनां त्रिधा मया।
व्याख्यात: शूद्रधर्मोऽपि जीविका कारुकर्मजा॥ ७॥
तद्वद्द्विजातशुश्रूषा पोषणं क्रयविक्रयै:।
वर्णधर्मास्त्विमे प्रोक्ता: श्रूयतामाश्रमाश्रया:॥ ८॥

Madālasā spoke

A brāhmaṇa's duty is held to be threefold—liberality, study, sacrifice. There is no other fourth duty. His duty is regardless of his position. Irreproachable sacrificial and educational occupations, and the acceptance of gifts from the purified —this is fitly proclaimed his threefold means of livelihood liberality, study, sacrifice—this is declared to be the threefold duty of a kṣatriya also: protection of the earth, and subsistence by weapons are his means of livelihood. Liberality, study, sacrifice— that indeed is the threefold duty of a vaiśya also: merchandise, and the tending of cattle, and agriculture are his means of livelihood. Liberality and sacrifice, obedience to dvijas, I have declared to be the threefold duty of the śūdra also; and his means of livelihood are a handicraft, obedience likewise to dvijas, nourishing them, buying and selling. These are said to be the duties of the four classes. Hear also the connexions among the four periods of a brāhmaṇa's life.

स्ववर्णधर्मात्संसिद्धिं नर: प्राप्नोति न च्युत:।
प्रयाति नरकं प्रेत्य प्रतिषिद्धनिषेवणात्॥ ९॥
यावत्तु नोपनयनं क्रियते वै द्विजन्मन:।
कामचेष्टोक्तिभक्षस्तु तावद्भवति पुत्रक॥ १०॥

A man who has not erred from the duty of his own class gains perfect felicity: he goes to hell after death, if he has served what is forbidden. And as long indeed as a dvija is not invested with the sacred thread, so long, my son, he acts, speaks and eats unrestrainedly.

कृतोपनयन: सम्यग्ब्रह्मचारी गुरोर्गृहे।
वसेत तत्र धर्मोऽस्य कथ्यते तन्निबोध मे॥ ११॥
स्वाध्यायोऽथाग्निशुश्रूषा स्नानं भिक्षाटनं तथा।
गुरोर्निवेद्य तच्चाद्यमनुज्ञातेन सर्वदा॥ १२॥

When duly invested with the sacred thread, he becomes a brahmacārin in his guru's house, and he should dwell there. I relate his duty; hear it of me. Private study, attendance on fire, bathing, and wandering about for alms, and always eating that food after informing his guru and obtaining permission from him.

गुरो: कर्मणि सोद्योग: सम्यक्प्रीत्युपपादक:।
तेनाहूत: पठेच्चैव तत्परो नान्य मानस:॥ १३॥
एक द्वौ सकलान्वापि वेदान्प्राप्य गुरोर्मुखात्।
अनुज्ञातो वरा दत्त्वा दक्षिणा गुरो तत:॥ १४॥

He should be diligent in the guru's business, there should be thorough evoking of his affection, and when summoned by him, he should read intently, his mind withdrawn from everything else After acquiring one, two or all the Vedas from his guru's mouth, he is authorized to give the guru his fee with words of eulogy

गार्हस्थ्याश्रमकामस्तु गृहस्थाश्रममावसेत्।
वानप्रस्थाश्रम वापि चतुर्थ वेच्छयात्मन:॥ १५॥
तथैव वा गुरुर्गेह द्विजो निष्ठामवाप्नुयात्।
गुरोरभावे तत्पुत्रे तच्छिष्ये तत्सुत विना॥ १६॥
शुश्रूषुर्निरभिमानो ब्रह्मचर्याश्रम वसेत्।

But let him enter on the grhastha period when desirous of the period of family life, or, by his own wish, on the vāna-prastha period and on the fourth period Or let the dvija await his decease there in the guru's house, obedient to the guru's son if the guru be dead, or to the guru's disciple, if there be no son Obedient, free from self-conceit, let him pass through the period of a brahmacārin

उपावृत्तस्ततस्तस्माद् गृहस्थाश्रमकाम्यया॥ १७॥
ततोऽसमानर्षिकुलां तुल्या भार्यामरोगिणीम्।
उद्वहेन्न्यायतोऽव्यङ्गा गृहस्थारमकारणात्॥ १८॥
स्वकर्मणा धन लब्ध्वा पितृन्वातिथींस्तथा।
सम्यक्सम्प्रीणयेद्भक्त्या पोषयेच्चाश्रितांस्तथा॥ १९॥
भृत्यात्मजाञ्जामयोऽथ दीनार्थिपतितानापि।
यथाशक्त्यान्नदानेन वयासि पशवस्तथा॥ २०॥

Next when he has desisted therefrom, through desire for a grhastha's status, let him then rightly marry a wife, sprung from the family of a different[1] Rsi, his equal, free from sickness, not deformed, for the sake of a gihastha's status And having gained money by his own toil, let him duly please the pitrs gods and guests by faith, and also nourish those who resort to him, his dependants and children, and his female relatives, and the afflicted, the blind, and the outcast, the birds and the cattle,[2] to the utmost of his power with gifts of food

एष धर्मो गृहस्थस्य ऋतावभिगमस्तथा।
पञ्चयज्ञविधान तु यथाशक्ति न हापयेत्॥ २१॥
पितृदेवातिथिज्ञातिभुक्तशेष स्वय नर:।
भुञ्जीत च सम भृत्यैर्यथाविभवमात्मन:॥ २२॥

This is the duty of a gihastha, sexual intercourse also at the proper season but he should not, to the utmost of his power, neglect the performance of the five sacrifices And let the man himself, being zealous to the best of his power, together with his dependants, eat the remains of the food consumed by the pitrs, the gods, the guests and paternal kinsmen

एष तूद्देशत: प्रोक्तो गृहस्थस्याश्रमो मया।
वानप्रस्थस्य धर्मं ते कथयाम्यवधार्यताम्॥ २३॥
अपत्यसन्तति दृष्ट्वा प्राज्ञो देहस्य चानतिम्।
वानप्रस्थाश्रम गच्छेदात्मन: शुद्धिकारणात्॥ २४॥
तत्रारण्योपभोगश्च तपोभिश्चात्मकर्षणम्।
भूमौ शय्या ब्रह्मचर्य पितृदेवातिथिक्रिया:॥ २५॥
होमस्त्रिषवणं स्नानं जटावल्कलधारणम्।
मौनादिकरणं चैव वन्यस्नेहनिषेवणम्॥ २६॥

Now I have declared this gihastha period distinctly I describe to you the duty of the vāna-prastha be it heard Having seen the succession of his offspring, and the stoop of his body, let the wise man enter upon the vāna-prastha period, for the purpose of purifying his soul In it there is the enjoyment of the forest, and attraction by penances, sleeping on the ground, sacred study, ceremonies for the pitrs gods and guests, the homa oblation, the three daily ablutions,[3] the wearing matted hair and a bark dress, and diligence in meditation unceasingly, the use of forest unguents

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1 A samāna His family and her should not be descended from the same Rsi This indicates exogamy

2 For *paśavas* read *ca paśūms* ?

3 At dawn, noon and sunset

इत्येष पापशुद्ध्यर्थमात्मनश्चोपकारकः।

वानप्रस्थाश्रमस्तस्माद्भिक्षोस्तु चरमोऽपरः॥२७॥

This is the vāna-prastha period, for the purification of sin, and beneficial to the soul But after that comes another, the last, period of the bhiksu

चतुर्थस्य स्वरूप तु श्रूयतामारमस्य मत्।

यच्च धर्मोऽस्य धर्मज्ञैः प्रोक्तस्तात महात्मभिः॥२८॥

सर्वसङ्गपरित्यागो ब्रह्मचर्यमकोपता।

जितेन्द्रियत्वमावासे नैकस्मन्वसतिश्चिरम्॥२९॥

नारम्भस्तथाहारे भिक्षान्न चैककालिकम्।

आत्मज्ञानावबोधश्च तथा चात्मावलोकनम्॥३०॥

But hear from me the nature of the fourth period, which with its peculiar duties has been described, my darling, by high-souled men conversant with its duties [1] Renunciation of every association, sacred study, abstinence from anger, control over the senses, no long dwelling in one habitation, abstaining from undertakings, and eating food obtained by begging once a day, also desire for the awakening of knowledge of the soul, and gazing at the soul

चतुर्थे त्वाश्रमे धर्मो मयाय ते निवेदितः।

सामान्यमन्यवर्णानामाश्रमाणा च मे शृणु॥३१॥

सत्य शौचमहिसा च अनसूया तथा क्षमा।

आनृशस्यमकार्पण्य सन्तोषश्चाष्टमो गुणः॥३२॥

एते सक्षेपतः प्रोक्ता धर्मवर्णाश्रमेषु च।

Now I have acquainted you with this duty in the fourth period. "Hear from me the common duty of the other classes and of the periods of life Truthfulness, purity and harmlessness, freedom from envy, and patience, mercy, generosity,[2] and con-tentment is the eighth virtue

एतेषु नित्यधर्मेषु नित्य तिष्ठेत्समन्ततः॥३३॥

स याति ब्रह्मलोक हि य।वदिनद्राश्चतुर्दश।

यश्चोल्लघ्य स्वक धर्म स्ववर्णाश्रमसज्ञितम्॥३४॥

नरोऽन्यथा प्रवर्त्तेत स दण्ड्यो भूभृतो भवेत्।

ये च स्वधर्मसन्त्यागात्पाप कुर्वन्ति मानवाः॥३५॥

उपेक्षतस्तान्नृपतेरिष्टापूर्तं प्रयात्यधः।

तस्माद्राज्ञा प्रयत्नेन सर्वे वर्णाः स्वधर्मतः॥३६॥

प्रवर्त्ततेऽन्यथा दण्ड्याः स्थाप्याश्चैव स्वकर्मसु॥३७॥

These duties have been succinctly described to you concerning the classes and the periods of life and a man should stand wholly within these his own peculiar duties And the man, who, overstepping his own duty named according to his own class or period of life, should behave otherwise, should be punished by the king And the king who over-looks men, who after forsaking their own duties commit sin, loses his pious acts Therefore a king must vigorously punish all the classes that behave contrary to their special duties, and he must keep them within their own occupations

इति श्रीमार्कण्डेयपुराणे मदालसानुशासन नाम पञ्चविंशोऽध्यायः॥२५॥

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अथ षड्विंशोऽध्यायः

CHAPTER 26

The Education of the Sons (continued).

Madālasā's Exhortation.

Madālasā explains to Alarka the position of a grhastha—and personifies as a cow, the Vedas, pious acts, the words of the good and the words svāhā, svadhā, vashat and hanta—She describes the bali offering, and utsarga oblation—the duties of a grhastha to guests—the śrāddha—and further duties to guests—She pronounces a blessing on the grhastha state—and quotes a song by Atri on it

अलर्क उवाच

यत्कार्यं पुरुषेणेह गार्हस्थ्यमनुवर्त्तता।

बन्धश्च स्यादकरणे क्रियाया यस्य चोच्छ्रितिः॥१॥

उपकाराय यन्नृणा यच्च वर्ज्य गृहे सताम्।

यथा च क्रियते तन्मे यथा यत्पृच्छतो वद॥२॥

Alarka spoke

And what men must do who are engaged in the grhastha period, and what becomes confined in the absence of action and what increases by

1 For *yah sya dharmo sya* read *sya dharmo yasya*

2 For *akarpyanyam* read *akarpanyam*?

action; and what is beneficial to men; and what a good man should avoid at home; and how things are done -declare that accurately to me who ask.

मदालसोवाच

वत्स गार्हस्थ्यमास्थाय नरः सर्वमिदं जगत्।
पुष्णाति तेन लोकाश्च स जयत्यभिवाञ्छितान्॥ ३॥
पितरो मुनयो देवा भूतानि मनुजास्तथा।
कृमिकीटपतङ्गाश्च वयांसि पशवोऽसुराः॥ ४॥
गृहस्थमुपजीवन्ति ततस्तृप्तिं प्रयान्ति च।
मुखं चास्य निरीक्षन्ते अपि नो दास्यतीति वै॥ ५॥

Madālasā spoke

My child, a man on assuming the gṛhastha status, thereby nourishes all this earth and conquers the worlds he longs for. The pitṛs, the Munis, the gods, living things, and mankind, and worms, insects, and flying creatures, birds, cattle, and Asuras subsist upon the gṛhastha, and derive satisfaction from him; and gaze indeed at his countenance, wondering, 'Will he give us anything?

सर्वस्याधारभूतये वत्स धेनुस्त्रयीमयी।
यस्यां प्रतिष्ठितं विश्वं विश्वहेतुश्च या मता॥ ६॥
ऋक्पृष्ठासौ यजुर्मध्या सामवक्त्रशिरोधरा।
इष्टापूर्तविषाणं च साधु सूक्ततनूरुहा॥ ७॥
शान्तिपुष्टिशकृन्मूत्रा वर्णपादप्रतिष्ठिता।
आजीव्यमाना जगतां साऽक्षया नापचीयते॥ ८॥
स्वाहाकारो स्वधाकारो वषट्कारश्च पुत्रक।
हन्तकारस्तथैवान्यास्तस्याः स्तनचतुष्टयम्॥ ९॥

The support of everything is this cow, my child, which consists of the three Vedas, in which the universe is established, and which is believed to be the cause of the universe. Her back is the Ṛgveda; her loins the Yajurveda; her face and neck the Sāmaveda; and her horns are pious acts; her hair the excellent words of the good; her ordure and urine are tranquillity and prosperity; she is supported on feet which are the four classes; she is the sustenance of the worlds; being imperishable she does not wane. The word svāhā,[1] and the word svadhā,[2] and the word vashat, my son, and the other word hanta are her[3] four teats.

स्वाहाकारं स्तनं देवाः पितरश्च स्वधामयम्।
मुनयश्च वषट्कारं देवभूतसुरेतराः॥ १०॥
हन्तकारं मनुष्याश्च पिबन्ति सततं स्तनम्।
एवमाप्याययत्येषा देवादीनखिलांस्त्रयी॥ ११॥
एतद्वत्सचतुष्कं तु नरस्तनचतुष्टये।
न नियुञ्ज्याद्यथाकालं तेन स्युस्ते विमानिताः॥ १२॥
देवादीनखिलान्येषु सन्तर्पयति मानवः।
तेषामुच्छेदकर्त्ता यः पुरुषोऽत्यन्तपापकृत्॥ १३॥

The gods drink of the teat which is the word svāhā; and the pitṛs of that consisting of svadhā; and the Munis of that which is the word vaṣaṭ; the gods, living things and Asuras, and mankind drink constantly of the teat which is the word hanta. Thus this cow consisting of the three Vedas, my child, fattens them. And the man, who grievously sinning causes their destruction, sinks into the hell Tamas,[4] the hell Andhatāmisra[5] and the hell Tāmisra.[6] And the man, who gives this cow drink with his own children and with the immortals and other objects of worship at the proper time, attains Svarga.

स तमस्यन्धतामिस्रे तामिस्रे च निमज्जति।
यस्त्वेतां मानवो धेनुं स्वैर्वत्सैरमरादिभिः॥ १४॥
प्रापयत्युचिते काले स स्वर्गायोपपद्यते।
तस्मात्पुत्र मनुष्येण देवर्षिपितृमानवाः॥ १५॥
भूतानि चानुदिवसं पोष्याणि स्वतनुर्यथा।
तस्मात्स्नातः शुचिर्भूत्वा देवर्षिपितृतर्पणम्॥ १६॥
प्रजापतेस्तथैवाद्भि काले कुर्यात्समाहितः।
सुमनोगन्धधूपैश्च देवानभ्यर्च्य मानवः॥ १७॥
ततोऽग्रस्तर्पणं कुर्याद्दद्याच्च बलिमित्यथ।

Therefore, my son, a man must nourish the gods, ṛṣis, and pitṛs and men and living things daily, even as his own body. Therefore having

1. The oblation to the gods.

2. The oblation to the pitṛs.
3. Read *tasyāḥ* for *tasyā*.
4. Darkness.
5. Complete darkness.
6 Deep gloom.

bathed and become clean he should, composed in mind, delight the gods, ṛṣis and pitṛs, and the prajāpati also with, water at the proper time. And a man[1] having worshipped the gods with the fragrant flowers of the great-flowered jasmine, should next delight Agni; and the bali offering should also be made.

ब्रह्मणे गृहमध्ये तु विश्वेदेवेभ्य एव च॥ १८॥
धन्वन्तरिं समुद्दिश्य प्रागुदीच्यां बलिं क्षिपेत्।
प्राच्यां शक्राय याम्यायां यमाय बलिमाहरेत्॥ १९॥
प्रतीच्यां वरुणायाथ सोमायोत्तरतो बलिम्।

Let him cast the bali offering to Brahmā and the Viśvadevas inside the house, and to Dhanvantari to the northeast; let him offer the bali eastward to Indra, southwards to Yama, and the bali westwards to Varuṇa, and northwards to Soma.

दद्याद्धात्रे विधात्रे च बलिं द्वारे गृहस्य च॥ २०॥
अर्यम्णेऽथ बहिर्दद्याद् गृहेभ्यश्च समन्ततः।
नक्तं चरेभ्यो भूतेभ्यो बलिमाकाशतो हरेत्॥ २१॥
पितॄणां निर्वपेच्चैव दक्षिणाभिमुखः स्थितः।
गृहस्थस्तत्परो भूत्वा सुसमाहितमानसः॥ २२॥
ततस्तोयमुपादाय तेषामाचमनाय वै।
स्थानेषु निक्षिपेत्प्राज्ञस्तास्ता उद्दिश्य देवताः॥ २३॥

And let him also give the bali to Dhātri and Vidhātri at the house-door, and let him give it to Aryaman outside and all around the houses. Let him offer the bali to night-walking goblins in the air, and let him scatter it to the pitṛs, standing with his face southward. Then the gṛhastha, being intent and having his mind well composed, should take the water and cast it, as a wise man, into those places for those several deities, that they may rinse out their mouths.

एवं गृहबलिं कृत्वा गृहे गृहमतिः शुचिः।
आप्यायनाय भूतानां कुर्यादुत्सर्गमादरात्॥ २४॥
श्वभ्यश्च श्वपचेभ्यश्च वयोभ्यश्चावपेद्भुवि।
वैश्वदेवं हि नामैतत्सायं प्रातरुदाहृतम्॥ २५॥

Having thus performed in his house the family-bali, the pure gṛhastha should perform the utsarga oblation respectfully for the nourishment of living things. And let him scatter it on the ground both for the dogs, and low-caste men and the birds; for certainly this offering to the Viśvadevas is declared to be one for evening and morning.

आचम्य च ततः कुर्यात्प्राज्ञो द्वारावलोकनम्।
मुहूर्तस्याष्टमं भागमुदीक्ष्यो ह्यतिथिर्भवेत्॥ २६॥
अतिथिं तत्र सम्प्राप्तमन्नाद्येनोदकेन च।
सम्पूजयेद्यथाशक्ति गन्धपुष्पादिभिस्तथा॥ २७॥

And then he, as a wise man, having rinsed out his mouth, should look towards the door the eighth part of a muhūrta, whether a guest is to be seen. He should honour the guest, who has arrived there, with rice and other food and with water and with fragrant flowers and other presents, according to his power.

न मित्रमतिथिं कुर्यान्नैकग्रामनिवासिनम्।
अज्ञातकुलनामानं तत्कालसमुपस्थितम्॥ २८॥
बुभुक्षुमागतं श्रान्तं याचमानमकिञ्चनम्।
ब्राह्मणं प्राहुरतिथिं स पूज्यः शक्तितो बुधैः॥ २९॥

He should not treat as a guest a friend, nor a fellow-villager, nor one who bears the name of an unknown family, nor one who has arrived at that time. Men call a brāhmaṇa who has arrived, hungry, wearied, supplicating, indigent, a guest; he should be honoured by the wise according to their power.

न पृच्छेद् गोत्रचरणं स्वाध्यायं चापि पण्डितः।
शोभनाशोभनाकारं तं मन्येत प्रजापतिम्॥ ३०॥
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते।
तस्मिनसतृप्ते नृयज्ञोत्थादृणान्मुच्येद् गृहश्रमी॥ ३१॥
तस्यादत्त्वा तु यो भुङ्क्ते स्वयं किल्बिषभुङ् नरः।
स पापं केवलं भुङ्क्ते पुरीषं चान्यजन्मनि॥ ३२॥

A learned man should not inquire his lineage or conduct, nor his private study; he should esteem him, whether handsome or unhandsome in appearance, as a prajāpati. For since he stays but a transitory time, he is therefore called an atithi, 'a guest.' When he is satisfied, the gṛhastha is released from the debt which arises from hospitality. The guilty man, who without giving to

1. Read *mānavaḥ* for *mānavāḥ*.

the guest himself eats, he incurs only sin and feeds on ordure in another life.

अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति॥३३॥
अप्यम्बुशाकदानेन यच्चाप्यश्नाति स स्वयम्।
पूजयेत नरः शक्त्या तेनैवातिथिमादरात्॥३४॥

The guest transferring his misdeeds to that man, from whose house he turns back with broken hopes, and taking that man's merit, goes off. Moreover a man should honour a guest respectfully according to his power with gifts of water and vegetables, or with just what he is himself eating.

कुर्याच्चाहरहः श्राद्धमन्नाद्येनोदकेन च।
पितृ नुद्दिश्य विप्रांश्च भोजयेद्विप्रमेव वा॥३५॥
अन्नस्याग्रं तदुद्धृत्य ब्राह्मणायोपपदयेत्।
भिक्षां च याचितां दद्यात्परिव्राट् ब्रह्मचारिणाम्॥३६॥
ग्रासप्रमाणा भिक्षा स्यादग्रं ग्रासचतुष्टयम्।
अग्रं चतुर्गुणं प्राहुर्हन्तकारं द्विजोत्तमाः॥३७॥
भोजनं हन्तकारं वा अग्रं भिक्षामथापि वा।
अदत्त्वा तु न भोक्तव्यं यथाविभवमात्मनः॥३८॥
पूजयित्वातिथीनिष्टाञ्ज्ञातीन्बन्धूंस्तथार्थिनः।
विकलान्बालवृद्धांश्च भोजयेच्चातुरांस्तथा॥३९॥

And he should daily perform the śrāddha with rice and other food and with water with regard to the pitṛs and brāhmaṇas; or he should feed a brāhmaṇa. Taking up an agra[1] of the rice, he should present it to a brāhmaṇa: and he should give an alms to wandering brāhmaṇas who ask. The alms should be the size of a mouthful, the agra four mouthfuls. Brāhmaṇas call the *agra* four times a hantakāra.[2] But without giving food, or a hantakāra, an agra or an alms, according to his substance, he must not himself eat. And he should eat, after he has done reverence to guests, friends, paternal kinsmen, relatives, and petitioners, the maimed, and children and old men and the sick.

वाञ्छते क्षुत्परीतात्मा यच्चान्योऽन्नमकिञ्चनः।
कुटुम्बिना भोजनीयः स्वसमं विभवे सति॥४०॥
श्रीमन्तं ज्ञातिमासाद्य यो ज्ञातिरवसीदति।
सीदता यत्कृतं तेन तत्पापं स समश्नुते॥४१॥
सायं चैष विधिः कार्यः पूर्वोक्तं तत्र चातिथिम्।
पूजयेच्च यथाशक्तिशयनासनभोजनैः॥४२॥

If a man consumed with hunger, or another who is destitute wants food, he should be fed by a householder who has adequate[3] substance. Whatever kinsman is dispirited when he reaches a prosperous kinsman, the latter gets the sin that has been done by the dispirited man. And the precept must be observed at evening, and he should do reverence to the guest who has arrived there after sunset, accordingly to his ability, with a bed, a seat and food.

एवमुद्वहतस्तात गार्हस्थ्यं भारमास्थितम्।
स्कन्धे विधाता देवाश्च पितरश्च महर्षयः॥४३॥
श्रेयोभिवर्षिणः सर्वे भवन्त्यतिथिबान्धवाः:
पशुपक्षिमृगास्तृप्ता ये चान्ये सूक्ष्मकीटकाः॥४४॥
गाथाश्चात्र महाभाग स्वयमत्रिरगायत।
ताः शृणुष्व महाभाग गृहस्थाश्रमसंस्थिताः॥४५॥

Thus a weight is placed on the shoulder of one who undertakes family life. Vidhātri, and the gods, and the pitṛs, the great Ṛṣis, all shower bliss on him, and so also do guests and relatives: and the herds of cattle and the flocks of birds, and the minute insects that exist besides, are satisfied. And Atri himself used to sing songs on this subject, noble one! Hear those, O noble one! that appertain to the gṛhastha period—

देवान्पितृंश्चातिथींश्च तद्वत्सम्पूज्य बान्धवान्।
जामयश्च गुरूंश्चैव गृहस्थे विभवे सति॥४६॥
श्वभ्यश्च श्वपचेभ्यश्च वयोभ्यश्चावपेद्भुवि।
वैश्वदेवं हि नामैतत्कुर्यात्सायं तथा दिने॥४७॥
मांसमन्नं तथा शाकं गृहे यच्चोपसाधितम्।
न च तत्स्वयमश्नीयाद्विधिवद्यन्न निर्वपेत्॥४८॥

Having done reverence to the gods, and the pitṛs and guests, relatives likewise, and female relations, and, gurus also, the gṛhastha who has substance should scatter the fragments on the

1. A measure.
2. A formula of salutation, or an offering: to a guest.

3. Read *samarthe* for *samarıho*?

ground for both dogs and low caste men and birds for he should certainly perform this offering to the Visvadevas evening and day And he should not himself eat flesh, rice and vegetables and whatever may have been prepared in the house, which he *may not scatter according to the precept*

इति श्रीमार्कण्डेयपुराणे मदालसोपाख्याने
षड्विंशतितमोऽध्याय:॥२६॥

***

अथ सप्तविंशोऽध्याय:

CHAPTER 27

Madālasā's Exhortation (continued).

Madālasā explains to Alarka the ceremonies to be performed by a grhastha, which are of three kinds continual, occasional and periodical—She explains the occasional śrādddha, which is celebrated for men and women

मदालसोवाच

नित्य नैमित्तिक चैव नित्यनैमित्तिक तथा।
गृहस्थस्य त्रिधा कर्म तन्निशामय पुत्रक॥ १॥

Madālasā spoke

Now what the grhastha's ceremonies are, the continual, and the occasional, and the periodical, listen thereto, my son!

पञ्चयज्ञाश्रित नित्य यदेतत्कथित तव।
नैमित्तिक तथा चान्यत्पुत्रजन्मक्रियादिकम्॥ २॥
नित्यनैमित्तिक ज्ञेय पर्वश्राद्धादि पण्डितै:।
तत्र नैमित्तिक वक्ष्ये श्राद्धमाभ्युदय तव॥ ३॥

The continual are comprised in the five sacrifices,[1] these that I have described to you and the occasional are the others, such as the ceremony on the birth of a son, and so forth The periodical[2] are recognisable by the learned as the sacrifices at the moon's changes, the śrāddha and others

पुत्रजन्मनि यत्कार्य जातकर्म सम नरै:।
विवाहादौ च कर्त्तव्यं सर्व सम्यक्क्रमोदितम्॥ ४॥
पितरश्चात्र सम्पूज्या: ख्याता नान्दीमुखास्तु ये।
पिण्डाश्च दधिसम्मिश्रान्दद्याद्यवसमन्वितान्॥ ५॥
उदङ्मुख: प्राङ्मुखो वा यजमान: समाहित:।
वैश्वदेवविहीनं तत्केचिदिच्छन्ति मानवा:॥ ६॥

Here[3] I will tell you of the occasional śrāddha celebration, of the birth-ceremony that should be performed similarly by men or the birth of a son, and everything duly related in order that should be done at marriages and on other occasions And in this the Nāndī-mukha pitrs[4] must be worshipped, and he should give the pindas mixed with curds and containing barley, facing northward or eastward, with composed mind making the oblation Some men like it with the offering to the Viśvadevas omitted

युग्माश्चात्र द्विजा: कार्यास्ते पूज्याश्च प्रदक्षिणम्।
एत नैमित्तिकं वृद्धौ तथान्यच्चौर्ध्वदैहिकम्॥ ७॥

And in this ceremony the dvijas must be arranged in pairs, and must be worshipped in dextral circumambulation This is the occasional ceremony during growth, and the other is the *funeral obsequies*

मृताहनि तु कर्तव्यमेकोद्दिष्ट शृणुष्व तत्।
दैवहीन तथैकार्घ्य तथैवैकपवित्रकम्॥ ८॥
आवाहनं न कर्त्तव्यमग्नौकरणवर्जितम्।
प्रेतस्य पिण्डमेक च दद्यादुच्छिष्टसन्निधौ॥ ९॥
तिलोदक चापसव्य तन्नामस्मरणान्वितम्।
अक्षय्यममुकस्येति स्थाने विप्रविसर्जने॥ १०॥
अभिरम्यतामिति ब्रूयाद् ब्रूयुस्तेऽभिरता: स्म ह।
प्रतिमासं भवेदेतत्कार्यमावत्सरान्नरै:॥ ११॥

And the śrāddha for a single deceased person should be performed on the day of the death, listen to that And it should be performed omitting the offering to the gods, and with a single vessel And the oblations with-fire[5] should not be made in

1 Brahma (i e Veda)-yajña deva yajña, pitr yajña manusva yajna and bhūta yajna (all created beings)

2 Read *nitya naimittikam* for *nitya naimittika*

3 Read *atra* for *tatra* ?

4 Nine pitrs, viz , the six parents, grandparents and great-grandparents on the paternal side, and the grandfather great grandfather and great-great-grandfather on the maternal side

5 Āvāhana

the fire without the ceremonies And he should give one pinda to the deceased person near the fragments of food, and sesamum-seed and water on the right, accompanying them with the recollection of that person's name ' May he be exempt from decay,' let the celebrant say, and 'may enjoyment be his,' let the others delighted say, at the place where the brāhmanas are dismissed Men must do this every month for a year

अथ सम्वत्सरे पूर्णे यदा वा क्रियते नरैः।

सपिण्डीकरण कार्यं तस्यापि विधिरुच्यते॥ १२॥

तच्चापि दैवरहितमेकार्घ्यैकपवित्रकम्।

नैवाग्नौ करण तत्र तच्चावाहनवर्जितम्॥ १३॥

अपसव्यं च तत्रापि भोजयेदयुजो द्विजान्।

विशेषस्तत्र चान्योऽस्ति प्रतिमास क्रयाधिकः॥ १४॥

Now at the expiration of the year, or whenever the ceremony is performed by men, the śrāddha for deceased sapindas must be performed for him also so the rule is stated, and that must be without the offering to the gods, and accompanied with a single argha offering in a single vessel And that ceremony must not be performed there in the fire without offering the oblations-with-fire and on the right there, he should feed the single dvijas

त कथ्यमानमेकाग्रो वदन्त्या मे निशामय।

तिलगन्धोदकैर्युक्त कुर्यात्पात्रचतुष्टयम्॥ १५॥

कुर्यात्पितृणा त्रितयमेक प्रेतस्य पुत्रक।

पात्रत्रये प्रेतपात्रमर्घ्यं चैव प्रसेचयेत्॥ १६॥

ये समाना इति जपन्पूर्ववच्छेषमाचरेत्।

And there is another distinction, consisting in an extra ceremony every month, do you listen attentive to me, as I tell you of it, while it is being described He should fill four vessels there with, sesamum-seed, perfume and water, three for the pitrs one for the deceased person, my son And he should scatter the arghya-oblation in the three vessels, and in the deceased's vessel,[1] uttering the words 'ये समाना इति', he should perform the rest as before

स्त्रीणामप्येवमेवैतदेकोद्दिष्टमुदाहृतम्॥ १७॥

सपिण्डीकरणं तासां पुत्राभावे न विद्यते।

प्रतिसम्वत्सरं कार्यकेकोद्दिष्ट नरैः स्त्रियाः॥ १८॥

मृताहनि यथान्याय नृणा यद्वदिदोदितम्।

This śrāddha for a single deceased person is ordained precisely the same for women also The śrāddha for deceased sapindas does not exist for them, if they have no son The śrāddha for a single deceased person must be performed every year for a woman by the men, duly on the day of her death, as has been here mentioned for men

पुत्राभावे सपिण्डास्तु तदभावे सहोदकाः॥ १९॥

मातुः सपिण्डा ये च स्युर्येऽन्ये मातुः सहोदकाः।

कुर्युरेव विधि सम्यगपुत्रस्य सुतासुताः॥ २०॥

कुर्युर्मातामहायैव पुत्रिकासतनयास्तथा।

द्व्यामुष्यायणसज्ञास्तु मातामहपितामहान्॥ २१॥

पूजयेयुर्यथान्याय श्राद्धैर्नैमित्तिकैरपि।

But if there are no sons, the sapindas, if they are wanting, the sahodakas,[2] and those who may be the mother's sapindas and those who may be the mother's sahodakas, should duly perform this ceremony for a man who has no son, and for one who has begotten only a daughter The daughters and their children should in this way perform the ceremony for the maternal grandfather But those who are designated as the sons of two such, persons should worship their maternal and paternal grandfathers fittingly with the occasional śrāddhas

सर्वाभावे स्त्रियः कुर्युः स्वभर्तृणाममन्त्रकम्॥ २२॥

तदभावे च नृपतिः कारयेत्स्वकुटुम्बिना।

तज्जातीयैर्नरैः सम्यग्दाहाद्याः सकलाः क्रियाः॥ २३॥

सर्वेषामेव वर्णाना बान्धवो नृपतिर्यतः।

एतास्ते कथिता वत्स नित्या नैमित्तिकाः क्रियाः॥ २४॥

When all these relatives are wanting, the women, should perform the ceremony without the mantras for their husbands, when they too are wanting, the king should cause the ceremony to be performed by a member of his own family, and the cremation and all the other ceremonies to be performed properly by men of that caste, for the

1 Read *preta patre* for *preta patram*?

2 The samānodakas

king indeed is kinsman to all the classes. "Thus these continual and occasional ceremonies have been described to you, my child.

क्रियां श्राद्धाश्रयामन्यां नित्यनैमित्तिकीं शृणु।
दर्शस्तत्र निमित्तं वै कालश्चन्द्रक्षयात्मकः॥
नित्यतां नियतः कालस्तस्य संसूचयत्यथ॥ २५॥

Hear the other periodical ceremony appertaining to the śrāddha. The new moon is just the cause there, and the time is the moon's waning: the fixed time indicates the constancy of that ceremony.

इति श्रीमार्कण्डेयपुराणे मदालसोपाख्यानेऽलर्कानुशासने गार्हस्थ्यकथने नैमित्तिकादिश्राद्धकल्पो नाम सप्तविंशोऽध्यायः॥२७॥

♣♣♣

अथाष्टविंशोऽध्यायः

CHAPTER 28

Description of the Pārvaṇa Śrāddha.

Madālasā mentions the seven sapiṇḍa ancestors, and the lepa-bhujas, and the remoter ancestors—She explains how the celebrant of the śrāddha nourishes them all—She enumerates the times for the śrāddha, and the persons who should and who should not be invited to it—She describes how the śrāddha should be performed.

मदालसोवाच

सपिण्डीकरणादूर्ध्वं पितुर्यः प्रपितामहः।
सुत लेपभुजो याति प्रलुप्तपितृपिण्डकः॥ १॥
तेषामन्यश्चतुर्थो यः पुत्र लेपभुजान्नभुक्।
सोऽपि सम्बन्धतो हीनमुपभोगं प्रपद्यते॥ २॥

Madālasā spoke

After the performance of the śrāddha to deceased sapiṇḍas, he who is the father's great-grandfather passes to the class of those who feed on the lepa,[1] having lost his share in the piṇḍa offered to the pitṛs. He, who is the fourth there-above among those who feed on the lepa bestowed by the deceased's son, ceases to eat thereof and obtains the satisfaction that is freed from the relationship.

पिता पितामहश्चैव तथैव प्रपितामहः।
पिण्डसम्बन्धिनो ह्येते विज्ञेयाः पुरुषास्त्रयः॥ ३॥
लेपसम्बन्धिनश्चान्ये पितामहपितामहात्।
प्रभृत्युक्तास्त्रयस्तेषां यजमानश्च सप्तमः॥ ४॥
इत्येष मुनिभिः प्रोक्तः सम्बन्धः साप्तपौरुषः।
यजमानात्प्रभृत्युर्ध्वमनुलेपभुजस्तथा॥ ५॥

The father, and grandfather, and also the great-grandfather—these truly must be known as the three males who are related by the piṇḍa.[2] And those who are related by the lepa are said to be the three others reckoning upwards from the grandfather's grandfather: and the celebrant is the seventh among them. Such have Munis declared this seven-ancestral relationship to be, reckoning from the celebrant upwards. And there-above are those beyond participation in the lepa.

ततोऽन्ये पूर्वजाः स्वर्गे ये चान्ये नरकौकसः।
ये च तिर्यक्त्वमापन्ना ये च भूतादिसंस्थिताः॥ ६॥

Next are classed all the other ancestors, both those who dwell in Naraka, and those who have become animals, and those who reside within living creatures and other things.

तान्सर्वान्यजमानो वै श्राद्धं कुर्वन्यथाविधि।
समाप्याययते वत्स येन येन शृणुष्व तत्॥ ७॥

By what several means the celebrant, while performing the śrāddha rightly, nourishes all those ancestors, hear that, my child.

अन्नप्रकिरणं यत्तु मनुष्यैः क्रियते भुवि।
तेन तृप्तिमुपायान्ति ये पिशाचत्वमागताः॥ ८॥
यदम्बुस्नानवस्त्रोत्थं भूमौ पतति पुत्रक।
तेन ये तरुतां प्राप्तास्तेषां तृप्तिः प्रजायते॥ ९॥
यास्तुगात्राम्बुकणिकाः पतन्ति धरणीतले।
ताभिराप्यायनं तेषां ये देवत्वं कुले गताः॥ १०॥

Now truly those ancestors who have become piśācas obtain satisfaction from the food that men scatter on the ground. Those ancestors, my son,

1. The wipings of the hands after offering the funeral oblations to the three sapiṇḍas.

2. Sapiṇḍas

who have become trees, receive satisfaction from the water that drips from the bathing garment on the ground. But the drops of water, that fall from the limbs on the ground, minister nourishment to those ancestors in the family who have attained divinity.

उद्धृतेष्वथ पिण्डेषु याश्चान्नकणिका भुवि।
ताभिराप्यायनं तेषां ये तिर्यक्त्वं कुले गताः॥ ११॥
ये वा दग्धाः कुले बालाः क्रियायोग्या ह्यसंस्कृताः।
विपन्नास्तेऽन्नविकिरसंमार्जनजलाशिनः॥ १२॥
भुक्त्वा चाचामतां यच्च जलं यच्चांघ्रिशोधने।
ब्राह्मणानां तथैवान्ये तेन तृप्तिं प्रयान्ति वै॥ १३॥
पिशाचत्वमनुप्राप्ताः कृमिकीटत्वमेव ये।
एवं यो यजमानस्य यश्च तेषां द्विजन्मनाम्॥ १४॥

And when the piṇḍas are taken up, the particles of food that fall on the earth—those ancestors in the family who have become animals gain nourishment therefrom. The children moreover in the family who, being capable of performing religious ceremonies but not having undergone the purificatory rites, are burnt on their death, they in their distress subsist on the scattering of the food and the water used in scouring. And the water, both that which is used by brāhmaṇas for rinsing out the mouth after meals, and that which is used by them for sprinkling the feet—the other ancestors likewise gain satisfaction indeed therefrom.

कश्चिज्जलान्नविक्षेपः शुचिरुच्छिष्ट एव वा।
तेन तेन कुले तत्र तत्तद्योन्यन्तरं गताः॥ १५॥
प्रयान्त्याप्यायनं वत्स सम्यक्छ्राद्धक्रियावताम्।
अन्यायोपार्जितैरर्थैर्यच्छ्राद्धं क्रियते नरैः॥ १६॥
तृप्यन्ते तेन चाण्डालपुल्कसाद्यासु योनिषु।

So whatever water and food is scattered by the celebrant and by those dvijas, whether it be unsullied or fragmentary, that, my child, in the family of those who duly perform the śrāddhas, nourishes the other ancestors who have been born among the several creations. With the śrāddhas, which men perform with ill-gotten wealth, are satisfied those ancestors who, have been born as cāṇḍalas, pulkasas and other men of degraded castes.

एवामाप्यायनं वत्स बहूनामपि बान्धवैः॥ १७॥
श्राद्धं कुर्वद्भिरत्रान्नाम्बुशाकैरपि हि जायते।
तस्माच्छ्राद्धं नरो भक्त्या शाकैरपि यथाविधि॥ १८॥
कुर्वीत कुर्वतः श्राद्धं कुले कश्चिन्न सीदति।

Thus many here derive nourishment, my child, through their relations who perform the śrāddhas, by means of the casting away of food and drops of water. Therefore a man should perform the śrāddha in faith according to rule even with vegetables: no one perishes in the family of one who performs the śrāddha.

तस्य कालानहं वक्ष्ये नित्यनैमित्तिकात्मकान्॥ १९॥
विधिना येन च नरैः क्रियते तन्निबोध मे।

I will mention the periodic times for it; and learn of me by what rule men perform it.

कार्यं श्राद्धममावास्यां मासि मास्युडुपक्षये॥ २०॥
तथाष्टकास्वप्यवश्यमिष्टकालान्निबोध मे।

The śrāddha must necessarily be performed on the night of the new moon, at the moon's waning every month, and on the eighth days[1] also.

विशिष्टब्राह्मणप्राप्तौ सूर्येन्दुग्रहणेऽयने॥ २१॥
विषुवद्रविसंक्रान्तिव्यतीपातेषु पुत्रक।
श्राद्धार्हद्रव्यसम्पत्तौ तथा दुःस्वप्नदर्शने॥ २२॥
जन्मर्क्षग्रहपीडासु श्राद्धं कुर्वीत चेच्छया।

Learn of me the voluntary seasons. On the arrival of a distinguished brāhmaṇa, on an eclipse of the sun or moon, at the solstice, at the equinox, at the sun's passage from one sign into another, and on the occasion of a portent,[2] my son, on acquiring property worthy of a śrāddha, and on seeing a bad dream, and at occupations of the constellation or planet under which one is born, one should perform the śrāddha according to one's inclination.

विशिष्टः श्रोत्रियो योगी वेदविज्ज्येष्ठसामगः॥ २३॥
त्रिणाचिकेतः श्रुतवान्विहितव्रतकारकः।

1. Of three months.
2. For *vyatipāte* read *vyatīpāte*. This word has several other meanings, which are admissible

त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः षडंगवित्॥ २४॥

दौहित्र ऋत्विक् जामाता स्वस्रीयः श्वशुरस्तथा।

पञ्चाग्निकर्मनिष्ठश्च तपोनिष्ठोऽथ मातुलः॥ २५॥

मातापितृपराश्चैव शिष्यसम्बन्धिबान्धवाः।

एते द्विजोत्तमाः श्राद्धे समस्ताः केतनक्षमाः॥ २६॥

A distinguished brāhmaṇa learned in the Veda, a yogī one who knows the Veda, one who has mastered the Jyeṣṭha-sāman, one who has thrice kindled the fire Nāciketā one who knows the three verses which begun with 'madhu,'[1] one who knows the 'trisuparṇa' hymns, one who knows the six Vedāṅgas, a daughter's son, a Ṛtvij priest, a daughter's husband, and a sister's son, and a father-in law also, and one who is skilled in the business of the fire sacred fires, and one who is eminent in austeriues, a maternal uncle, and one who is anterior to one's parents, a disciple, a relative by marriage, and a kinsman—these brāhmaṇas are all worthy of invitation to a śrāddha.

अवकीर्णी तथा रोगी न्यूनाङ्गस्त्वधिकाङ्गकः।

पौनर्भवस्तथा काणः कुण्डो गोलोऽथ पुत्रक॥ २७॥

मित्रघ्नक्कुनखी कुष्ठी श्यावदन्तो निराकृतिः।

अभिशस्तस्तथा स्तेयः पिशुनः सोमविक्रयी॥ २८॥

कन्यादूषयिता वैद्यो गुरुपित्रोस्तथोज्झकः।

भृतकाध्यापको मित्र परदुष्टापतिस्तथा॥ २९॥

वेदोज्झश्चाग्निसंत्यागी वृषलापत्यदूषितः।

यथान्ये च विकर्मस्था वर्ज्याः पैत्र्येषु वै द्विजाः॥ ३०॥

A religions student who has been incontinent, and a sick man, and one who has a limb superfluous or deficient, the son of a widow remarried, and a one-eyed man, an adulterine son, and a widow's bastard, my son, a traitor to his friends, one who has bad nails, an impotent man, a man with brown teeth, a brāhmaṇa negligent of his duties, a man cursed by his father, a slanderer, a vendor of soma juice, one who has deflowered his daughter, a medical man, and one who has discarded his guru and father, a hired teacher, a friend,[2] and the husband of a previously-married woman, one who discards the Vedas, and one who abandons the sacred fire, a man who has been corrupted by the husband of a low caste woman,[3] and others who habitually practise improper acts, — all these persons are verily to be shunned in ceremonies to the pitṛs, (O brāhmaṇas.)

निमन्त्रयेत पूर्वेद्युः पूर्वोक्तान्द्विजसत्तमान्।

दैवे नियोगे पित्र्ये ये च तांस्तथैवोपकल्पयेत्॥ ३१॥

The celebrant should invite the above-mentioned brāhmaṇas on the day before to the function performed in honour of the gods and pitṛs, and should fetch them also.

तैश्च संयमिभिर्भाव्यं यश्च श्राद्धं करिष्यति।

श्राद्धं दत्त्वा च भुक्त्वा च मैथुनं योऽनुगच्छति॥ ३२॥

पितरस्तु तयोर्मासं तस्मिन् रेतसि शेरते।

गत्वा च योषितं श्राद्धे यो भुङ्क्ते यस्तु गच्छति॥ ३३॥

रेतोमूत्रकृताहारास्तं मासं पितरस्तयोः।

तस्मात्तु प्रथमं कार्यं प्राज्ञेनोपनिमन्त्रणम्॥ ३४॥

And both he, who shall perform a śrāddha that ought to be performed by those self-controlling men, and he, who indulges in sexual intercourse after having offered the śrāddha and eaten the food— the ancestors of these two men verily lie down in that semen a month. Moreover he who eats at a śrāddha and he who goes to a śrāddha after intercourse with a woman— the ancestors of those two men feed on semen and urine for that month. Therefore a wise man must first issue an invitation; and men who have intercourse with women before the day arrives must be shunned.

अप्राप्तौ तद्दिने चापि वर्ज्या योषित्प्रसङ्गिनः।

भिक्षार्थमागतान्वापि काले संयमिनो यतीन्॥ ३५॥

भोजयेत्प्रणिपाताद्यैः प्रसाद्य यतमानसः।

यथैव शुक्लपक्षाद्वै पितृणामसितः प्रियः॥ ३६॥

तथापराह्णः पूर्वाह्णात्पितृणामतिरिच्यते।

सम्पूज्य स्वागतेनैतानभ्युपेतान्गृहे द्विजान्॥ ३७॥

पवित्रपाणिराचान्तानासनेषूपवेशयेत्।

With his mind controlled he should feast those who have come seeking for alms, or ascetics who

1 Rg.V. I. 90. 6-8.

2 *Bhṛtakādhyāpako mitraḥ*. This seems strange.

3. For *vṛṣalī-pati-dūṣitaḥ* read *vṛṣalī-dūṣitā-patiḥ*, one who has married a low-caste woman or a deflowered girl?

control themselves at the proper times, after first propitiating them with prostrations and other reverential acts Just as the time of the waning moon is dearer to the pitrs than that of the waxing moon so the afternoon pleases the pitrs more than the forenoon One should do reverence to these dvijas, who have arrived at his house, with a welcome, and with the pavitra in hand he should seat those, who have rinsed out their mouths, on seats

पितृणामयुजः काम युग्मान्दैवे द्विजोत्तमान्॥ ३८॥
एकैक वा पितृणा च देवानां च स्वशक्तितः।
तथा मातामहाना च तुल्य वा वैश्वदैविकम्॥ ३९॥
पृथक्तयोस्तथा चान्ये केचिदिच्छन्ति मानवाः।
प्राङ्मुखान्दैवसङ्कल्पान्पित्र्यान्कुर्यादुदङ्मुखान्॥ ४०॥

In the case of the pitrs the number of brāhmanas should be uneven, and in the case of the Gods[1] even, or, according to the circumstances of the celebrant, there should be one brāhmana for the pitrs and one for the Gods In like manner for the maternal ancestors the number of brāhmans should be uneven or only one The brāhmanas intended for the Viśvadevas may be identical on the side of the pitrs and maternal ancestors, but some other men desire that they should be distinct He should place the brāhmanas intended for the Gods with their faces toward the east, and those for the pitrs toward the north [2]

तथा मातामहाना च विधिरुक्तो मनीषिभिः।
विष्टरार्थे कुशान्दत्त्वा सम्पूज्यार्घ्यादिना ततः॥ ४१॥
पवित्रकाणि दत्त्वा वै तेभ्योऽनुज्ञामवाप्य च।
कुर्यादावाहन प्राज्ञो देवानां मन्त्रतो द्विजः॥ ४२॥

The ceremony due to the maternal ancestors has been similarly expounded by the wise Let the intelligent man giving kuśa grass for a seat, and worshipping with the arghya and other offerings, giving things pure and such like, and obtaining permission from them—let the wise dvija perform the invocation to the gods according to the mantras

1 For *devai* read *daive*

2 The text is very obscure, and seems corrupt For this translation I am indebted to Baba Harimohan Vidyābhus ana the Pandit of the Bengal Asiatic Society

यवाम्भोभिस्ततश्चार्घ्यं दत्त्वा वै वैश्वदैविकम्।
गन्धमाल्यादिधूप च दत्त्वा सम्यक् सदीपकम्॥ ४३॥
अपसव्य पितृणा च सर्वमेवोपकल्पयेत्।
दर्भाश्च द्विगुणान्दत्त्वा तेभ्योऽनुज्ञामवाप्य च॥ ४४॥
मन्त्रपूर्व पितृणां च कुर्यादावाहन बुधः।
अपसव्य तथैवार्घ्य यवार्थे च तथा तिलैः॥ ४५॥
निष्पादयेन्महाभाग पितृणा प्रीणने रतः।

And having also given the arghya offering to all the deities with barley and water, and having duly given perfume, garlands, water and incense accompanied with a lamp, let him both perform the whole of the dextral circumambulation for the pitrs, and having given a double quantity of darbha grass, and having obtained permission from them, let the intelligent man perform the invocation to the pitrs, prefacing it with the mantras And let him also perform the dextral circumambulation and give the arghya offering and barley and sesamum seed, intent on pleasing the pitrs

अग्नौ कार्यमनुज्ञातः कुरुष्वेति ततो द्विजैः॥ ४६॥
जुहुयाद्व्यञ्जनक्षारवर्जमन्न यथाविधि।
अग्नये कव्यवाहनाय स्वाहेति प्रथमाहुतिः॥ ४७॥
सोमाय वै पितृमते स्वाहेत्यन्या तथा भवेत्।
यमाय प्रेतपतये स्वाहेति तृतीयाहुतिः॥ ४८॥
हुतावशिष्टं दद्याच्च भाजनेषु द्विजन्मनाम्।
भाजनालम्भनं कृत्वा दत्त्वा चान्नं यथाविधि॥ ४९॥

Then permitted by the dvijas who say, 'Perform the ceremonies in the fire" let him offer rice unmixed with condiments or salt according to rule The first rite consists in uttering ' Svāhā" to fire, the bearer of oblations to the pitrs, and let the next be 'Svāhā" to Soma who is esteemed by the pitrs, and the third offering is 'Svāhā" to Yama, the lord of the departed And let him put the remains of the offering into the vessels of the dvijas, and taking hold of the vessels let him give the rice according to rule

यथासुखं जुषध्वं भोरिति वाच्यमनिष्ठुरम्।
भुञ्जीरञ्च ततस्तेऽपि तच्चित्ता मौनिनः सुखम्॥ ५०॥
यद्यदिष्टतमं तेषा तत्तदन्नमसत्वरम्।

अक्रुध्यंश्च नरो दद्यात्संस्तवेन प्रलोभयेत्॥५१॥

रक्षोघ्नांश्च जपेन्मन्त्रांस्तिलैश्च विकिरेन्महीम्।

सिद्धार्थकैश्च रक्षार्थं श्राद्धं हि प्रचुरच्छलम्॥५२॥

He should say affably' Ho, do you enjoy yourselves happily!" and then they also should eat happily, with their minds attentive thereon and observing silence. And a man should leisurely give them whatever food they like best, displaying no wrath and alluring them appropriately. And let him utter the *mantras* which vanquish the Rākṣasas, and let him strew the ground with sesamum seed and with white mustard; for the śrāddha possesses abundant devices for protection.

पृष्टैस्तृप्तैश्च तृप्ता: स्थ: तृप्ता: स्म इति वादिभि:।

अनुज्ञातो नरस्त्वन्नं विकिरेद् भुवि सर्वत:॥५३॥

तद्वदाचमनार्थाय दद्यादम्भ: सकृत्सकृत्।

अनुज्ञां च तत: प्राप्य यतवाक्कायमानस:॥५४॥

And let the man, permitted by the dvijas who say You are satisfied and we are satisfied by those who are nourished and satisfied,"scatter food everywhere on the ground. Similarly then having obtained permission, let him, with voice body and mind controlled, give the *dvijas* severally water to rinse out their mouths.

सतिलेन ततोऽन्नेन पिण्डान्सर्वेण पुत्रक।

पितॄनुद्दिश्य दर्भेषु दद्यादुच्छिष्टसन्निधौ॥५५॥

पितृतीर्थेन तोयं च दद्यात्तेभ्य: समाहित:।

पितॄन्सञ्चिन्त्य तद्भक्त्या यजमानो नृपात्मज:॥५६॥

Then, my son, let him with his left hand put the piṇḍas with rice and sesamum-seed on the *darbha* grass, near the remains of the food, for the pitṛs. Let him composedly also give them water with the part of the hand[1] sacred to the pitṛs, since O prince! He celebrates the sacrifice with faith for the pitṛs.

तद्वन्मातामहानां च दद्यात्पिण्डान्यथाविधि।

गन्धमाल्यादिसंयुक्तान्दद्यादाचमनं तत:॥५७॥

दत्त्वा च दक्षिणां शक्त्या सुस्वधास्त्विति तान्वदेत्।

तैश्च तुष्टैस्तथेत्युक्त्वा वाचयेद्वैश्वदेविकान्॥५८॥

प्रीयन्तामिति भद्रं वो विश्वेदेवा इतीरयेत्।

तथेति चोक्ते तैर्विप्रै: प्रार्थनीयास्तदाशिष:॥५९॥

विसर्जयेत्प्रियाण्युक्त्वा प्रणिपत्य च भक्तित:।

आद्वारमनुगच्छेच्च आगच्छेच्चानुमोदित:॥६०॥

Similarly he should, after giving the piṇḍas on behalf of the maternal grandfathers according to rule, then give water for rinsing out the mouth together with scent, garlands etc. and having given the brāhmaṇas' fee according to his ability, address them "May Svadhā be fortunate!" and let him cause them, who being satisfied say "Be it so!" to pronounce the Vaiśvadevika mantras. Let him say "May they be pleased!" "Hail to you, O Viśvedevas."And on those brāhmaṇas, saying, "Be it so!" he should request their benedictions. He should dismiss them, addressing them pleasantly and prostrating himself in faith; and he should attend them as far as the door, and he should return, a gladdened man.

ततो नित्यक्रियां कुर्याद्भोजयेच्च तथातिथीन्।

नित्यक्रियां पितृणां च केचिदिच्छन्ति सत्तमा:॥६१॥

न पितृणां तथैवान्ये शेषं पूर्ववदाचरेत्।

पृथक्पाकेन चेत्यन्ये केचित्पूर्वं च पूर्ववत्॥६२॥

ततस्तदन्नं भुञ्जीत सह भृत्यादिभिर्नर:।

Then he should perform the continual ceremony, and should also feed guests. And some very good men wish for a continual ceremony to the pitṛs, and others do not wish it for the pitṛs. He should perform the remainder as the first part: some think 'not with a separate cooking vessel,' some prefer it repeated exactly in the same order.[2] Then the celebrant should eat that rice in company with his servants and others.

एवं कुर्वीत धर्मज्ञ: श्राद्धं पित्र्यं समाहित:॥६३॥

यथा वा द्विजमुख्यानां परितोषोऽभिजायते।

त्रीणि श्राद्धे पवित्राणि दौहित्रं कुतुपस्तिला:॥६४॥

वर्ज्यानि चाहुर्विप्रैश्च कोपोऽध्वगमनं त्वरा।

राजतं च तथा पात्रं शस्तं श्राद्धेषु पुत्रक॥६५॥

रजतस्य तथा कार्यं दर्शनं दानमेव वा।

1. Pitṛ-tīrtha the part between the forefinger and thumb.

2. The text seems obscure.

राजते हि स्वधा दुग्धा पितृभि: श्रूयते मही॥६६॥

तस्मात्पितॄणां रजतमभीष्टं प्रीतिवर्धनम्॥६७॥

Thus should the man skilled in religious law perform composedly the śrāddha to the pitṛs, or so as satisfaction accrues to the brāhmaṇas. There are three pure things in a śrāddha, sesamum-seed,[1] sacrificial grass, and the sesamum-plant;[2] and they say these, (O princely brāhmaṇa) are to be avoided, anger, journeying, haste, A silver vessel is also commended at śrāddhas, my son. Now silver is for use, for looking at and for giving away; for when the offering to the pitṛs is milked out in a silver vessel, the pitṛs give car to the earth;[3] hence the pitṛs desire silver, which increases their affection.

इति श्रीमार्कण्डेयपुराणे अलर्कानुशासनेश्राद्धकल्पो नाम अष्टविंशोऽध्याय:॥२८॥

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अथैकोनत्रिंशोऽध्याय:

CHAPTER 29

The ordinance of the Śrāddha.

Madālasā explains what kinds of food please the pitṛs at śrāddhas and for what periods—what kinds are to be avoided—what sites should be avoided for the ceremony—what men and animals should be excluded—and what defilements must be avoided—Yogīs must have priority at the śrāddha—ancient songs are to be sung—and what benefits accrue from the performance.

मदालसोवाच

अत: परं शृणुष्वेमं पुत्र भक्त्या यदाहृतम्।

पितॄणां प्रीतये यद्यद्वर्ज्यं वा प्रीतिकारकम्॥१॥

Madālasā spoke

Next hear, my son, with faith this[4] that I say - what is to be avoided in order to please the pitṛs, or what conduces to their pleasure.

मासं तृप्ति: पितॄणां च हविष्यान्नेन जायते।

मासद्वयं मत्स्यमांसैस्तृप्तिं यान्ति पितामहा:॥२॥

त्रीन्मासान्हारिणं मांसं विज्ञेयं पितृतृप्तये।

पुष्णाति चतुरो मासाञ्छाशस्य पिशितं पितॄन्॥३॥

शाकुनं पञ्च वै मासान्षण्मासान्सूकरामिषम्।

छागलं सप्त वै मासानैणेयं चाष्टमासिकीम्॥४॥

करोति तृप्तिं नव वै रूरोर्मांसं न संशय:।

गवयस्यामिषं तृप्तिं करोति दशमासिकीम्॥५॥

The pitṛs are satisfied with clarified butter and rice for a month. The paternal grandfathers receive satisfaction with fish-meat for two months. Venison should be known to satisfy the pitṛs for three months; and the flesh of hares nourishes the pitṛs for four months; birds' flesh satisfies them for five months; hog's flesh for six months; goat's flesh for seven months; and flesh of the black antelope[5] for eight months; flesh of the ruru deer gives them satisfaction for nine months, without doubt; flesh of the gayal[6] gives them satisfaction for ten months.

तथैकादशमासांस्तु औरभ्रं पितृतृप्तिदम्।

सम्वत्सरं तथा गव्यं पय: पायसमेव वा॥६॥

वार्ध्रीणसामिषं लोहं कालशाकं तथा मधु।

दौहित्रामिषमन्यच्च दत्तमात्मकुलोद्भवै:॥७॥

अनन्तां वै प्रयच्छन्ति तृप्तिं गौरीसुतस्तथा।

पितॄणां नात्र सन्देहो गयाश्राद्धं च पुत्रक॥८॥

राजश्यामाकश्यामाकौ तद्वच्चैव प्रशातिका।

नीवारा: पौष्कराश्चैव वन्यानि पितृतृप्तये॥९॥

Moreover sheep's flesh[7] satisfies the pitṛs for eleven months; and milk of kine or anything made of milk satisfies them a year. Flesh of the rhinoceros, flesh of the red-goat, the dark tulsī plant,[8] and honey, and flesh of the rhinoceros[9] and whatever else is given by members of their own family, and turmeric and soma juice, and a śrāddha performed at Gayā without doubt yield

1. See note on p. 75.
2. Tila.
3. The text seems incorrect.
4. For *imam* read *idam*.
5. For *aineyam* read *aiṇeyam*.
6. For *gavasyāmiṣam* read *gavayāmiṣam*.
7. For *ūrabhram* read *aurabhram*.
8. *Kāla-śāka*: Ocymum sanctum, Roxb. I do not find it in Hooker.
9. *Dauhitra*; but the rhinoceros is already mentioned.

the pitris endless satisfaction. Śyāmāka[1] grain and rāja-śyāmāka[2] grain, and likewise small-grained rice,[3] wild rice,[4] and pauskala grain, these among grain tend to satisfy the pitris.

यवव्रीहिसगोधूमतिलमुद्गाः ससर्षपाः।
प्रियङ्गवः कोद्रवाश्च निष्पावाश्चातिशोभनाः॥ १०॥
वर्ज्या मर्कटकाः श्राद्धे राजमाषास्तथाणवः।
विप्रूषिका मसूराश्च श्राद्धकर्मणि गर्हिता॥ ११॥
लशुनं गृञ्जनं चैव पलाण्डुः पिण्डमूलकम्।
करम्भं यानि चान्यानि हीनानि रसवर्णतः॥ १२॥
गान्धारिकमलाबूनि लवणान्यूषराणि च।
आरक्ता ये च निर्यासाः प्रत्यक्षलवणानि च॥ १३॥
वर्जयेत्तानि वै श्राद्धे यच्च वाचा न शस्यते।
यच्चाप्युत्कोचतः प्राप्तं पतिताद्यदुपार्जितम्॥ १४॥
अन्यायकन्याशुल्कोत्थं द्रव्यं चात्र विगर्हितम्।

Barley, vrīhi rice[5], and sesamum-seed, and wheat, green gram,[6] and mustard, priyangu[7] seed, kovidāra[8] seed, and the finest pulse,[9] markataka[10] seed, rāja-māsa[11] pulse, and anu[12] grain should be eschewed at a śrāddha Viprāsika[13] seed and lentils[14] are forbidden in a śrāddha Garlic[15] and red garlic,[16] onions,[17] carrots,[18] asparagus,[19] and whatever other vegetables are shunned on account of their taste and colour, gāndhārikā[20] and kadus,[21] salts and salted things, and reddish juices,[22] and things that are manifestly salt these should be indeed avoided in a śrāddha And whatever has been obtained by talk or through bribes or other improper means is not commended, nor what has been acquired from an outcaste, and wealth that has been obtained unlawfully as the purchase-price of a bride is forbidden in this ceremony

दुर्गन्धि फेनिलं चाम्बु तथैवाल्पतरोदकम्॥ १५॥
न लभेद्यत्र गौस्तृप्तिं नक्तं यच्चाप्युपाहृतम्।
यन्न सर्वापचोत्सृष्टं यच्चाभोज्यनिपानजम्॥ १६॥
तद्वर्ज्यं सलिलं तात सदैव पितृकर्मणि।
मार्गमाविकमौष्ट्रं च सर्वमेकशफं च यत्॥ १७॥
माहिषं चामरं चैव धेन्वा गोश्चाप्यनिर्दशम्।
पित्र्यर्थं मे प्रयच्छस्वेत्युक्त्वा यच्चाप्युपाहृतम्॥ १८॥
वर्जनीयं सदा सद्भिस्तत्पयश्श्राद्धकर्मणि।

And water that is bad-smelling and frothy, and very scanty, and water that cattle would disdain, and what has been taken by night, and what has been left after every one has cooked, and what is unfit for drinking in a tank—that water should be avoided always in the ceremony to the pitris All milk from deer, sheep, camels, and from animals that have uncloven hoofs, from buffaloes, and from the yak, and cow's milk that is not more than ten days old,[23] and what has been brought to a person who has asked for it on account of the

1 This according to Roxburgh is Panicum frumentaceum, the Beng śyāmā, but he says the Beng syāmā also denotes P colonum

2 Perhaps this may be Panicum hispidulum, which Roxburgh says is called Beng bara-śyāmā

3 Prasātika

4 Nīvāra

5 The āus, or rainy season crop?

6 Mudga, see note, p 84

7 Priyangu, Panicum italicum, (Roxb, p 101)

8 Kovidāra, Bauhinia variegata, see note, p 27

9 Nispāva, see note, p 86

10 Markataka, this does not seem to be known

11 Rāja-māsa Prof Monier-Williams says his is Vigna catiang (Dolichos catjang, Linn, and Roxb) (Hooker, vol II, p 205)

12 Panicum maliaceum, Roxb, the modern chinā

13 Viprāsika, not given in the Dictionary

14 Masūra Prof Monier-Williams says this is either Ervum hirsutum or Cicer lens (Roxb p 567) The former is the modern masūr chanāt and the latter masūr Hooker appears to combine both in Vicia hirsuta, which seems to be the common Lentil (Hooker, vol II, pp 177 and 179)

15 Lasuna

16 Gṛnjana

17 Palāndu

18 Pinda-mūlaka

19 Karambha, neut Prof Monier-Williams does not give the neut, but says karambhā, fem, is Asparagus racemosus, which is also called sāta-mūlī (Roxb p 291, not in Hooker)

20 Gāndhārikā, not in the Dictionary Professor Monier-Williams says gāndhārī denotes Hedysarum alhagi (Roxb, p 574), and the Prickly Nightshade (which appears to be Solanum Jacquini, Roxb, p 191) but neither seems appropriate The text as it stands seems corrupt For gāndhārikām read gandholikam which might mean "dry ginger"?

21 Alābu, see note page 118

22 Niryāsa, or 'gums'

23 A-nirdasa This seems strange

pitrs— such milk must be always avoided by the good in the śrāddha ceremony.

वर्ज्या जन्तुमतीरूक्षाक्षितिप्लुष्टा तथाग्निना॥१९॥

अनिष्टा दुष्टशब्दोग्रा दुर्गन्धा श्राद्धकर्मणि।

And in this ceremony ground must be avoided that is swarming with insects, that is rough, and that has been scorched by fire, and that is hot with the words of enemies and wicked men, and that is foul-smelling.

कुलापमानकाः श्राद्धे व्यायुज्य कुलहिंसकाः॥२०॥

कुलाधमो ब्रह्महा च तथा वै रोगिणोऽन्त्यजाः।

नग्नाः पातकिनश्चैव घ्नन्ति दृष्ट्या पितृक्रियाम्॥२१॥

अपुमानपविद्धश्च कुक्कुटो ग्रामसूकरा।

श्वा चैव हन्ति श्राद्धानि यातुधानाश्च दर्शनात्॥२२॥

तस्मात्सुसंवृतो दद्यात्तिलैश्च विकिरेन्महीम्।

एवं रक्षा भवेच्छ्राद्धे कृता तातोभयोरपि॥२३॥

Men who disgrace their family or who injure their family by separating themselves from the śrāddha, naked men and criminals may destroy the ceremony to the pitrs with their glance, a eunuch, and a man repudiated by his relations, a cock, and the village hog, and a dog, each ruins śrāddhas by his look, and so also do Rākṣasas. Hence let a man offer the ceremony being well secluded, and scattering the ground with sesamum seed. Thus may safety be secured in the śrāddha even for both, my child.

शावसूतकिसंस्पृष्टं दीर्घरोगिभिरेव च।

पतितैर्मलिनैश्चैव पुष्णाति न पितामहान्॥२४॥

वर्जनीयं तथा श्राद्धे सदोदक्यादिदर्शनम्।

चण्डशौण्डसमा भाषा यजमानेन चादरात्॥२५॥

What has been touched by a corpse or by a recently delivered woman,[1] and by those who have been long ill, by outcastes, and by filthy persons, does not nourish the pitrs. And the celebrant must moreover avoid the sight of a woman who is in her courses; and he must shun sitting together with, bald-pated men and drunken men at a śrāddha, out of respect.

केशकीटावपन्नं च तथा श्वभिरवेक्षितम्।

पूतिपर्युषितं चैव वार्ताक्यभिषवांस्तथा॥२६॥

वर्जनीया हि वै श्राद्धे तथा वस्त्रानिलाहतम्।

श्रद्धया परया दत्तं पितृणां नामगोत्रतः॥२७॥

यदाहाराश्च ते जातास्तदाहारत्वमेति तत्।

तस्माच्छ्रद्धायुतं पात्रे यच्छ त्वं पितृकर्मणि॥२८॥

And whatever is infested with hairlice, and whatever has been gazed at by dogs, and whatever is putrid and stale, and the brinjal[2] and ferments,[3] and whatever has been fanned by the wind from clothing, are indeed to be avoided at a śrāddha. Whatever, in the shape of articles of food possessed by you, is given with supreme faith to *the pitrs according to their name and family, that* becomes food for them. Hence a man of faith, who desires the pitris' satisfaction, must place the best that he has, in the vessel and according to rule at a ceremony to the pitrs.

तथा तच्चैव दातव्यं पितृणां तृप्तिमिच्छता।

योगिनश्च सदा श्राद्धे भोजनीया विपश्चिता॥२९॥

योगाधारा हि पितरस्तस्मात्तान्भोजयेत्सदा।

ब्राह्मणानां सहस्रस्य योगी त्वग्रासनी यदि॥३०॥

यजमानं च भोक्तृंश्च नौरिवांभसि तारयेत्।

And the yogīs must always be fed by a wise man at a śrāddha; for the pitrs are patrons of religious devotion; hence one should ever worship them. Now if a yogī is fed first, he can save the person for whom the sacrifice is offered and those who feast, just as a boat saves in water, better than thousands of brāhmaṇas.

पितृगाथास्तथैवात्र श्रूयन्ते ब्रह्मवादिभिः॥३१॥

या गीताः पितृभिः पूर्वमैलस्यासन्महीपतेः।

कदा नः संततावग्र्यः कस्यचिद्भविता सुतः॥३२॥

यो योगिभुक्तशेषान्नैर्भुवि पिण्डं प्रदास्यति।

गयायामथवा पिण्डं सङ्गमांसं महाहविः॥३३॥

कालशाकं तिलाढ्यं वा कृसरं मासतृप्तये।

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1 For *sava-sūtaka-samsprstam* read *sūtakā-śava-samsprstam*?

2 Vārtāki, the brinjal, Solanum melongena, Roxb., the modern begun. Prof. Monier-Williams calls it the egg-plant. It is a well-known and favourite vegetable. I do not find it in Hooker.

3 For *abhisavāms* read *abhisavās*?

वैश्वदेव्यं च सौम्यं च खड्गमांसं परं हवि:॥३४॥

विषाणवर्ज्यखड्गाप्त्यामासूर्यान्नाशयामहे।

At this ceremony also songs in honour of the pitṛs are sung by those who recite the Veda, songs which were[1] formerly sung by the pitṛs to king Purūravas. "When will any one of us have a son, the chief among his race, who eating the remains of food left by the yogīs, will offer the piṇḍa on earth? Or will offer the piṇḍa, buffalo-beef, the clarified butter, or the vegetable kāla[2] mixed with sesamum-seed, or khichree at Gaya for our monthly satisfaction? May we obtain[3] the offering to the Viśvadevas and the soma juice, buffalo-beef, and the finest clarified butter, and the divine food[4] by getting a young[5] rhinoceros!

तथा वर्षात्रयोदश्यां मघासु च यथाविधि॥३५॥

मधुसर्पि: समायुक्ता पायसं दक्षिणायने।

तस्मात्सम्पूजयेद्भक्त्या स्वपितृन्यतमानस:॥

कामानभीप्सन्सकलान्पापाच्चात्मविमोचनम्॥३६॥

वसून् रुद्रांस्तथादित्यान्नक्षत्रग्रहतारका:।

प्रीणयन्ति मनुष्याणां पितर: श्राद्धतर्पिता:॥३७॥

आयु: प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च।

प्रयच्छन्ति तथा राज्यं पितर: श्राद्धतर्पिता:॥३८॥

Let him duly offer the śrāddha on the thirteenth day and when the moon is in the asterism Maghā, and milk mixed with honey and clarified butter during the winter half of the year. Let a man therefore, my son, worship his own pitṛs in faith, hoping to gain all his wishes and his own deliverance from evil. Men's pitṛs, when delighted with śrāddhas, please the Vasus, the Rudras and the Ādityas, the constellations, the planets and the stars. The pitṛs, when delighted with śrāddhas, bestow long life, wisdom, wealth, knowledge, Svarga, final emancipation from existence, and joys and sovereignty.

एतत्ते कथितं पुत्र श्राद्धकर्मयथोदितम्।

काम्यानां श्रूयतां वत्स श्राद्धानां तिथिकीर्त्तनम्॥३९॥

I have declared to you, my son, the śrāddha ceremony as it has been expounded : hear, my child, the praise of the Voluntary Śrāddhas[6] according to the various days on which they are performed.

इति श्रीमार्कण्डेयपुराणेऽलर्कानुशासने श्राद्धकल्पो नामैकोनत्रिंशोऽध्याय: समाप्त:।२९।

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अथ त्रिंशोऽध्याय:

CHAPTER 30

The benefits to be obtained from the Voluntary Śrāddhas.

Madālasā explains the benefits to be obtained from performing the śrāddha voluntarily with a view to the benefits—on the various days of the lunar fortnight—and when the moon is in the different asterisms.

मदालसोवाच

प्रतिपद्धनलाभाय द्वितीया द्विपदप्रदा।

वरार्थिनी तृतीया तु चतुर्थी शत्रुनाशिनी॥१॥

श्रियं प्राप्नोति पञ्चम्यां षष्ठ्यां पूज्यो भवेन्नर:।

राजाधिपत्यं सप्तम्यामष्टम्यां वृद्धिमुत्तमाम्॥२

स्त्रियो नवम्यां प्राप्नोति दशम्यां पूर्णकामताम्।

वेदान्स्तथाप्नुयात्सर्वानेकादश्यां क्रियापर:॥३॥

Madālasā spoke

The first day of the lunar fortnight, if the śrāddha be performed on it, is auspicious for the acquisition of wealth; the second bestows men; and the third seeks for boons; the fourth, destroys enemies; in the fifth a man acquires fortune; in the sixth he may become worthy of worship : in the seventh he acquires chieftainship; in the eighth the highest prosperity; in the ninth he gains women; in the tenth perfect gratification of his wishes. So let him, assiduous in the ceremonies, gain all the Vedas in the eleventh.

द्वादश्यां जललाभं च प्राप्नोति पितृपूजक:।

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1 For *āsin* read *āsan*

2 There are many plants of this name

3 For aś*nuvāmahe* read aś*nuvāmahai*?

4 Āśuryam in the text, but it seems incorrect. Read āsuryam or āsuram from asura? Āsura is in the dictionary, but not āsurya

5 Visāna-varjya, hornless.

6 Kāmya Śrāddha

प्रजां बुद्धिं पशून्वृद्धिं स्वातंत्र्यं पुष्टिमुत्तमाम्।।४।।
दीर्घमायुस्तथैश्वर्यं कुर्वाणस्तु त्रयोदशीम्।
अवाप्नोति न सन्देहो श्राद्धं श्रद्धपरो नर:।।५।।
यथा सम्भावितान्नेन श्रद्धासम्पत्समन्वित:।
विकृत्या पितरो यस्य मृता: शस्त्रेण वा हता:।।६।।
तेन कार्यं चतुर्दश्यां तेषां तृप्तिमभीप्सता।
श्राद्धं कुर्वन्नमावास्यां यत्नेन पुरुष: शुचि:।।७।।
सर्वान्कामानवाप्नोति स्वर्गं चानन्यमश्नुते।

And in the twelfth the worshipper of the pitṛs gains continual victories, offspring, mental vigour, cattle, prosperity, independence and perfect nourishment. The man of intense faith, who performs the śrāddha on the thirteenth day, gains length of life and sovereignty undoubtedly. Since one is successful in śrāddhas by means of choice food, he, whose ancestors died or were slain with weapons in their youth, should, if he wishes for their pleasure, perform the ceremony on the fourteenth day. The pure man, who performs the śrāddha diligently on the night of the new moon, obtains all his wishes and attains Svarga everlastingly.

कृत्तिकासु पितृनर्चन्स्वर्गं प्राप्नोति मानव:।।८।।
अपत्यकामो रोहिण्यां सौम्ये तेजस्वितां लभेत्।
शौर्यमार्द्रासु चाप्नोति क्षेत्रादि चापुनर्वसौ।।९।।
पुष्टिं पुष्ये सदाभ्यर्च्य आश्लेषासु वरान्सुतान्।
मघासु स्वजनश्रेष्ठ्यं सौभाग्यं फल्गुनीषु च।।१०।।
प्रदानशीलो भवति सापत्यश्चोत्तरासु वै।

By worshipping the pitṛs when the moon is in the asterism Kṛttikā, a man obtains Svarga. A man who wishes for offspring may obtain it when the moon is in the asterism Rohiṇī; and he may gain vigour when she is in the Saumya signs of the Zodiac;[1] and he may obtain valour when she is in the asterism Ārdrā; and lands and other possessions when she is in Punarvasu; and nourishment by always worshipping when she is in Puṣya; and noble sons when she is in Aśleṣā; and pre-eminence among his relations when she is in Maghā; and good fortune when she is in Phalgunī.[2] And the man of liberal disposition obtains offspring when she is in Uttarā Phalgunī.

प्रयाति श्रेष्ठतां सत्सु हस्ते श्राद्धप्रदो नर:।।११।।
रूपयुक्तस्तु चित्रासु तथापत्यान्यवाप्नुयात्।
वाणिज्यलाभदा स्वातिर्विशाखा पुत्रकामदा।।१२।।
कुर्वन्तश्चानुराधासु लभन्ते चक्रवर्तिताम्।
आधिपत्यं च ज्येष्ठासु मूले चारोग्यमुत्तमम्।।१३।।

A man who offers śrāddhas when she is in Hasta verily attains excellence. And so a man of goodly form may obtain offspring when she is in Citrā. Svāti bestows success in trade; Viśākhā gives philoprogenitiveness. Men who perform the śrāddha when the moon is in Anurādhā attain imperial rule; and when she is in Jyeṣṭhā lordship; and when she is Mūla perfect health.

आषाढासु यश: प्राप्तिरुत्तरासु विशोकताम्।
श्रवणेन शभाँल्लोकान्धनिष्ठासु धनं महत्।।१४।।
वेदविद्यां चाभिजति भिषक्सिद्धिं च वारुणे।
अजाविकं प्रोष्ठपदे विद्या गावस्तथोत्तरे।।१५।।
रेवतीषु तथा कुप्यमश्विनीषु तुरङ्गमान्।
श्राद्धं कुर्वस्तथाप्नोति भरणीष्वायुरुत्तमम्।।१६।।
तस्मात्काम्यानि कुर्वीत ऋक्षेष्वेतेषु तत्त्ववित्।।१७।।

Acquisition of fame comes from performing the śrāddha when she is in Āṣāḍha; and freedom from grief in Uttarā Āṣāḍha. And one gains bright worlds by performing it when she is in Śravaṇa; and immense wealth when she is in Dhaniṣṭhā. One may acquire intimate knowledge of the Vedas when she is in Abhijit; and success in medicine when she is in Śatabhishaj; goats and sheep by performing the ceremony in Bhādra; and amorous dalliance in the latter part of Bhādra, And one who performs the śrāddha when she is in Revatī acquires the baser metals; and when she is in Aśvinī horses; and when she is in Bharaṇī full length of life. Hence a man who is skilled in true knowledge should perform the voluntary śrāddhas at these seasons.

इति श्रीमार्कण्डेयपुराणे अलर्कानुशासनेश्राद्धकल्पो नाम त्रिंशोऽध्याय:।।३०।।

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1. They are Taurus, Cancer, Virgo, Scorpio, and Capricornus.

2. For *phalguṇī* read *phalgunī*.

अथैकत्रिंशोऽध्यायः

CHAPTER 31

Alarka's Education —The exposition of Virtuous Custom[1]

Madālāsā mentions the benefits of the observance of Virtuous Custom— which consists in the pursuit of righteousness, wealth and love—She mentions a large number of general rules regarding religious worship, eating, social behaviour, private actions, and marriage—She gives general rules regarding the sacrifices, and describes the portions of the hand to be used therein—and mentions how one's residence should be chosen.

मदालसोवाच

एवं पुत्र गृहस्थेन देवताः पितरस्तथा।
संपूज्य हव्यकव्याभ्यामन्नेनातिथिबान्धवाः॥ १॥
भूतानि भृत्या विकलाः पशुपक्षिपिपीलिकाः।
भिक्षवो याचमानास्तु ये चान्ये वसता गृहे॥ २॥
सदाचारवता तात साधुना गृहमेधिना।
पापं भुङ्क्ते समुल्लंघ्य नित्यं नैमित्तिकीः क्रियाः॥ ३॥

Madālasā spoke

"Thus, my son, should the gods and pitṛs be worshipped by a householder with the oblations to the gods and the oblations to the pitṛs; and with food should guests and kinsmen, living creatures, all dependants, cattle, birds and ants, beg-gars and other petitioners be worshipped by the dweller in a house, who observes the good customs and performs the domestic sacrifices, my child. He incurs sin if he neglects the periodic ceremonies."

अलर्क उवाच

कथितं मे त्वया मातर्नित्यं नैमित्तिकं च यत्।
नित्यं नैमित्तिकं चैव त्रिविधं कर्म पौरुषम्॥ ४॥
सदाचारमहं श्रोतुमिच्छामि कुलनन्दिनी।
यं कुर्वन्सुखमाप्नोति परत्रेह च मानवः॥ ५॥

Alarka spoke

You has declared to me, mother, the threefold ceremonies to be observed by men, the perpetual, the occasional, and the periodic.[2] I wish to hear, O lady who gladden your family, about Virtuous custom by practising which a man gains happiness in the next world and in this.

मदालसोवाच

गृहस्थेन सदा कार्यमाचारपरिपालनम्।
न ह्याचारविहीनस्य सुखमत्र परत्र वा॥ ६॥
यज्ञदानतपांसीह पुरुषस्य न भूतये।
भवन्ति यः सदाचारं समुल्लंघ्य प्रवर्त्तते॥ ७॥
दुराचारो हि पुरुषो नेहायुर्विन्दते महत्।
कार्यो यत्नः सदाचारे आचारो हन्त्यलक्षणम्॥ ८॥

Madālasā spoke

A householder must ever maintain Virtuous custom thoroughly : for one who has lost Virtuous custom has no happiness here or in the next world. Sacrifice, alms-giving and austerities do not tend to the welfare of a man here, who habitually transgresses Virtuous Custom. For a man who follows bad custom does not find long life here. One must earnestly follow Virtuous custom; Virtuous custom destroys what is inauspicious.

तस्य स्वरूपं वक्ष्यामि सदाचारस्य पुत्रक।
समाहितमनाः श्रुत्वा तथैव परिपालय॥ ९॥

I will expound to you my son, the nature of that virtuous custom. Hear it from me with single mind, and even so maintain it.

त्रिवर्गसाधने यत्नः कर्त्तव्यो गृहमेधिना।
तत्संसिद्धौ गृहस्थस्य सिद्धिरत्र परत्र च॥ १०॥
पादेनार्थस्य पारत्र्यं कुर्यात्सञ्चयमात्मवान्।
अर्धेन चात्मभरणं नित्यनैमित्तिकान्वितम्॥ ११॥
पादं चात्मार्थमायस्य मूलभूतं विवर्द्धयेत्।
एवमाचरतः पुत्र अर्थः साफल्यमृच्छति॥ १२॥

A householder who performs the domestic sacrifices must strive to accomplish the three-fold objects of life:[3] in full success therein lies the householder's own success here and in the next world. With a quarter of his Wealth let him, master of himself, lay up a store for the next

1. Sad-ācāra.

2. *Nitya, naimittika* and *nitya-naimittika.*

3. Dharma, Kāma and Artha.

world; and with half let him support himself and perform the periodic śrāddhas; and treating a quarter as his capital, he should increase it, by exerting himself on his own account. Thus, my son, Wealth ought to be fruitful according to Virtuous Custom.

तद्वत्पापनिषेधार्थं धर्मः कार्यो विपश्चिता।

परत्रार्थं तथा चान्यः काम्योऽत्रैव फलप्रदः॥ १३॥

प्रत्यवायभयात्कामस्तथान्यश्चाविरोधवान्।

द्विधा कामो निगदितस्त्रिवर्गोऽस्याविरोधतः॥ १४॥

परस्परानुबन्धांश्च सर्वानेतान्विचिन्तयेत्।

Similarly a wise man must practise Righteousness in order to withstand sin; and so also the third, Love, yields fruit here indeed on account of the next world. And the third, Love, is not impeded through fear of diminution. Love also is said to be two-fold from its not being opposed by this three-fold class. Let a man consider all these successive correlations.

विपरीतानुबन्धांश्च धर्मादींस्ताञ्छृणुष्व मे॥ १५॥

धर्मोधर्मानुबन्धार्थो धर्मो नात्मार्थबाधकः।

उभाभ्यां च द्विधा कामस्तेन तौ च द्विधा पुनः॥ १६॥

Hear from me those opposite correlations, such as Righteousness. Righteousness aims at a succession of righteousness.[1] Righteousness is not destructive to one's own Wealth. And Love is diverse from both; and those two again are diverse from it.

ब्राह्मे मूहुर्त्ते बुध्येत धर्मार्थौ चानुचिन्तयेत्।

कायक्लेशांश्च तन्मूलान्वेदतत्त्वार्थमेव च॥ १७॥

उत्थायावश्यकं कृत्वा कृतशौचः समाहितः।

समुत्थाय तथाचम्य प्राङ्मुखो नियतः शुचिः॥ १८॥

पूर्वां सन्ध्यां सनक्षत्रां पश्चिमां सदिवाकराम्।

उपासीत यथान्यायं नैनां जह्यादनापदि॥ १९॥

At the Brāhma moment a man should think of and ponder over Righteousness and Wealth, after rising up and rinsing out his mouth, standing towards the east, self-restrained, pure : let him worship the twilight with the constellations in the east, the twilight with the sun in the west, as is right : he should not neglect it even when free from adversity.

असत्प्रलापमनृतं वाक्पारुष्यं च वर्जयेत्।

असच्छास्त्रमसद्वादमसत्सेवां च पुत्रक॥ २०॥

He should eschew conversation with the wicked, falsehood, and harsh speech, evil books, evil words and the homage of evil, my son.

सायंप्रातस्तथा होमं कुर्वीत नियतात्मवान्।

नोदयास्तमये बिम्बमुदीक्षेत विवस्वतः॥ २१॥

Evening and morning, with soul restrained he should offer the homa oblation. "He should not gaze up at the orb of the sun at sunrise or at sunset.

केशप्रसाधनादर्शदर्शनं दन्तधावनम्।

पूर्वाह्ण एव कुर्वीत देवतानां च तर्पणम्॥ २२॥

He should look in a mirror in order to dress his hair; he should wash his teeth; and delight the gods in the very foremoon.

ग्रामावसथतीर्थानां क्षेत्राणां चैव वर्त्मनि।

न मूत्रमनुतिष्ठेत न कृष्टे न च गोव्रजे॥ २३॥

He should not defecate or void urine in a path leading to the villages, to temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.

नग्नां परस्त्रियं नेक्षेत्र पश्येदात्मनः शकृत्।

उदक्यादर्शनं स्पर्शो वर्ज्यं सम्भाषणं तथा॥ २४॥

He should not gaze at another's wife naked. He should not look at his own ordure. He should avoid seeing, touching and talking with a woman in-her-courses.

नाप्सु मूत्रं पुरीषं वा निष्ठीवं न समाचरेत्।

नाधितिष्ठेच्छकृन्मूत्रं केशभस्मकपालिकाः॥ २५॥

He should not void urine, or defecate, or engage in sexual intercourse in water.

तुषांगारास्थिचूर्णानि रजो वस्त्राणि कानिचित्।

नाधितिष्ठेत्तथा प्राज्ञः पथि पत्राणि वा भुवि॥ २६॥

He should not step on ordure, urine, hair, ashes or pot-shreds : and a wise man should not step on husks, charcoal, bones or decayed things or on rope, clothing etc., whether on a road, or on the earth.

पितृदेवमनुष्याणां भूतानां च तथार्चनम्।

1 Or, brings wealth as a consequence of righteousness.

कृत्वा विभवतः पश्चाद्गृहस्थो भोक्तुमर्हति॥ २७॥
उदङ्मुखः प्राङ्मुखो वा स्वाचान्तो वाग्यतः शुचिः।
भुञ्जीतान्नं च तच्चित्तो ह्यन्तर्जानुः सदानरः॥ २८॥

Moreover a householder should do reverence to the pitṛis, gods and mankind, and to living creatures, according to his capability and after wards eat himself. And a man should always eat his food, facing the east or the north, with his mouth well rinsed out, restraining his speech, pure, with his mind intent on his food and with his face between his knees.

उपघातमृते दोषं नान्नस्योदीरयेद् बुधः।
प्रत्यक्षं लवणं वर्ज्यमन्नमत्युष्णमेव च॥ २९॥

An intelligent man should not divulge another's fault except in the event of injury. "Food should be avoided in which salt is visible and which is very hot.

न गच्छन्नैव तिष्ठन्वै विण्मूत्रोत्सर्गमाचरन्।
कुर्वीत नैव चाचामेन्न किञ्चिदपि भक्षयेत्॥ ३०॥
उच्छिष्टो नालपेत्किञ्चित्स्वाध्यायं च विवर्जयेत्।
गां ब्राह्मणं तथा चाग्निं स्वमूर्धानं च न स्पृशेत्॥ ३१॥
न च पश्येद्रविं नेन्दुं न नक्षत्राणि कामतः।
भिन्नासनं तथा शय्यां भाजनं च विवर्जयेत्॥ ३२॥

A man of self-control should not defecate nor void urine while walking or standing. And he should not eat anything at all while rinsing out his mouth. While he has remains of food in his mouth, he should not carry on any conversation and he should cease his reading and he should not touch a cow, a brāhmaṇa, fire or his own head : "Nor should he look at the sun or the moon or the constellations with passionate desire. "And he should avoid a broken seat and bed and cup.

गुरूणामासनं देयमभ्युत्थानादि सत्कृतम्।
अनुकूलं तथा लापमभिवादनपूर्वकम्॥ ३३॥
तथानुगमनं कुर्यात्प्रतिकूलं न संलपेत्।
नैकवस्त्रश्च भुञ्जीत न कुर्याद्देवतार्चनम्॥ ३४॥

He should offer a seat to gurus, accompanying the offer with rising up and other respectful acts; and he should salute them respectfully and converse with them agreeably; and he should follow them. He should not speak about them adversely. "And when clad in a single garment he should not eat nor engage in the worship of the gods.

न गर्हयेद्द्विजान्नाग्नौ मेहं कुर्वीत बुद्धिमान्।
न स्नायीत नरो नग्नो न शयीत कदाचन॥ ३५॥

An intelligent man should not carry dvijas, nor should he void urine in fire, nor should he ever bathe or sleep naked.

न पाणिभ्यामुभाभ्यां च कण्डूयेत शिरस्तथा।
न चाभीक्ष्णं शिरःस्नान कार्यं निष्कारणं नरैः॥ ३६॥
शिरः स्नातश्च तैलेन नाङ्गं किञ्चिदपि स्पृशेत्।
अनध्यायेषु सर्वेषु स्वाध्यायं च विवर्जयेत्॥ ३७॥

And he should not scratch his head with both hands; nor should men wash their heads frequently without cause. And when his head is washed he should not touch his body with oil at all. And he should cease his own reading, when every one is abstaining from reading.

ब्राह्मणानलगोसूर्यान्न मेहेत कदाचन।
उदङ्मुखो दिवा रात्रावुत्सर्गं दक्षिणामुखः॥ ३८॥
आबाधासु यथाकामं कुर्यान्मूत्रपुरीषयोः।

He should never void urine against a brāhmaṇa, the wind, cattle or the sun; facing north by day and facing south by night, he should do his voidance of urine and faces during illness[1] whenever he desires.

दुष्कृतं न गुरोर्ब्रूयात्क्रुद्धं चैनं प्रसादयेत्॥ ३९॥
परीवादं न शृणुयादन्येषामपि कुर्वताम्।

He should not talk of his guru's evil-doing and he should appease him when angry. He should not listen to abuse when others utter it.

पन्था देयो ब्राह्मणानां राज्ञो दुःखातुरस्य च॥ ४०॥
विद्याधिकस्य गुर्विण्या भारार्त्तस्य यवीयसः।
मूकान्धबधिराणां च मत्तस्योन्मत्तकस्य च॥ ४१॥
पुंश्चल्या कृतवैरस्य बालस्य पतितस्य च।

And he should yield the path to brāhmaṇas, to the king and to one who is ill with pain, to his

1. For *ābādhāshu* read *ābādhāsu*.

superior in learning, to a pregnant woman, to a man labouring under a burden, to a younger man, to the dumb, blind and deaf, to a drunken man, and not to a mad man, to a prostitute, to an enemy, to a child and to an outcaste.

देवालयं चैत्यतरुं तथैव च चतुष्पथम्॥ ४२॥

विद्याधिकं गुरुं चैव बुधः कुर्यात्प्रदक्षिणम्।

उपानद्वस्त्रमाल्यादि धृतमन्यैर्न धारयेत्॥ ४३॥

An intelligent man should respectfully circumambulate a temple and a fig-tree standing on a sacred spot and a place where four roads meet, his superior in learning, a guru and a god. He should not use shoes, clothes, garlands etc., that others have used.

उपवीतमलङ्कारं करकं चैव वर्जयेत्।

प्रशस्तानि च कर्माणि कुर्वाणा दीर्घजीविनः॥ ४४॥

चतुर्दश्यां तथाष्टम्यां पञ्चदश्यां च पर्वसु।

तैलाभ्यङ्गं तथा भोगं योषितश्च विवर्जयेत्॥ ४५॥

He should avoid the sacred thread, an ornament, and the water-pot on the fourteenth, eighth and fifteenth days of the moon and at its four changes. He should also eschew rubbing his body with oil and sexual intercourse with his wife, on those days.

न क्षिप्तपादजङ्घश्च प्राज्ञस्तिष्ठेत्कदाचन।

न चापि विक्षिपेत्पादौ पादं पादेन नाक्रमेत्॥ ४६॥

And a wise man should never stand with his foot or his leg extended : nor should he throw out both his feet; nor should he press one foot on the other.

मर्माभिघातमाक्रोशं पैशुन्यं च विवर्जयेत्।

दम्भाभिमानतैक्ष्ण्यानि न कुर्वीत विचक्षणः॥ ४७॥

मूर्खोन्मत्तव्यसनिनो विरूपान्मायिनस्तथा।

न्यूनाङ्गांश्चाधिकाङ्गांश्च नोपहासेन दूषयेत्॥

परस्य दण्डं नोद्यच्छेच्छिक्षार्थं पुत्रशिष्ययोः॥ ४८॥

He should eschew deadly attacks, abuse and calumny. A clever man should not display deceit, self-conceit, or sharpness. He should not disgrace with ridicule fools, insane persons, or those in calamity, the deformed, or magicians, or those who have limbs deficient or superfluous. "He should not inflict punishment on another in order to instruct a son or disciple.

तद्वन्नोपविशेत्प्राज्ञः पादेनाक्रम्य चासनम्।

संयावं कृसरं मांसं नात्मार्थमुपसाधयेत्॥ ४९॥

सायंप्रातश्च भोक्तव्यं कृत्वा चातिथिपूजनम्।

Likewise the wise man should not draw his seat towards him and sit down. "He should not prepare a cake, khichree or flesh for himself. He must have his food evening and morning, after doing reverence to his guests.

उदङ्मुखः प्राङ्मुखो वा वान्यतो दन्तधावनम्॥ ५०॥

कुर्वीत सततं वत्स वर्जयेद्वर्ज्यवीरुधः।

Facing eastwards or northwards, restraining his voice, he should always wash his teeth, my child. He should eschew the prohibited vegetables.

नोदक्छिराःस्वपेज्जातु न च प्रत्यक्छिरा नरः॥ ५१॥

शिरस्यगस्त्यमास्थाय शयीताथ पुरन्दरम्।

A man should certainly not sleep with his head to the north, nor with his head to the west; he should sleep, placing his head to the north east or east.

न तु गन्धवतीष्वप्सु स्नायीत न तथा निशि॥ ५२॥

उपरागे परं स्नानमृते दिनमुदाहृतम्।

अपमृज्यान्न चास्नातो गात्राण्यम्बरपाणिभिः॥ ५३॥

न चापि धूनयेत्केशान्वाससी न च धूनयेत्।

नानुलेपनमादद्यादस्नातः कर्हिचिद् बुधः॥ ५४॥

He should not bathe in perfumed water, nor at night; bathing except by day is declared to be most potent for calamity; nor when he has not bathed, should he wipe his limbs with a cloth or with his hands. Nor should he shake his hair, nor should be shake his clothes.[1] Nor should an intelligent man, when he has not bathed, ever apply unguents.

न चापि रक्तवासाः स्याच्चित्रासितधरोऽपि वा।

न च कुर्याद्विपर्यासं वाससोर्नापि भूषणे॥ ५५॥

वर्ज्यं च विदशं वस्त्रमत्यन्तोपहतं च यत्।

केशकीटावपन्नं च क्षुण्णं श्वभिरवेक्षितम्॥ ५६॥

1. For *vāsasī* read *vāsāṁsi*?

अवलीढावपन्नं च सारोद्धरणदूषितम्।

पृष्ठमांसं वृथामांसं वर्ज्यमांसं च पुत्रक॥५७॥

Nor should he wear red clothing, nor even variegated or black clothing : nor should he make a complete change of his clothing or in his ornaments. And transparent[1] raiment should be avoided, and also whatever is very much damaged, and whatever is infested with lice, or has been trampled on, or has been looked at by dogs and has been licked or thrown down or has been befouled by the extraction of pus.

न भक्षयीत सततं प्रत्यक्षलवणानि च।

वर्ज्यं चिरोषितं पुत्र भक्तं पर्युशितं च यत्॥५८॥

पिष्टशाकेक्षुपयसां विकारा नृपनन्दन।

तथा मांसविकाराश्च ते च वर्ज्याश्चिरोषिता:॥५९॥

He should never eat flesh from the back, or flesh unfit for the gods and pitṛs or prohibited flesh, my son, or things which are visibly salt. Food that is long stale or that is not fresh must be avoided, my royal son, because of the changes that occur in flour, vegetables, sugarcane and milk; and meat long stale must be avoided, because of the change[2] that occurs in it.

उदयास्तमने भानो: शयनं च विवर्जयेत्।

नास्नातो नैव संविष्टो न चैवान्यमना नर:॥६०॥

न चैवं शयने नोर्व्यामुपविष्टो न शब्दवत्।

न चैकवस्त्रो न वदन्प्रेक्षतामप्रदाय च॥६१॥

भुञ्जीत पुरुष: स्नात: सायं प्रातर्यथाविधि।

He should avoid lying down at sunrise and sunset. "Not when unbathed, nor when reposing, nor while thinking of other things, nor when sitting on his bed or on the earth, nor when making a sound,[3] nor when clad in a single garment, nor when speaking, nor without giving to spectators, but when bathed a man should eat evening and morning according to rule.

परदारा न गन्तव्या: पुरुषेण विपश्चिता॥६२॥

इष्टापूर्त्तायुषां हन्त्री परदारगतिर्नृणाम्।

न हीदृशमनायुष्यं लोके किञ्चन विद्यते॥६३॥

यादृशं पुरुषस्येह परदाराभिमर्शनम्।

A wise man should not resort to other men's wives. Adultery destroys the religious acts and the life of man. Nothing indeed is so short-lived in the world, as a man's intercourse with another's wife here.

देवार्चनाग्निकार्याणि तथा गुर्वभिवादनम्॥६४॥

कुर्वीत सम्यगाचम्य दद्वदन्नभुजिक्रियाम्।

अफेनाभिरगन्धाभिरद्भिरच्छाभिरादरात्॥६५॥

आचामेत्पुत्र पुण्याभि: प्राङ्मुखो वाप्युदङ्मुख:।

अन्तर्जलादावसथाद्वल्मीकान्मूषिकस्थलात्॥६६॥

कृतशौचावशिष्टाच्च वर्जयेत्पञ्चवै मृद:।

प्रक्षाल्य हस्तौ पादौ च समभ्युक्ष्य समाहित:॥६७॥

अन्तर्जानुस्तथाचामेत्त्रिश्चतुर्वा पिबेदप:।

परिमृज्य द्विरास्यान्तं खानि मूर्धानमेव च॥६८॥

सम्यगाचम्य तोयेन क्रियां कुर्वीत शुचि:।

देवतानामृषीणां च पितृणां चैव यत्नत:॥६९॥

समाहितमना भूत्वा कुर्वीत सततं नर:।

Let him perform the worship of the gods and the ceremonies to fire and the respectful salutation to his guru and also the ceremony of eating his food, after duly rinsing out his mouth. Facing eastwards or northwards he should reverently rinse out his mouth, my son, with frothless, inodorous, pure and holy water. He should avoid the five earth's from beneath water, from a habitation, from an ant-hill, from ground infested with mice and where purificatory actions etc., have been carried on. After washing his hands and feet and sprinkling water on them he should, with his face between his knees, and composed mind, rinse out his mouth. He should drink water three or four times after twice wiping the sides of his mouth, the apertures of the body, and his head. After duly rinsing out his mouth with water, being pure, he should perform the ceremony to the gods, the ṛṣis and the pitṛs diligently. A man should always perform the ceremonies, preserving a composed mind.

क्षुत्वा निष्ठीव्य वासश्च परिधायाचमेद् बुध:॥७०॥

1. For *vidaśam* read *viśadam*? I do not find *vidaśa* in the dictionary.
2. For *vikārāṃśc* a read *vikārāc ca*?
3. For *śabdavat* read *śabdayan*?

क्षुतेऽवलीढे वान्ते च तथा निष्ठीवनादिषु।
कुर्यादाचमनं स्पर्शं गोपृष्ठस्यार्कदर्शनम्॥७१॥
कुर्वीतालम्बनं चापि दक्षिणश्रवणस्य वै।
यथा विभवतो ह्येतत्पूर्वाभावे ततः परम्॥७२॥
अविद्यमाने पूर्वोक्ते उत्तरप्राप्तिरिष्यते।
न कुर्याद्दन्तसंघर्षं नात्मनो देहताडनम्॥७३॥

A wise man should rinse out his mouth, after he has sneezed, or spitten out, or donned his raiment. After a sneeze, and licking and a vomit and spitting etc., he should rinse out his mouth, touch a cow's back and look at the sun; and he should hold up his right ear, since this is in his power; in the absence of the former, he should do the latter; if the former be wanting, it is desirable to do the latter. He should not gnash his teeth, nor beat his own body.

स्वप्नाध्यापनभोज्यानि स्वाध्यायं च विवर्जयेत्।
सन्ध्यायां मैथुनं चापि तथा प्रस्थानमेव च॥७४॥

He should also avoid sleep, reading and food at both twilights; and sexual intercourse and setting out on a journey at the evening twilight.

पूर्वाह्णे तात देवानां मनुष्याणां च मध्यमे।
भक्त्या तथापराह्णे च कुर्वीत पितृपूजनम्॥७५॥
शिरःस्नातश्च कुर्वीत दैवं पैत्र्यमथापि वा।
प्राङ्मुखोदङ्मुखो वापि श्मश्रुकर्म च कारयेत्॥७६॥

In the forenoon, dear son, he should in faith perform his worship to the gods and at noon to men, and in the afternoon to the pitṛs. And with head bathed, he should perform the ceremonies to the gods or the pitṛs. And he should trim his beard facing eastwards or northwards.

व्यङ्गां विवर्जयेत्कन्यामकुलां चापि रोगिणीम्।
विकृतां पिंगलां चैव वाचालां सर्वदूषिताम्॥७७॥
अव्यङ्गाङ्गीं सौम्यनाम्नीं सर्वलक्षणलक्षिताम्।
तादृशीमुद्वहेत्कन्यां श्रेयः कामो नरः सदा॥७८॥
उद्वहेत्पितृमात्रोश्च सप्तमीं पञ्चमीं तथा।
रक्षेद्दारान्त्यजेदीर्षां दिवा च स्वप्नमैथुने॥७९॥

He should eschew a maiden although well-born, if she is deformed, or sickly, or disfigured, or tawny-coloured, or talkative or contaminated by everybody. And one who is free from deformity, who has a beautiful nose and is marked with all the auspicious marks—such a maiden as that should a man always marry who desires welfare. He should marry one who is in the seventh or fifth degree distant from his parents : he should guard his wife and he should shun jealousy, by day, in sleep and in sexual intercourse.

परोपतापकं कर्म जन्तुपीडां च वर्जयेत्।
उदक्याः सर्ववर्णानां वर्ज्या रात्रिचतुष्टयम्॥८०॥
स्त्रीजन्मपरिहारार्थं पञ्चमीमपि वर्जयेत्।
ततः षष्ठ्यां व्रजेद्रात्र्यां श्रेष्ठा युग्मासु पुत्रक॥८१॥
पर्वाणि वर्जयेन्नित्यमृतुकालेऽपि योषितः।
तस्मान्नित्यं नरो गच्छेच्छेषयुग्मासु पुत्रक॥८२॥
युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु।
तस्माद्युग्मासु पुत्रार्थी संविशेत सदा नरः॥८३॥

He should avoid a deed that causes pain[1] to others, and the infliction of pain on living creatures. A woman, during menstruation, should be avoided by all the castes for four nights. He should avoid just the fifth night of the moon in order to avoid the birth of females; then let him approach his wife on the sixth night, that night is the best among the even nights, my sons. Sons are begotten on the even nights, daughters on the odd nights : therefore a wise man who wishes for a son should always cohabit with his wife on the even nights.

विधर्मिणोऽह्नि पूर्वाख्ये संध्याकाले च षण्ढकाः।
क्षुरकर्मणि वान्ते च स्त्रीसंभोगे च पुत्रक॥८४॥
स्नायीत चैलवान्प्राज्ञः कटभूमिमुपेत्य च।

Lawless men cohabit with their wives in the morning and eunuchs at evening. After shaving, and vomiting and sexual intercourse, my son, the wise man should resort to the place where bodies are burnt[2] and should bathe, keeping his clothes on.

देववेदद्विजातीनां साधुसभ्यमहात्मनाम्॥८५॥
गुरोः पतिव्रतानां च तथा यज्वितपस्विनाम्।

1. Upa-tāpaka; not in the dictionary.
2. Kaṭa-bhūmi.

परीवादं न कुर्वीत परिहासं च पुत्रक॥८६॥

कुर्वतामविनीतानां न श्रोतव्यं कथञ्चन।

देवपित्र्यातिथेयाश्च क्रियाः कुर्वीत वै बुधः॥८७॥

स्वाध्यायं चापि कुर्वीत यथ शक्त्या ह्यतन्द्रितः।

One should not revile or ridicule the gods, the Vedas, or dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or performing austerities my son. One should never listen to those unmannerly persons who do such things.

नोत्कृष्टशय्यासनयोर्नापकृष्टस्य चारुहेत्॥८८॥

न चामङ्गल्यवेषः स्यान्न चामङ्गल्यवाग्भवेत्।

धवलाम्बरसंवीतः सितपुष्पविभूषितः॥८९॥

One shoulo not mount on a high bed or seat, nor on a low one. One should neither dress unbecomingly, nor speak unbecomingly. One should be clad in pure white raiment, and adorned with white flowers.

नोद्धतोन्मत्तमूढैश्च नाविनीतैश्च पण्डित।

गच्छेन्मैत्रीं न चाशीलैर्न च चौर्यादिदूषितैः॥९०॥

न चातिव्ययशीलैश्च न लुब्धैर्नापि वैरिभिः।

नानृतकैस्तथा क्रूरैः सहासीत कदाचन॥

न बन्धकीभिर्न न्यूनैर्बन्धकीपतिभिस्तथा॥९१॥

सार्द्धं न बलिभिः कुर्यान्न च न्यूनैर्न निन्दितैः।

न सर्वशङ्किभिर्नित्य न च दैवपरैर्नरैः॥९२॥

Neither with the haughty, nor with the insane, nor with fools, nor yet with the unmannerly should a wise man form friendship; nor yet with those of bad disposition, nor yet with those who are corrupted with thieving and other vices, nor yet with spend-thrifts, nor with the covetous, nor yet with enemies, nor with prostitutes, nor with inferiors, nor with the husbands of prostitutes. He should never make friendship with the mighty, nor with inferiors, nor with reprobates, nor with, the ever-timid, nor yet with fatalists.

कुर्वीत साधुभिर्मैत्रीं सदाचारावलम्बिभिः।

प्राज्ञैरपिशुनैः शक्तैः कर्मण्युद्योगभागिभिः॥९३॥

He should contract friendship with good men, with those who always observe Virtuous custom, with the wise, with the honest, with the powerful, with those who are resolute in action.

वेदविद्याव्रतस्नातैः सहासीत सदा बुधः।

सुहृद्दीक्षितभूपालस्नातकश्वशुरैः सह॥

ऋत्विगादीन्षडर्घार्हानर्चयेच्च गृहागतान्॥९४॥

यथा विभवतःपुत्र द्विजान्संवत्सरोषितान्।

अर्चयेन्मधुपर्केण यथाकालमतन्द्रितः॥९५॥

तिष्ठेच्च शासने तेषां श्रेयस्कामो द्विजोत्तमः।

न च तान्विवदेद्धीमानाक्रुष्टश्चापि तैः सदा॥९६॥

In company with one's friends, the initiated, the king, Snātaka brāhmaṇas, and one's father-in-law, one should do reverence to the Ṛtvij priest, and the five other venerable persons and to guests. One should do reverence, my son, to dvijas, who have dwell for a year, with an offering of honey and milk according to one's ability and with alacrity at fitting times. And the brāhmaṇa who desires bliss should observe their governance, and if intelligent he should not contradict them even though always scolded by them.

सम्यग्गृहार्चनं कृत्वा यथास्थानमनुक्रमात्।

सम्पूजयेत्ततो वह्निं दद्याच्चैवाहुतीः क्रमात्॥९७॥

प्रथमं ब्रह्मणे दद्यात्प्रजानां पतये ततः।

तृतीयां चैव गुह्येभ्यः कश्यपाय तथापराम्॥९८॥

ततोऽनुमतये दत्त्वा दद्याद् गृहबलिं ततः।

पूर्वं ख्यातो मया यस्ते नित्यकर्मक्रियाविधिः॥९९॥

Having performed the household worship properly in the fitting place and in due order, he should next worship the fire and offer it the oblations in due order. He should make the first offering to Brahmā, and then to the prajāpati, ~~and~~ the third to the Guhyas, and the next to Kaśyapa. Then having offered to Anumati[1] he should next offer the household bali and the constant oblations, that I have already explained to you, according to the ritual.

वैश्वदेवं ततः कुर्याद्बलयस्तत्र मे शृणु।

यथास्थानविभागं तु देवानुद्दिश्य वै पृथक्॥१००॥

Next he should make the offering to the Viśvadevas, then the offerings to all creatures, and

1. The fifteenth day of the moon's age, personified.

separately to the gods according to place and apportionment.

पर्जन्याद्भ्यो धरित्र्यै च दद्याच्च मणिके त्रयम्।

ततो धातुर्विधातुश्च दद्याद्द्वारे गृहस्य तु॥

वायवे च प्रतिदिशं दिग्भ्यः प्राच्यादितः क्रमात्॥१०१॥

ब्रह्मणे चान्तरिक्षाय सूर्याय च यथाक्रमम्।

विश्वेभ्यश्चैव देवेभ्यो विश्वभूतेभ्य एव च॥१०२॥

उषसे भूतपतये दद्याच्चोत्तरतस्ततः।

स्वधा नम इतीत्युक्त्वा पितृभ्यश्चापि दक्षिणे॥१०३॥

कृत्वापसव्यं वायव्यां यक्ष्मैतत्तेति भाजनात्।

अन्नावशेषमिच्छन्वै तोयं दद्याद्यथाविधि॥१०४॥

And he should make the three oblations to Parjanya, the Dharitrī, and to Māṇakā,[1] and to Vāyu in every direction, to the east and other regions of the sky in due order; and to Brahmā, to the Air and to the Sun in order, and to the Viśvadevas and to all beings; and then he should offer to the Dawn, and to Śiva northwards; and southwards to the pitṛs, exclaiming 'Svadhā, reverence! 'Having done it on the right and to the north west, saying, 'O Yakṣma,[2] this is for you' he should, if he wishes, offer the remains of the food and the water from the vessel according to the rule.

ततोऽन्नाग्रं समुद्धृत्य हन्तकारोपकल्पनम्।

यथाविधि यथान्यायं ब्राह्मणायोपपादयेत्॥१०५॥

Then taking up the first part of the food, he should offer it with the benediction *Hanta* to the brāhmaṇa according to the rule and justice.

कुर्यात्कर्माणि तीर्थेन स्वेन स्वेन यथाविधि।

देवादीनां तथा कुर्याद् ब्राह्मेणाचमनक्रियाम्॥१०६॥

अङ्गुष्ठोत्तरतो रेखा पाणेर्या दक्षिणस्य तु।

एतद् ब्राह्ममिति ख्यातं तीर्थमाचमनाय वै॥१०७॥

He should perform the ceremonies to the gods and other objects of worship, with each one's special portion of the hand according to rule; and he should perform the ceremony of rinsing out the mouth with the portion of the hand sacred to Brahmā. This is called the portion of the hand sacred to Brāhma for the purpose of rinsing out the mouth, viz., a line drawn to the left of the thumb of the right hand.

तर्जन्यङ्गुष्ठयोरन्तः पैत्रं तीर्थमुदाहृतम्।

पितॄणां तेन तोयादि दद्यान्नान्दीमुखादृते॥१०८॥

अङ्गुल्यग्रे तथा दैवं तेन दिव्यक्रियाविधिः।

तीर्थं कनिष्ठिकामूले कायं तेन प्रजापतेः॥१०९॥

The pitṛs' portion of the hand is said to be the part between the forefinger and the thumb; by that he should offer the water and other oblations to the pitṛs, except in the nāndī-mukha śrāddha. And the gods' portion of the hand is at the tips of the fingers; the ritual of ceremonies to the gods should be performed therewith. The prajāpati's portion of the hand is at the root of the little finger, his ceremony must be performed[3] therewith.

एवमेभिः सदा तीर्थैर्देवानां पितृभिः सह।

सदा कार्याणि कुर्वीत नान्यतीर्थेन कर्हिचित्॥११०॥

ब्राह्मेणाचमनं शस्तं पित्र्यं पैत्रेण सर्वदा।

देवतीर्थेन देवानां प्राजापत्यं निजेन च॥१११॥

Thus always with these portions of the hand sacred to the gods and pitṛs, he should always perform the ceremonies, never with any other portion of the hand. It is proper always to rinse out the mouth with the portion of the hand sacred to Brahmā; and to offer the oblation to the pitṛs with the portion of the hand sacred to the pitṛs; and that to the gods with the portion of the hand sacred to the gods; and the offering to the prajāpati with his own portion of the hand.

नान्दीमुखानां कुर्वीत प्राज्ञः पिण्डोदकक्रियाम्।

प्राजापत्येन तीर्थेन यच्च किञ्चित्प्रजापतेः॥११२॥

A wise man should perform the cake-and-water ceremony to the nāndī-mukha ancestors, and whatever is offered to the prajāpati, with the portion of the hand sacred to the prajāpati.

युगपज्जलमग्निं च बिभृयान्न विचक्षणः।

गुरुदेवान्प्रति तथा न च पादौ प्रसारयेत्॥११३॥

1. This is said to Arum Indicum, the Bung. mān-kachu", the stems and tubers of which are generally eaten (Roxb., p 625)
2. Pulmonary disease.
3. Read *kāryam* for *kāyam*?

A sensible man should not carry water and fire at the same time; nor should he thrust out both his feet towards guru and the gods.

नाचक्षीत धयन्तीं गां जलं नाञ्जलिना पिबेत्।
शौचकालेषु सर्वेषु गुरुष्वल्पेषु वा पुनः॥ ११४॥
न विलम्बेत शौचार्थं न मुखेनानलं धमेत्।

He should not look at a heifer sucking. He should not drink water with the hands joined together. At all periods of personal purification whether important or unimportant, he should not delay for the sake of purification. He should not blow the fire with his mouth.

तत्र पुत्र न वस्तव्यं यत्र नास्ति चतुष्टयम्॥ ११५॥
ऋणप्रदाता वैद्यश्च श्रोत्रियः सजला नदी।
जितामित्रो नृपो यत्र बलवान्धर्मतत्परः॥ ११६॥
तत्र नित्यं वसेत्प्राज्ञः कुतः कुनृपतः सुखम्।

One ought not to take up one's abode, my son, where four things do not exist, viz., a person who pays debts, and a physician, a brāhmaṇa learned in the Vedas, and a river full of water. Where there is a king who has vanquished his foes, who is powerful, and who is devoted to righteousness, there should a wise man always dwell: whence can come happiness, when the king is worthless?

यत्राप्रधृष्यो नृपतिर्यत्र सस्यवती मही॥ ११७॥
पौराः सुसंयता यत्र सततं न्यायवर्तिनः।
यत्रामत्सरिणो लोकास्तत्र वासः सुखोदयः॥ ११८॥

Where the king is unassailable, where the earth is prolific, where the citizens are well governed and always practice justice, where folk are charitable, there does residence bestow happiness.

यस्मिन्कृषीवला राष्ट्रे प्रायशो नातिभोगिनः।
यत्रौषधान्यशेषाणि वसेत्तत्र विचक्षणः॥ ११९॥

In a country where the husbandmen are not generally gluttonous, and where all medicinal herbs are procurable, there should a sensible man dwell.

तत्र पुत्र न वस्तव्यं यत्रैतत्त्रितयं सदा।
जिगीषुः पूर्ववैरश्च जनश्च सततोत्सवः॥ १२०॥
वसेन्नित्यं सुशीलेषु सहवासिषु पण्डितः।
इत्येतत्कथितं पुत्र मया ते हितकाम्यया॥ १२१॥

One ought not, my son, to dwell there, where these three things are constant, a person desirous of conquering, and a former enemy, and folk who are always holding festival. A wise man should always dwell among good-tempered neighbours. Thus, my son, have I, your well-wisher, expounded this to you.

इति श्रीमार्कण्डेयपुराणे अलर्कानुशासनेसदाचारवर्णनं नाम
एकत्रिंशोऽध्यायः॥३१॥

♣♣♣

अथ द्वात्रिंशोऽध्यायः

CHAPTER 32

The education of Alarka (continued). An exposition of things permitted and forbidden.

Madālasā describes what food may be eaten and what not—how various things are to be cleaned when impure, and what things are always pure—how one who has contracted impurity should purify himself—what actions and conduct one should avoid—She insists on the necessity of maintaining the daily sacrifice—She mentions what holidays are allowed the various castes—She describes certain post-funeral ceremonies—and purification after deaths and births.

मदालसोवाच

अतः परं शृणुष्व त्वं वर्ज्यावर्ज्यप्रतिक्रियाम्।
भोज्यमन्नं पर्युषितं स्नेहाक्तं चिरसंभृतम्॥ १॥
अस्नेहाश्चापि गोधूमयवगोरसविक्रियाः।
शशकः कच्छपो गोधा श्वावित्खड्गोऽथ पुत्रक॥ २॥
भक्ष्या ह्येते तथा वर्ज्यौ ग्रामशूकरकुक्कुटौ।
पितृदेवादिशेषं च श्राद्धे ब्राह्मणकाम्यया॥ ३॥
प्रोक्षितं चौषधार्थं च खादन्मांसं न दुष्यति।

Madālasā spoke

Next do you hearken to the remedial measures for things forbidden and permitted. Rice should be eaten that has been kept awhile, mixed with oil, and long stored; and wheat, barley, and butter-milk and preparations thereof unmixed with oil.

The hare, the tortoise, the go-sāmp,[1] the porcupine and the rhinoceros, my son—these indeed may be eaten; and the domestic pig and fowl should be eschewed. The remains of food at a śrāddha after the pitṛs and gods and other recipients have been satisfied may be eaten at the dossier of the brāhmaṇas. A man who eats flesh that has been killed for the purpose of medicine is not defiled.

शङ्खाश्मस्वर्णरूप्याणां रज्जूनामथ वाससाम्॥४॥

शाकमूलफलानां च तथा विदलचर्मणाम्।

मणिवज्रप्रवालानां तथा मुक्ताफलस्य च॥५॥[2]

गात्राणां च मनुष्याणामम्बुना शौचमिष्यते।

तथायसानां तोयेन ग्राव्ण: संघर्षणेन च॥६॥

Shells, stones, gold, and silver, ropes, and garments, and vegetables, roots and fruits, and wicker-work vessels and leather, and gems, diamonds and coral, and pearls, and men's bodies are best cleansed with water; just as iron things with water, and stone by scrubbing.

सस्नेहानां च भाण्डानां शुद्धिरुष्णेन वारिणा।

शूर्पधान्याजिनानां च मुशलोलूखलस्य च॥७॥

संहतानां च वस्त्राणां प्रोक्षणात्सञ्चयस्य च।

वल्कलानामशेषाणामम्बुमृच्छौचमिष्यते॥८॥

Oily vessels are cleansed with warm water, and winnowing baskets, grain and antelope-skins, and the pestle and mortar for husking rice, and thick cloths, and a store by sprinkling; and all kinds of bark-made things are best cleansed with water and earth.

तृणकाष्ठौषधीनां च प्रोक्षणाच्छुद्धिरिष्यते।

आविकानां समस्तानां केशानां चापि मेध्यता॥९॥

सिद्धार्थकानां कल्केन तिलकल्केन वा पुन:।

साम्बुना तात भवति उपघातवतां सदा॥१०॥

तथा कार्पासिकानां च विशुद्धिर्जलभस्मना।

नागदन्तास्थिशृङ्गाणां तक्षणाच्छुद्धिरिष्यते॥११॥

पुन: पाकेन भाण्डानां पार्थिवानां च मेध्यता।

Grass, wood and medicinal herbs are best cleansed by sprinkling; and all woolen things and hair have ceremonial purity. White mustard is cleansed with oily sediment or the sediment from sesamum seed. Things that are injured are always cleansed with water, my son. So also cotton things are cleaned with water and ashes. Timber, ivory, bone and horn are best cleaned by scraping. Earthen pots are purified ceremonially by re-burning.

शुचिर्भैक्षं कारुहस्त: पण्यं यच्च प्रसारितम्।

योषिन्मुखं बालमुखमात्मवृद्धमुखं तथा॥१२॥

रथ्यागतमविज्ञातं दासवर्गादिनाहृतम्।

वाक्प्रशस्तं चिरातीतमनेकान्तरितं लघु॥१३॥

अतिप्रभूतं बालं च वृद्धातुरविचेष्टितम्।

कर्मान्ताङ्गारशालाश्च स्तनन्धयसुता: स्त्रिय:॥१४॥

अभ्यस्य च तथा वाच: स्रवन्त्योऽनन्धबुद्बुदा:।

Pure are alms, a workman's hand, wares for sale, and a woman's face, whatever passes along the high-road, what is unknown, what is brought by slaves and other menials, what is admirable for its sound, what is long past, what is screened by many, what is light, what is extremely abundant, what is young, and what is done by the old and the sickly, kitchens when the business in them is ended, women who are suckling children. Pure also are running water, and odourless bubbles.

भूमिर्विशुध्यते कालाद्दाहमार्जनगोक्रमै:॥१५॥

लेपादुल्लेखनात्सेकाद्वेश्मसंमार्जनार्चनात्।

केशकीटावपन्नेऽन्ने गोघ्राते मक्षिकाविते॥१६॥

मृदम्बुभस्मना तात प्रोक्षितव्यं विशुद्धये।

औदुम्बराणामम्लेन क्षारेण त्रपुसीसयो:॥१७॥

The ground is cleansed through time, by the rubbing of bodies, and the passage of cattle, by smearing, by digging, by watering, by houses, by sweeping and by worship. Things infested with hair-lice, or sniffed at by cattle, or infested with flies should be sprinkled with earth water and ashes to be cleansed, my son; things made of

1. Godhā, the Go-sāmp a very large kind of lizard found in jungle.
2. Some editions add here text as
पात्राणां चमसानां च वारिणा शुद्धिरिष्यते॥
ताम्राय: कांस्यरैत्यानां त्रपुष: सीसकस्य च।
शौचं यथार्थं कर्तव्यं क्षाराम्लोदकवारिणा॥

udumbara wood[1] with vinegar; tin and lead with salt.

भस्माम्बुभिश्च कांस्यानां शुद्धि प्लावो द्रवस्य च।

अमेध्याक्तस्य मृत्तोयैर्गन्धापहरणेन च॥१८॥

अन्येषां चैव तद् द्रव्यैर्वर्णगन्धापहारतः।

Brass things are cleaned with ashes and water; and the over-flows of fluids are pure. A thing soiled by ordure is cleaned with earth and water and by removing the smell; and other such-like things by removing the colour and smell.

शुचिगोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम्॥१९॥[2]

तथा मांसं च चण्डालक्रव्यादादिनिपातितम्।

रथ्यागतं च चेलादि तात वाताच्छुचि स्मृतम्॥२०॥

रजोऽग्निरश्वो गौश्छायारश्मय: पवनो मही।

विप्रुषो मक्षिकाद्याश्च दुष्टसङ्गाददोषिण:॥२१॥

Water is pure that has satisfied cattle, that is in its natural state, that is lying on the earth; and likewise flesh that has been slain by Caṇḍālas, Kravyādas and others. And clothes and other things lying on the high-road are said to be made pure by the wind. Dust, fire, a horse, a cow, the shade, the rays of the sun and moon, the wind, the earth, drops of water, and mosquitoes and other insects inflict no contamination though they may have been in contact with what is corrupt.

अजाश्वौ मुखतो मेध्यौ न गोर्वत्सस्य चाननम्।

मातु: प्रस्रवणं मेध्यं शकुनि: फलपातने॥२२॥

A goat and a horse are pure as regards their face; but the face of a cow or calf is not pure when the mother is in milk; a hawk is pure when it knocks fruit down.

आसनं शयनं यानं नाव: पथि तृणानि च।

सोमसूर्यांशुपवनै: शुध्यन्ते तानि पण्यवत्॥२३॥

A seat, a bed, a carriage, boats, and grass on the road—they are purified by the rays of the moon and sun and by the wind, in the same way as articles of trade.

रथ्याप्रसर्पणे स्नाने क्षुत्पानान्नकर्मसु।

आचामेत यथान्यायं वासो विपरिधाय च॥२४॥

After walking along the high road, and after matters of bathing, hunger, drinking, and weariness, one should change one's clothes and duly rinse out one's mouth.

स्पृष्टानामप्यसंस्पृश्यैर्विरथ्याकर्दमांभसाम्।

पक्वेष्टरचितानां च मेध्यता वायुसंगमात्॥२५॥

Bad roads,[3] mud, and water, when one comes into contact with them, are cleaned by leaving them alone; and things made of mud or brick[4] are cleansed by contact with the wind.

प्रभूतोपहतादन्नादग्रमुद्धृत्य सन्त्यजेत्।

शेषस्यप्रोक्षणं कुर्यादाचम्याद्भिस्तथा मृदा॥२६॥

उपवासस्त्रिरात्रं तु दुष्टभक्ष्याशिनो भवेत्।

अज्ञाते ज्ञानपूर्वं तु दद्दोषोपशमेन तु॥२७॥

On taking up a morsel of rice-food that has been damaged through over-maturity, he should discard it, and should rinse out his mouth with water and earth, and should sprinkle the remainder with water. One who has eaten bad food whether wittingly or unwittingly, should fast for three nights in order to assuage[5] that fault.

उदक्याश्वश्रृगालादीन्सूतिकान्त्यावसायिन:।

स्पृष्टा स्नायीत शौचार्थं तथैव मृतहारिण:॥२८॥

नारं स्पृष्ट्वास्थि सस्नेहं स्नात: शुध्यति मानव:।

आचम्यैव तु नि:स्नेहं गामालभ्यार्कमीक्ष्य वा॥२९॥

न लंघयेत्तथैवासृष्ठीवनोद्वर्तनानि च।

After touching a menstruous woman, a horse, a jackal, and other animals, or a woman recently delivered of a child, or people of low caste, one should bathe for the sake of purification; and so should those who have carried a corpse. After

1. Udumbara, Ficus golmerata, Roxb., a large tree, common about villages (Roxb., p.646.)
2. Some editions add here text as

चाण्डालैरन्त्यजैश्चैव म्लेच्छैरस्पृश्यजातिभि:॥

स्पृष्टमक्षालितं धान्यमनर्हं सर्वकर्मणि।

द्रोणादधस्तु यद्धान्यं तस्यायं विधिरुच्यते॥

द्रोणादूर्ध्वं तु यद्धान्यं प्रोक्षणादेव शुध्यति।

रथ्यासु पतितं धान्यं दृष्ट्वा यत्नेन वन्दयेत्॥

उद्धृत्य मूर्ध्ना चादद्याल्लक्ष्मीर्नश्यति चान्यथा।

3. Vi-rathyā; not in the dictionary.
4. Iṣṭa, brick?
5. For *upaśamena* read *upaśamāya*?

touching an oily human bone a man becomes clean when he has bathed; after touching a dry human bone he becomes clean by rinsing out his month, or by touching a cow, or by gazing at the sun. Moreover one should not disregard blood, spittle, and unguents for the body.

नोद्यानादौ विकालेषु प्राज्ञस्तिष्ठेत्कदाचन॥ ३०॥

न चालपेज्जनद्विष्टां वीरहीनां तथा स्त्रियम्।

गृहदुच्छिष्टविण्मूत्रपादाम्भांसि क्षिपेद् बहिः॥ ३१॥

पञ्चपिण्डाननुद्धृत्य न स्नायात्परवारिणा।

स्नायीत देवखातेषु गंगाह्रदसरित्सु च॥ ३२॥

A wise man shoula never stand in gardens and other places in the afternoons. Nor should one hold converse with a woman hated by the populace or with a widow. One should cast remnants of food, ordure, urine and the water used for washing the feet, outside the house. Without taking up five piṇḍas one should not bathe in another man's water; one should bathe in holy ponds, and in the Ganges, in lakes and rivers.

देवतापितृसच्छास्त्रयज्ञमन्त्रादिनिन्दकैः।

कृत्वा तु स्पर्शनालापं शुध्येतार्कावलोकनात्॥ ३३॥

अवलोक्य तथोदक्यामन्त्यजं पतितं शवम्।

विधर्मिसूतिकाषण्डविवस्त्रान्त्यावसायिनः॥ ३४॥

मृतनिर्यातकाश्चैव परदाररताश्च ये।

एतदेव हि कर्तव्यं प्राज्ञैः शोधनमात्मनः॥ ३५॥

After touching or holding converse with blasphemers of the gods, pitṛs, and holy śāstras, sacrifices, prayers and other sacred objects, one should purify one's self by gazing at the sun. And after looking at a menstruous woman, a śūdra, an outcaste, or a dead body, the unrighteous, a woman recently delivered of a child, a eunuch, a naked person, and persons of low caste, and on those who give away children, and on the paramours of other men's wives, the wise must indeed perform this purification of themselves.

अभोज्यसूतिकाषण्ढमार्जाराखुश्वकुक्कुटान्।

पतितापविद्धचण्डालमृतहारांश्च धर्मवित्॥ ३६॥

संस्पृश्य शुध्यते स्नानादुदक्याग्रामसूकरौ।

तद्वच्च सूतिकाशौचदूर्षा पुरुषावपि॥ ३७॥[1]

1. Folowing text is added in other editions.

अतः परं शृणुष्व त्वं स्त्रीधर्मान् सुविस्तरात्।
उदुम्बरे वसेन्नित्यं भवानी सर्वदेवता॥
ततः सा प्रत्यहं पूज्या गन्धपुष्पाक्षतादिभिः।
अशून्या देहली कार्या प्रातःकाले विशेषतः॥
यस्य शून्या भवेत्सा तु शून्यं तस्य कुलं भवेत्।
पादस्य स्पर्शनं तत्र असम्पूज्य च लङ्घनम्॥
कुर्वन्नरकमाप्नोति तस्मात्तत्परिवर्जयेत्।
प्रातःकाले स्त्रिया कार्यं गोमयेनानुलेपनम्॥
प्रत्यहं सदने तस्मान्नैव दुःखानि पश्यति।
स्पृशन्ति रश्मयो यस्य गृहं सम्मार्जनादृते॥
भवन्ति विमुखास्तस्य पितरो देवमातरः।
निशायाः पश्चिमे यामे धान्यसंस्करणादिकम्॥
कुरुते या तु मोहेन वन्ध्या जन्मनि जन्मनि।
सन्ध्याकाले तु सम्प्राप्ते मार्जनं न करोति या॥
भर्तृहीना भवेत्सा तु निःस्वा जन्मनि जन्मनि।
अकृतस्वस्तिकां या तु कामलिप्तां च मेदिनीम्॥
तस्याः स्त्रियः विनश्यन्ति वित्तमायुर्यशस्तथा।
मार्जनीचुल्लिकाष्ठीवद्दृषचोपलं तथा॥
नाक्रमेदङ्घ्रिणा जातु पुत्रदारधनक्षयात्।
उलूखलं च मूसलं तथा चैव तु घर्षणम्॥
पदाक्रमणात्पापीयान्नाप्नोत्युत्तमतां गतिम्।
भिन्नासनं योगपट्टं तथैव मृगचर्म च॥
कृष्णाविकं तथा तात वर्जयेत्पुत्रन्वान्गृही।
दक्षिणाभिमुखो यस्तु विदिक्संमुख एव च॥
केशान्संस्कुरुते मर्त्यो धननाशं च विन्दति।
अनूढस्तु न कुर्वीत भुक्त्वा दन्तविशोधनम्॥
पादुकारोहणं चैव तिलैश्चापि सतर्पणम्।
न जीवत्पितृकः कुर्यादर्धकक्षोत्तरीयकम्॥
दर्शश्राद्धं न कुर्वीत दर्शस्नानं कथञ्चन।
पादुकारोहणं चैव योगपट्टकमेव च॥
न जीवत्पितृकः कुर्याद् गयाश्राद्धं तथैव च।
दीपभाण्डमयीच्छाया विभीतककुरुटजा॥
वर्जनीया सदा पुत्र यदि जीवितुमिच्छति।
अधोवस्त्रेण यो वायुं कुरुते शिरसि द्विज॥
स्थालेन चर्मशूर्पाभ्यां सुकृतं तस्य नश्यति॥

अलर्क उवाच

भवत्या कीर्तिता भोज्या य एते सूतिकादयः॥
अमीषां श्रोतुमिच्छामि तत्त्वतो लक्षणानि ह॥

मदालसोवाच

ब्राह्मणी ब्राह्मणस्येह यावरोधत्वमागता॥
तावुभौ सूतिकेत्युक्तौ तयोरन्नं विगर्हितम्।

One conversant with righteousness, after touching forbidden food, a woman recently delivered, a eunuch, a cat, a rat, a dog or a cock, and an outcaste, what is cast away, a Caṇḍāla, and those who carry away corpses, is purified by bathing; and so also one who has touched a woman in her courses, and the domestic hog, and even two men who have been contaminated by the impurity of a newly-delivered woman.

यस्य चानुदिनं हानिगृहे नित्यस्य कर्मण:॥
यश्च ब्राह्मणसन्त्यक्त: किल्बिषी स नराधम:॥३८॥
नित्यस्य कर्मणो हानिं न कुर्वीत कदाचन।
तस्य त्वकरणे बन्ध: केवलं मृतजन्मसु॥३९॥

The base man, both he who daily neglects the continual ceremony, and he who is abandoned by brāhmaṇas, is polluted. One should never allow the continual ceremony to cease; but if it is neglected, there is a stoppage to the re-birth of his deceased relatives.

दशाहं ब्राह्मणस्तिष्ठेद्दानहोमादिवर्जित:।
क्षत्रियो द्वादशाहं च वैश्यो मासार्द्धमेव च॥४०॥
शूद्रस्तु मासमासीत नित्यकर्मविवर्जित:।
रोगग्रहादिविधिना नित्यकर्मविधिच्युत:॥४१॥

A brāhmaṇa should spend ten days, exempt from alms-giving, the Homa sacrifice and other pious acts: and a kṣatriya should spend twelve days: and a vaisya half a month; but a śūdra should remain a month, exempt from his peculiar occupation: thereafter all should pursue their own occupation, as already expounded.

(पादकृच्छ्रं तत: कृत्वा गां दत्त्वा शुद्धिमाप्नुयात्।
तत: परं जिनं कर्म कुर्यु: सर्वे यथादितम्॥)
प्रेताय सलिलं देयं बहिर्गेहाच्च गोत्रिकै:।
प्रथमेऽह्नि तृतीये वा सप्तमे नवमे तथा॥४२॥
भस्मास्थिचयनं कार्यं चतुर्थे गोत्रिकैर्दिने।
ऊर्ध्वं सञ्चयनात्तेषामङ्गस्पर्शो विधीयते॥४३॥

Water ought to be presented to a departed person, after his body has been burnt outside by his relatives,[1] on the first, and third, seventh and ninth days of the moon. His relatives should gather together the ashes and bones on the fourth day; it is prescribed that after gathering them together, they should touch their limbs with them.

सोदकैस्तु क्रिया: सर्वा: कार्यं सञ्चयनात्परम्।
स्पर्श एव सपिण्डानां मृताहनि तथोभयो:॥४४॥

But the *sahodakas* should perform all the ceremonies, after the gathering together of the remains. If the sapiṇḍas are touched by them, then both the sapiṇḍas and the sahodakas lose their purity.[2]

वृक्षाहिगोदंष्ट्रिशस्त्रतोयोद्वंधनवह्निषु।
विषप्रपातादिमृते प्रायो नाशकयोरपि॥४५॥
बाले देशान्तरस्थे च तथा प्रव्रजिते मृते।
सद्य: शौचमथान्यैश्च त्र्यहमुक्तमशौचकम्॥४६॥[3]

न जुहोत्युचिते काले नाश्नाति न ददाति च॥
पितृदेवार्चनाद्धीन: षण्ढ: स परिगीयते।
दम्भार्थे यजते यश्च तप्यते च तपस्तथा॥
न परार्थमिहेत्युक्त: स मार्जार: स्मृतो बुधै:।
विभवे सति नैवात्ति न ददाति जुहोति च॥
तमाहुराखुस्तस्यान्नं भुक्त्वा कृच्छ्रेण शुद्ध्यति।
समागतानां मर्त्यानां पक्षपातं समाश्रयेत्॥
तमाहु: कुक्कुटं देवास्तस्याप्यन्नं विगर्हितम्।
स्वधर्मं य: समुच्छिद्य परधर्मं समाश्रयेत्॥
अनापदि च विद्वद्भि: पतित: परिकीर्तित:।
देवत्यागी गुरुत्यागी गुरुपत्न्युज्झकस्तथा॥
गोब्राह्मणस्त्रीवधकृदपविद्ध: प्रचक्षते।
येषां कुलं न वेदोऽस्ति न शास्त्रं नैव च व्रतम्॥
ते नग्ना: कीर्तिता: सद्भिस्तेषामन्नं विगर्हितम्।
आशाकर्त्तुस्त्वदाता च दातुश्च प्रतिषेधक:॥
शरणागतं यस्त्यजति स चाण्डालो नराधम:।
यो बान्धवै: परित्यक्त: साधुभिर्ब्राह्मणैरपि॥
कुण्डाशी यश्च तस्यान्नं भुक्त्वा चान्द्रायणं चरेत्।
यो नित्यकर्मणो हानिं कुर्यान्नैमित्तिकस्य च॥
भुक्त्वान्नं तस्य शुद्ध्यै च त्रिरात्रोपोषितो नर:।

1. Gotrika.
2. For mṛtāhani read mṛjā-hānis.
3. Here we find more lines
नैवोर्ध्वदैहिकं कार्यं न च कार्योदकक्रिया।
गर्भस्रावे तदेवोक्तं पूर्णकालेन शुध्यति॥
ब्राह्मणानामहोरात्रं क्षत्रियाणां दिनत्रयम्।
षड्रात्रमपि वैश्यानां शूद्राणां द्वादशाह्निकम्॥

सपिण्डानां सपिण्डस्तु मृतेऽन्यस्मिन्मृतो यदि।

पूर्वाशौचसमाख्यातैः कार्या तस्य दिनैः क्रिया॥४७॥

If a person dies directly of his own free will, by the sword, by water, by hanging, or by fire, by poison, by a fall, or in any other unnatural way, or by religious fasting to death, or by fasting to death from vindictive motives;[1] or if he dies as a child, or as a sojourner in a foreign country, or as a religious mendicant, purification will be effected at once; and others say the period of impurity[2] is declared to be three days for the sapiṇḍas; but if, after the other person is dead, the sapiṇḍa also dies, in this case the ceremonies must be performed during the days called the period of the first impurity.

एष एव विधिर्दृष्टो जन्मन्यपि हि सूतके।

सपिण्डानां सपिण्डेषु यथावत्सोदकेषु च॥४८॥

जाते पुत्रे पितुः स्नानं सचैलं तु विधीयते।

(मृते हि सर्वबन्धूनामित्याह भगवान्भृगुः॥)

तत्रापि यदि चान्यस्मिञ्जाते जायेत चापरः॥४९॥

तत्रापि शुद्धिरुद्दिष्टा पूर्वजन्मवतो दिनैः।

This same ordinance is applied also to the impurity caused by the birth of sapiṇḍas, among sapiṇḍas and properly among sahodakas also. When a son is born, the father must bathe with his clothes on. And if, after one child has been born there, another should be born, the purification in that case also is prescribed according to the days or the elder-born child.

दशद्वादशमासार्द्धमाससंख्यैर्दिनैर्गतैः॥५०॥

स्वाः स्वाः कर्मक्रियाः कुर्युः सर्वे वर्णा यथाविधि।

प्रेतमुद्दिश्य कर्त्तव्यमेकोद्दिष्टं ततः परम्॥५१॥

When ten or twelve months or half a month have elapsed, all the castes should duly perform their respective rites and ceremonies. Next the ekoddiṣṭa śrāddha should be performed for the departed person.

[3]दानादि चैव देयानि ब्राह्मणेभ्यो मनीषिभिः।

यद्यदिष्टतमं लोके यच्चास्य दयितं गृहे॥५२॥

तत्तद्गुणवते देयं तदेवाक्षयमिच्छता।

प्रेतं प्रेतं समुद्दिश्य भूमिधेन्वादिकं स्वकम्॥५३॥

दद्याद्येनास्य सम्प्रीताः पितरः सन्ति पुत्रक।

पूर्णैस्तु दिवसैः स्पृष्ट्वा सलिलं वाहनायुधम्॥५४॥

प्रतोददण्डौ च तथा सम्यग्वर्णाः कृतक्रियाः।

स्ववर्णधर्मनिर्दिष्टमुपादानं तथा क्रियाः॥५५॥

कुर्युः समस्ताः शुचितः परत्रेह च भूतिदाः।

And men of understanding must give gifts to the brāhmaṇas; whatever is most desired in the world, and whatever is prized at home, those very things therefore must one who hopes for immortality give to a brāhmaṇa endowed with good qualities : but at the end of the days, after they have touched water, a chariot, a weapon, a goad and a rod, and after they have performed the ceremonies, they should make the oblation4 ordained by the laws of their respective castes, and perform all pure acts that confer bliss in the next world and in this.

अध्येतव्या त्रयी नित्यं भवितव्यं विपश्चिता॥५६॥

धर्मतो धनमाहार्यं यष्टव्यं चापि यत्नतः।

यच्चापि कुर्वतो नात्मा जुगुप्सामेति पुत्रक॥५७॥

तत्कर्त्तव्यमशंकेन यन्न गोप्यं महाजने।

A wise man must study the three Vedas, and must be continually occupied therein; he must amass riches righteously, and strenuously perform sacrifices; and he must fearlessly do whatever does not entail censure on the soul of him who does it, my son, and whatever ought not to be concealed in public.

एवमाचरतो वत्स पुरुषस्य गृहे सतः॥

1. For verse 45 of the text read—
Anvakṣam ie chayā śastra-toyodbandhana-vahnishu
Visha-prapātādi-mrite prāyonaśanayor api.
The text appears to be corrupt. This amended reading is taken from a private MS. consulted by the pandit of the Bengal Asiatic Society for me, but prāyānaśanayor seems preferable.

2. A-*śaucakam*; not in the dictionary.

3. Other editions add following verses
सपिण्डीकरणं चैव कार्यमावत्सरान्नरैः॥५३॥
ततः पितृत्वमापन्ने दर्शपूर्णादिभिस्त्रिभिः।
प्रीणयंस्तस्य कर्तव्यं यथाश्रुतिनिदर्शनम्॥५४॥

4. For upādānam read upadānam?

धर्मार्थकामसम्प्राप्त्या परत्रेह च शोभनम्॥५८॥

The good man that so does, my child, brings splendour to his home by acquiring righteousness wealth and love.

इति श्रीमार्कण्डेयपुराणे अलर्कानुशासने धर्माधर्मनिरूपणं नाम द्वात्रिंशोऽध्याय:॥३२॥

♣♣♣

अथ त्रयस्त्रिंशोऽध्याय:

CHAPTER 33

The Story of Madālasā (concluded)

Ṛta-dhvaja Kuvalayāśva on reaching old age resigns his kingdom to his son Alarka, and Madālasā gives him a token-ring—Both depart to the forest to practise austerities.

जड उवाच

स एवमनुशिष्ट: सन्मात्रा सम्प्राप्य यौवनम्।
ऋतुत्वजसुतश्चक्रे सम्यग्दारपरिग्रहम्॥१॥
पुत्रांश्चोत्पादयामास यज्ञैश्चाप्ययजद्विभु:।
पितुश्च सर्वकालेषु चकाराज्ञानुपालनम्॥२॥
तत: कालेन महता सम्प्राप्य चरमं वय:।
चक्रेऽभिषेकं पुत्रस्य तस्य राज्ये ऋतध्वज:॥३॥
भार्यया सह धर्मात्मा यियासुस्तपसेवनम्।
अवतीर्णो महीरक्षो महाभागो महीपति:॥४॥

Jaḍa spoke

Being thus instructed by his mother, Ṛta-dhvaja's son attained his youth and duly married a wife, and begat sons, and as a lord offered sacrifices, and always closely observed his father's commands. Then after a long time Ṛta-dhvaja, on reaching extreme old age, anointed his son in the sovereignty, and with righteous soul desirous to depart to the forest to practise austerities in company with his wife descended from his throne, a mighty protector, an illustrious king.

मदालसा च तनयं प्राहेदं पश्चिमं वच:।
कामोपभोगसंसर्गप्रहाणाय सुतस्य वै॥५॥

And Madālasā delivered this her last discourse to her son, in order that her son might abandon attachment to sensual pleasures.

मदालसोवाच

यदा दु:खमसह्यं ते प्रियबन्धुवियोगजम्
शत्रुबाधोद्भवं वापि वित्तनाशात्मसंभवम्॥६॥
भवेत्तत्कुर्वतो राज्यं गृहधर्मावलम्बिन:।
दु:खायतनभूतो हि ममत्वालम्बनो गृही॥७॥
तदास्मात्पुत्र निष्कृष्य मद्दत्तादंगुलीयकात्।
वाच्यं ते शासनं पट्टे सूक्ष्माक्षरनिवेशितम्॥८॥

Madālasā spoke

When intolerable pain, arising from separation from your dear kinsmen, or caused by the opposition of your enemies, or springing from the destruction of your wealth or from your own self, may befall you as you rules your kingdom, observing the laws of a householder—for the householder who depends on selfishness makes unhappiness his abode—then, my son, draw forth and read from this ring that I have given you the writing that is inlaid in delicate letters on the plate.

जड उवाच

इत्युक्त्वा प्रददौ तस्मै सौवर्णं सांगुलीयकम्।
आशिषश्चापि या योग्या: पुरुषस्य गृहे सत:॥९॥
तत: कुवलयाश्वोऽसौ सा च देवी मदालसा।
पुत्राय दत्त्वा तद्राज्यं तपसे काननं गतौ॥१०॥

Jaḍa spoke

So saying, she gave him a golden ring, and the blessings appropriate for a man who lives the family life. Then Kuvalayāśva and his queen Madālasā, bestowing on their son the kingdom, departed to the forest to practise austerities.

इति श्रीमार्कण्डेयपुराणे मदालसोपाख्यनं नाम त्र्यस्त्रिंशोऽध्याय: समाप्त:।३३।

♣♣♣

अथ चतुस्त्रिंशोऽध्यायः

CHAPTER 34

The conversation between the Father and Son (continued). The discrimination of the Soul

Alarka ruled righteously and prosperously, but was greatly addicted to pleasure—His brother Subāhu, wishing to correct him, formed an alliance with the Icing of Kāśī—Both attacked Alarka to wrest the kingdom from, him, and reduced him to great straits—In his distress he looks at Madālasā's token-ring and seeks relief from Dattātreya—He explains to Dattātreya wherein lies his suffering, and launches into a metaphysical disquisition on the soul, the mind, the body, and pleasure and pain.

जड उवाच

सोऽप्यलर्को यथान्यायं पुत्रवन्मुदिताः प्रजाः।
पालयामास धर्मात्मा स्वे स्वे कर्मण्यवस्थिताः॥ १॥
दुष्टेषु दण्डं शिष्टेषु सम्यक्च परिपालनम्।
कुर्वन्परां मुदं लेभे इयाज च महामखैः॥ २॥

Jaḍa spoke

And Alarka also, righteous in soul, protected justly and like children his glad people who practised each his own business. Inflicting punishment on the wicked, and worthily affording protection to the peaceable, he experienced intense delight; and he offered great sacrifices.

अजायन्त सुताश्चास्य महाबलपराक्रमाः।
धर्मात्मानो महात्मानो विमार्गपरिपन्थिनः॥ ३॥
चकार सोऽर्थं धर्मेण धर्ममर्थेन वा पुनः।
तयोश्चैवाविरोधेन बुभुजे विषयानपि॥ ४॥
एवं बहूनि वर्षाणि तस्य पालयतो महीम्।
धर्मार्थकामसक्तस्य जग्मुरेकमहर्यथा॥ ५॥
वैराग्यं नास्य संजज्ञे भुञ्जतो विषयान्प्रियान्।
न चाप्यलमभूत्तस्य धर्मार्थोपार्जनं प्रति॥ ६॥

And there were born to him sons, mighty and valiant, righteous in soul, magnanimous, who were adversaries to evil conduct. And he amassed wealth by means of righteousness, and righteousness again by means of wealth; and since those two things are not antagonistic, he enjoyed even the pleasures of sense. , Thus many years passed away as if but a single day, while he ruled the earth, devoted to righteousness, wealth and the gratification of his desires. No feelings of indifference occurred while he enjoyed his loved objects of sense; nor again did he grow satiated in amassing righteousness and wealth.

तं तथा भोगसंसर्गप्रमत्तमजितेन्द्रियम्।
सुबाहुर्नाम शुश्राव भ्राता तस्य वनेचरः॥ ७॥
तं बुबोधयिषुः सोऽथ चिरं ध्यात्वा महामतिः।
तद्वैरिसंश्रयं तस्य श्रेयोऽमन्यत भूपतेः॥ ८॥
ततः स काशिभूपालमुदीर्णबलवाहनम्।
स्वीराज्यमाप्तुमागच्छद्बहुशः शरणं कृती॥ ९॥

His brother Subāhu, who roamed the forests, heard that he was thus besotted in his attachment to pleasure, and uncontrolled in his senses. The prince, being desirous of admonishing him, pondered long and concluded that an alliance on his part with the king's enemies would be beneficial to the king Then he cleverly made repeated visits to the king of Kāśī, who had numerous armies and chariots, as his protector, in order to regain his kingdom.

सोऽपि चक्रे बलोद्योगमलर्कं प्रति पार्थिवः।
दूतं च प्रेषयामास राज्यमस्मै प्रदीयताम्॥ १०॥
सोऽपि नैच्छत्तदा दातुमाज्ञा पूर्वं स्वधर्मवित्।
प्रत्युवाच च तं दूतमलर्कः काशिभूभृतः॥ ११॥
मामेवाभ्येत्य हार्देन याचतां राज्यमग्रजः।
नाक्रान्त्या सम्प्रदास्यामि भयेनाल्पामपि क्षितिम्॥ १२॥
सुबाहुरपि नो याच्ञांचकार मतिमांस्तदा।
न धर्मः क्षत्रियस्येति याञ्चावीर्यधनो ही सः॥ १३॥

That king collected together his army against Alarka, and despatched a messenger to demand that the kingdom should be gived up to Subāhu. Alarka refused, cognizant of his own justice, to give up the kingdom then in obedience to that command, and returned answer to the messenger of the king of Kāśī—"Let my elder brother come to me with affection and ask for the kingdom for

himself. I will not yield up the smallest bit of territory through fear on an attack."Even wise Subāhu made no request then. Supplication is not the duty of kṣatriyas, for he was mighty in valour.

ततः समस्तसैन्येन काशीशः परिवारितः।
आक्रान्तुमभ्यगाद्राष्ट्रमलर्कस्य महीपतेः॥ १४॥
अनन्तरैश्च संश्लेषमभ्येत्य तदनन्तरम्।
तेषामन्यतमैर्भृत्यैः समाक्रम्यानयद्वशम्॥ १५॥
अपीडयंश्च सामन्तांस्तस्य राष्ट्रोपरोधनैः।
तथा दुर्गान्तपालांश्च चक्रे चाटविकान्वशे॥ १६॥
कांश्चिच्चोपप्रदानेन कांश्चिद्भेदेन पार्थिवान्।
साम्नैवान्यान्वशं निन्ये निभृतास्तस्य येऽभवन्॥ १७॥

Then the king of Kāśī accompanied by all his army marched to attack the country of king Alarka. And forthwith forming a close union with the contiguous kings he attacked with some of their many vassals, and reduced him to subjection. And without harassing Alarka's neighbouring kings by molesting their realms, he thus subjugated both the governors of the fortresses and the forest tribes. He reduced into submission some kings by bribes, and some by creating dissension, and others who were well-affected towards Alarka by conciliation.

ततः सोऽल्पबलो राजा परचक्रावपीडितः।
कोशक्षयमवापोच्चैः पुरं चारुध्यतारिणा॥ १८॥
इत्थं संपीड्यमानस्तु क्षीणकोशो दिने दिने।
विषादमागात्परमं व्याकुलत्वं च चेतसः॥ १९॥
आर्तिं स परमां प्राप्य तत्सस्माराङ्गुलीयकम्।
यदुद्दिश्य पुरा प्राह माता तस्य मदालसा॥ २०॥

Then the king with his small army, harassed by the adversary's host, found his treasury depleted extremely by the foe that blockaded his city. And being thus straitened and with his treasury diminishing daily, he fell into intense dejection and perplexity of mind. After suffering the keenest pain, he then bethought him of the ring, about which his mother Madālasā had formerly spoken to him.

ततः स्नातः शुचिर्भूत्वा वाचयित्वा द्विजोत्तमान्।
निष्कृष्य शासनं तस्माद्ददृशे प्रस्फुटाक्षरम्॥ २१॥
तत्रैव लिखितं मात्रा वाचयामास पार्थिवः।
प्रकाशपुलकाङ्गोऽसौ प्रहर्षोत्फुल्ललोचनः॥ २२॥
संगः सर्वात्मना त्याज्यः स चेत्त्युक्तं न शक्यते।
सद्भिः सह कर्त्तव्यः सतांक सङ्गं हि भेषजम्॥ २३॥
कामः सर्वात्मना हेयो हातुं चेच्छक्यते न सः।
मुमुक्षां प्रति तत्कार्यं सैव तस्यापि भेषजम्॥ २४॥

Then bathing and purifying himself, he addressed the brāhmaṇas, and drawing out the ring saw the motto thereof in clear characters. The king pronounced what his mother had written thereon, while the hair of his body was visibly standing erect, and his eyes were expanded with joy—'Association must be shunned by every soul; if to shun it be impossible, it should be formed with the good, for association with the good is a panacea. Love must be shunned by every soul; if to eschew it be impossible, it should be displayed towards the desire for final emancipation from existence, for that desire is a cure therefor.'

वाचयित्वा तु बहुशो नृणां श्रेयः कथं त्विति।
मुमुक्षयेति निश्चित्य सा च तत्सङ्गतो यतः॥ २५॥
ततः स साधुसम्पर्कं चिन्तयन्पृथिवीपतिः।
दत्तात्रेयं महाभागमगच्छत्परमार्तिमान्॥ २६॥

Now having exclaimed repeatedly, 'How can men really attain bliss?' and having decided that it was through the desire for final emancipation since that desire is appropriate[1] thereto, the king next pondering upon association with the good, and suffering the most poignant grief, visited illustrious Dattātreya.

तं समेत्य महात्मानकल्मषमसङ्गिनम्।
प्रणिपत्याभिसम्पूज्य यथान्यायमभाषत॥ २७॥
ब्रह्मन्कुरु प्रसादं मे शरण्यः शरणार्थिनाम्।
दुःखापहारं कुरु मे दुःखार्त्तस्यातिकामिनः॥ २८॥

On meeting him, magnanimous, stainless and devoid of attachments, he prostrated himself and worshipped him and addressed him with propriety; "O brāhmaṇa! show me favour, you who are the refuge of refuge-seekers! Remove

1. For *tatsangato* read *tatsangatā*?

affliction from me, who am in affliction, and over-addicted to desires."

दत्तात्रेय उवाच

दुःखापहारमद्यैव करोमि तव पार्थिव।
सत्यं ब्रूहि किमर्थं ते दुःखं तत्पृथिवीपते॥ २९॥

Dattātreya spoke

At once indeed do I remove your affliction, O king. Tell me truly, wherefore has you that affliction, O king?[1]

जड उवाच

इत्युक्तश्चिन्तयामास स राजा तेन धीमता।
त्रिविधस्यापि दुःखस्य स्थानमात्मानमेव च॥ ३०॥
स विमृश्य चिरं राजा पुनः पुनरुदारधीः।
आत्मानमात्मना धीरः प्रहस्येदमथाब्रवीत्॥ ३१॥

Jaḍa spoke

Being thus addressed by that wise Muni, the king pondered over the seat and the nature of his three-fold affliction. The king, being noble in intellect, held long and repeated deliberation with his soul, being steadfast the while, and then laughing spoke thus:—

नाहमुर्वी न सलिलं न ज्योतिरनिलो न च।
नाकाशं किं तु शारीरं समेत्य सुखमिष्यते॥ ३२॥
न्यूनातिरिक्ततां याति पञ्चकेस्मिन्सुखासुखम्।
यदि स्यान्मम किं न स्यादन्यस्थेऽपि हितं मयि॥ ३३॥

It is not myself, nor the earth, nor the sea, nor the stars, nor the wind, nor the air; but I wish for happiness in bodily concerns. Pleasure and pain pass to deficiency or excess in this body composed of five elements: what welfare should I not get, if such I might have, in another body wherein I should possess a constant and perfect good-disposition and should be raised and depressed through inequalities?

नित्यप्रभूतसद्भावे न्यूनाधिक्यान्नतोन्नते।
तथा च ममता त्यक्ता विशेषेणोपलभ्यते॥ ३४॥
तन्मात्रावस्थिते सूक्ष्मे तृतीयांशे च पश्यतः।
तथैव भूतसद्भावं शारीरं किं सुखासुखम्॥ ३५॥

Moreover a man of self-denial is perceived by his difference from others. And so does bodily pleasure or pain generate a good disposition in one who looks upon the subtle third portion which exists merely a moment?

मनस्यवस्थितं दुःखं सुखं वा मानसं च यत्।
यतस्ततो न मे दुःखं सुखं वा नँ ह्यहं मनः॥ ३६॥
नाहङ्कारो न च मनो बुद्धिर्नाहं यतस्ततः।
अन्तःकरणजं दुःखं पारक्यं मम तत्कथम्॥ ३७॥

Since pain dwells in the mind,[2] and pleasure again is a mental thing; therefore neither pain nor pleasure belong to the Ego; for the Mind is not the Ego. Inasmuch as neither Self-consciousness,[3] nor Mind, nor Intellect[4] is the Ego, why then does the in-born pain in something else affect me? Since the Ego is not the Body, nor the Mind, the Ego is distinct from the Body and the Mind.

नाहं शरीरं न मनो यतोऽहं
पृथक्छरीरान्मनसस्तथाहम्।
तत्सन्तु चेतस्यथवापि देहे
सुखानि दुःखानि च किं ममात्र॥ ३८॥

Therefore let pleasures and pains dwell in the Mind or in the Body; how is the Ego concerned hereat? If my elder brother covets the sovereignty over this body, it is an aggregate of five elements.

राज्यस्य वाञ्छां कुरुतेऽग्रजोऽस्य
देवस्य चेत्पञ्चमयः स राशिः।
गुणप्रवृत्त्या मम किं नु तत्र
तत्स्थः स चाहं च शरीरतोऽन्यः॥ ३९॥

How then is my Self concerned with the action of the qualities therein? He when seated therein and I are distinct as regards the Body.

न यस्य हस्तादिकमप्यशेषं
मांसं न चास्थीनिशिराविभागः।
कस्तस्य नागाश्वरथादिकोशैः
स्वल्पोऽपि सम्बन्ध इहास्ति पुंसः॥ ४०॥

1 Here is one more śloka seems obscure.
कस्य त्वं कस्य वा दुःखं तत्त्वमेव विचार्यताम्।
अङ्गान्यङ्गी निरङ्गं च सर्वाङ्गानि विचिन्तय॥ ३०॥

2 Manas.
3. Ahaṅkāra.
4 Buddhi

He who altogether lacks hands and other organs, flesh, bones and head, what connection, even a slight one, has that man here with elephants, horses, chariots and other treasures?

तस्मान्न मेऽरिर्न च मेऽस्ति दुःखं
न मे सुखं नापि पुरं न कोशम्।
न चाश्वनागादिबलं न तस्य
नान्यस्य वा कस्यचिद्वा ममास्ति॥४१॥

Hence my Self has no foe, it has no pain, it has no pleasure, nor city, nor treasury, nor army composed of horses, elephants, neither has he, nor a third person, nor any one, nor have I any of these things.

यथा घटीकुम्भकमण्डलुस्था-
माकाशमेकं बहुधा हि दृष्टम्।
तथा सुबाहुः स च काशिपोऽहं
मन्ये च देहेषु शरीरभेदैः॥४३॥

For as the air that occupies the orb[1] of a small water-jar and a pitcher, though one, is perceived in many ways, so Subāhu and the king of Kāśī and I, methinks, are perceived among bodies by bodily differences.

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे आत्मविवेको नाम चतुस्त्रिंशोऽध्यायः॥३४॥

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अथ पञ्चत्रिंशोऽध्यायः

CHAPTER 35

The conversation between the Father and Son (continued).

A series of questions. Dattātreya moralizes on the consciousness of Self and its results, under the parable of a tree and asserts the non-materiality of the Soul. Alarka asks for instruction about Yoga or religious devotion.

जड उवाच

दत्तात्रेयं ततो विप्रं प्रणिपत्य स पार्थिवः।
प्रत्युवाच महात्मानं प्रश्रयावनतो वचः॥१॥

1. For maṇḍalu read maṇḍala.

Jaḍa spoke

Then the king prostrating himself before the magnanimous brāhmaṇa Dattātreya, renewed his speech, bending respectfully before him.

सम्यक्प्रपश्यतो ब्रह्मन्मम दुःखं न किञ्चन।
असम्यग्दर्शिनो मग्नाः सर्वदैवासुखार्णवे॥२॥
यस्मिन्यस्मिन्ममत्वेन बुद्धिः पुंसः प्रजायते।
ततस्ततः समादाय दुःखान्येव प्रयच्छति॥३॥
मार्जारभक्षिते दुःखं यादृशं गृहकुक्कुटे।
न तादृङ्ममताशून्ये कलविङ्केऽथ मूषिके॥४॥
सोऽहं न दुःखी न सुखी यतोऽहं प्रकृतेः परः।
यो भूताभिभवो भूतैः सुदुःखात्मको हि सः॥५॥

No whit of affliction have I, O brāhmaṇa, when I look on things in a proper frame of mind : those who look on things amiss are always sunk in a sea of unhappiness. In whatever thing a man's intellect becomes self-engrossed, he receives woes therefrom and pays them back. There is not so much pain when a cat eats an unselfish sparrow or mouse, as when it eats a domestic fowl. I then feel neither pain nor pleasure, since I am beyond the material world.[2] Whoever is subject to created things by means of created things, is indeed sensitive to pleasure and pain.

दत्तात्रेय उवाच

एवमेतन्नरव्याघ्र यथैतद्व्याहृतं त्वया।
ममेति मूलं दुःखस्य न ममेति च निर्वृतिः॥६॥
मत्प्रश्नादेव तं ज्ञानमुत्पन्नमिदमुत्तमम्।
ममेति प्रत्ययो येन क्षिप्तः शाल्मलितूलवत्॥७॥

Dattātreya spoke

It is even so, O tiger-hero! as you has just declared. The thought 'it is mine' is the root of pain; and the thought 'it is naught of mine' is the root of calmness. From my question indeed has this sublime knowledge sprung up in you, who has cast off the conviction ' it is mine', as if it were the cotton of the seemul tree.[3]

अहमित्यङ्कुरोत्पन्नां ममेति स्कन्धवान्महान्।

2. Prakṛti.
3. The capsuls when ripe burst and the silky cotton inside is scattered over the ground for many yards around.

गृहक्षेत्रोच्चशाखश्च पुत्रदारादिपल्लवः॥ ८॥

धनधान्यमहापत्रो नैककालप्रवर्धितः।

पुण्यापुण्याग्रपुष्पश्च सुखदुःखमहाफलः॥ ९॥

अपवर्गपथव्यापी मूढसम्पर्कसेचनः।

विधित्साभृङ्गमालाढ्योऽकृत्यज्ञानमहातरुः॥ १०॥

संसाराध्वपरिश्रान्ता ये तच्छायां समाश्रिताः।

भ्रान्तिज्ञानसुखाधीनास्तेषामात्यन्तिकं कुतः॥ ११॥

येस्तु सत्सङ्गपाषाणशितेन ममतातरुः।

छिन्नो विद्याकुठारेण ते गतास्तेन वर्त्मना॥ १२॥

प्राप्य ब्रह्मवनं शीतं नीरजस्कमकण्टकम्।

प्राप्नुवन्ति परां प्राज्ञा निर्वृतिं वृत्तिवर्जिताः॥ १३॥

With the thought 'it is I' the germ has sprung up; with the thought 'it is mine', the germ has grown shoulder-high: and home and lands are its topmost boughs; children and wife and other relations are its young shoots; wealth and corn are its great leaves; it has developed not once only; and merit and demerit are its outmost flowers; pleasure and pain are its full-grown fruit. There it fills the path of final emancipation; it oozes out at the commingling of fools; it is rich with festoons of bees which are the desire to be doing; knowledge of what ought to be done is the full-grown tree. Those who, wearied with the road of worldly existence, betake themselves to its shade are dominated by error, knowledge and happiness; where is their superiority? But those, who hew down the tree of selfishness with the axe of learning, which is sharpened on the whet-stone of association with the good, travel along that path. Reaching the cool, dustless, thornless grove of religious knowledge, the wise, ceasing from action, attain supreme emancipation from existence.

भूतेन्द्रियमयं स्थूलं न त्वं राजन्न चाप्यहम्।

न तन्मात्रं मया वाच्यं नैवान्तः करणात्मकौ॥ १४॥

कं वा पश्यामि राजेन्द्र प्रधानमिदमावयोः।

यतः परो हि क्षेत्रज्ञसंघातो हि गुणात्मकः॥ १५॥

मशकोदुम्बरेषीकामुञ्जमत्स्याम्भसां यथा।

एकत्वेऽपि पृथग्भावस्तथा क्षेत्रात्मनोर्नृप॥ १६॥

Neither are you, O king, nor am I a gross object consisting of the elements and of organs "neither must I declare we are an elementary rudiment, nor that we both have a soul as an eternal organ. Or, whom O king do I see the chief of us two, since the conscious soul[1] is sublime and the personal aggregate consists of qualities. Just as mosquitoes, the dumbur trees,[2] reeds, munja grass[3] fish and water have separate existences though they dwell together, so is it with the body and the soul, O king.

अलर्क उवाच

भगवंस्त्वत्प्रसादेन ममाविर्भूतमुत्तमम्।

ज्ञानं प्रधानचिच्छक्तिविवेककरमीदृशम्॥ १७॥

किन्त्वत्र विषयाक्रान्ते स्थैर्यवत्त्वं न चेतसि।

न चापि वेद्मि मुच्येयं कथं प्रकृतिबन्धनात्॥ १८॥

कथं न भूयां भूयश्च कथं निर्गुणतामियाम्।

कथं च ब्रह्मणैकत्वं व्रजेयं शाश्वतेन वै॥ १९॥

तन्मे योगं तथा ब्रह्मन्प्रणतायाभियाचते।

सम्यग्ब्रूहि महाप्राज्ञ सत्सङ्गो ह्युपकृन्नृणाम्॥ २०॥

Alarka spoke

Adorable Sir! through your favour has sublime knowledge of this kind been revealed to me, which causes one to discern the power of the Supreme Intellect; but no stability remains here in my mind which is assailed by objects of sense; nor moreover do I see how I may be delivered from the bonds of Nature or how I may cease to exist again or how I may attain in perpetuity to this state of being devoid of qualities and to oneness with Brahma. Therefore, O brāhmaṇa, mighty in knowledge! Expound religious devotion[4] properly to me, who thus beseech you, prostrate before you, for association with the good is beneficial to men.

इति श्रीमार्कण्डेयपुराणे दत्तात्रेयालर्कसंवादे पञ्चत्रिंशोऽध्यायः समाप्तः॥ ३५॥

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1. Kṣetrajña.
2. Udumbara, Ficus glomerata, Roxb., the modern dumbur, (p.646) not in Hooker.
3. Saccharum munja, Roxb., (p.82).
4. Yoga.

अथ षट्त्रिंशोऽध्यायः

CHAPTER 36

Yoga or Religious Devotion

Dattātreya continues his exhortation—Final emancipation from existence is attained through yoga or religious devotion—and the means are restraint of the breath, mental abstractions, restraint of the senses and deep meditations. These means are analysed and explained at length. What circumstances are inimical to yoga. The improper performance of yoga entails bodily ailments. How such bodily ailments may be cured. The signs of the proper performance of yoga.

दत्तात्रेय उवाच

ज्ञानपूर्वो वियोगो योऽज्ञानेन सह योगिनः।
स मुक्तिर्ब्रह्मणा चैक्यमनैक्यं प्राकृतैर्गुणैः॥ १॥
योगे च शक्तिर्विदुषा येन श्रेयः परं भवेत्।
मुक्तिर्योगात्तथा योगः सम्यग्ज्ञानान्महीपते॥
सङ्गदोषोद्भवं दुःखं ममत्वासक्तचेतसाम्॥ २॥
तस्मात्सङ्गं प्रयत्नेन मुमुक्षुः संत्यजेन्नरः।
सङ्गाभावे ममेत्यस्याः ख्यातेर्हानिः प्रजायते॥ ३॥
निर्ममत्वं सुखायैव वैराग्याद्दोषदर्शनम्।
ज्ञानादेव च वैराग्यं ज्ञानं वैराग्यपूर्वकम्॥ ४॥
तद्गृहं यत्र वसतिस्तद्भोज्यं येन जीवति।
यन्मुक्तये तदेवोक्तं ज्ञानमज्ञानमन्यथा॥ ५॥

Dattātreya spoke

A yogī's removal of ignorance by the attainment of knowledge is 'mukti'; this is union with Brahma and separation from the three qualities of Nature. 'Mukti' or final emancipation from existence, comes from religious devotion; and religious devotion comes rightly from knowledge, O king; knowledge comes through suffering; suffering is the lot of those whose minds are engrossed with self. Hence the man who desires final emancipation should strenuously discard every association; when associations drop, the designation 'it is mine' disappears. Freedom from selfishness tends indeed to happiness; the perception of faults comes from passionlessness; and passionlessness comes indeed from knowledge; knowledge is preceded by passionlessness. That is one's house, where one resides; that is food, by which one lives; that which tends to final emancipation is described as knowledge or ignorance.

उपभोगेन पुण्यानामपुण्यानां च पार्थिव।
कर्त्तव्यमिति नित्यानामकामकरणात्तथा॥ ६॥
असञ्चयादपूर्वस्य क्षयात्पूर्वार्जितस्य च।
कर्मणो बन्धमाप्नोति शरीरं च पुनः पुनः॥ ७॥
कर्मणा मोक्षमाप्नोति वैपरीत्येन तस्य तु।

By consuming merits and demerits, O king and through not doing voluntarily constant acts that ought to be done, through not amassing subsequent acts and through diminishing acts that have been previously amassed, the body never again falls into the bonds of action.

एतत्ते कथितं ज्ञानं योगं चेमं निबोध मे॥
यं प्राप्य ब्रह्मणो योगी शाश्वतान्नान्यतां व्रजेत्॥ ८॥

This I have declared to you, O king! Listen also to this religious devotion from me, by adopting which the religious devotee may attain to an eternal identity with Brahma.

प्रागेवात्मात्मना जेयो योगिनां स हि दुर्जयः।
कुर्वीत तज्जये यत्नं तस्योपायं शृणुष्व मे॥ ९॥
प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषम्।
प्रत्याहारेण विषयान्ध्यानेनानीश्वरान्गुणान्॥ १०॥
यथा पर्वतधातूनां ध्मातानां दह्यते मलम्।
तथेन्द्रियकृता दोषा दह्यन्ते प्राणनिग्रहात्॥ ११॥
प्रथमं साधनं कुर्यात्प्राणायामस्य योगवित्।
प्राणापाननिरोधस्तु प्राणायाम उदाहृतः॥ १२॥

First indeed the soul must be conquered by soul; it is indeed a hard victory for religious devotees. He should put forth effort in that victory. Hear from me the means thereto. He should burn up his faults by restraining his breath[1] and his stains by steady mental abstraction,[2] his sensual enjoyments by restraining his senses,[3] and

1. Prāṇāyāma.
2. Dhāraṇā.
3. Pratyāhāra.

his unbridled qualities by deep meditation.[1] Just as impurities are burnt out of metals whey they are melted, so the faults wrought by the organs of sense are burnt out by restraining the breath. The religious devotee should first accomplish the regulation of his breath.

लघुमध्योत्तरीयाख्य: प्राणायामस्त्रिधोदित:।
तस्य प्रमाणं वक्ष्यामि तदलर्क शृणुष्व मे॥ १३॥
लघुर्द्वादशमात्रस्तु द्विगुण: स तु मध्यम:।
त्रिगुणाभिस्तु मात्राभिरुत्तम: परिकीर्त्तित:॥ १४॥
निमेषोन्मेषणे मात्रा कालो लघ्वक्षरस्तथा।
प्राणायामस्य संख्यार्थं स्मृतो द्वादशमात्रिक:॥ १५॥
प्रथमेन जयेत्स्वेदं मध्यमेन च वेपथुम्।
विषादं हि तृतीयेन जयेद्दोषाननुक्रमात्॥ १६॥
मृदुत्वं सेव्यमानास्तु सिंहशार्दूलकुञ्जरा:।
यथा यान्ति तथा प्राणो वश्यो भवति योगिन:॥ १७॥

Now stopping the inhalation[2] is designated prāṇāyāma, 'restraining the breath'. Prāṇāyāma is of three kinds, which are named the 'slight,' the 'medium' an the 'intense.'[3] I will describe its measure; hear it of me, O Alarka! The 'slight' extends during twelve mātrās or prosodial instants, and the 'medium' is double that and the 'intense' is well-known as containing thrice that number of instants. The time of a mātrā is that of the winking and opening the eye-lids once. The measure of twelve mātrās is fixed for the reckoning of the prāṇāyāma. With the first he should overcome perspiration and with the second agitation and with the third dejection; he should gradually overcome his faults. Now as lions, tigers and elephants, when kindly treated become mild, so the breath falls within the control of the religious devotee.

वश्यं मत्तं यथेच्छातो नागं नयति हस्तिप:।
तथैव योगी छन्देन प्राणं नयति साधितम्॥ १८॥
यथा हि साधित: सिंहो मृगान्हन्ति न मानवान्।
तद्वन्निषिद्धपवन: किल्बिषं न नृणां तनुम्॥ १९॥
तस्माद्युक्त: सदा योगी प्राणायामपरो भवेत्।

As an elephant-driver brings a rutting elephant under control according to his wish, even so a religious devotee who has the wish brings his breath to perfect control. For as the proud lion when tamed does not attack deer, so the obstructed wind destroys men's guilt but not their body. Therefore the religious devotee while engaged in devotion should pay good heed to the restraining of his breath.

श्रूयतां मुक्तिफलदं तस्यावस्थाचतुष्टयम्॥ २०॥
ध्वस्ति: प्राप्तिस्तथा संवित्प्रसादश्च महीपते।
स्वरूपं शृणु चैतेषां कथ्यमानमनुक्रमात्॥ २१॥
कर्मणामिष्टदुष्टानां जायते फलसंक्षय:।
चेतसोऽपकषायत्वं यत्र सा ध्वस्तिरूच्यते॥ २२॥

Hear its four conditions that bestow the result of final emancipation. They are cessation[4] of the consequences of action, and the power of obtaining everything,[5] harmony[6] and serenity,[7] O king! Hear also their nature as I describe it in order. Where the fruits of good and bad actions die away, and the mind attains pellucidity,[8] that is called 'dhvasti.'

ऐहिकामुष्मिकान्कामाँल्लोभमोहात्मान्स्वयम्।
निरुध्यास्ते सदा योगी प्राप्ति: सा सार्वकालिकी॥ २३॥
अतीतानागतानर्थान्विप्रकृष्टतिरोहितान्।
विजानातीन्दुसूर्यर्क्षग्रहाणां ज्ञानसम्पदा॥ २४॥
तुल्यप्रभावस्तु यदा योगी प्राप्नोति संविदम्।
तदा संविदिति ख्याता प्राणायामस्य सा स्थिति:॥ २५॥
यान्ति प्रसादं येनास्य मन: पञ्च च वायव:।
इन्द्रियाणीन्द्रियार्थाश्च स प्रसाद इति स्मृत:॥ २६॥

When the religious devotee himself always continuously resists the desires of this world and of the next world, such as covetousness and infatuation, that is 'prāpti' everlasting. When the religious devotee possessed of equal power perceives, by the advantage of his knowledge, the

1. Dhyāna.
2. Ā-pāna, a meaning not in the dictionary.
3. Uttarīya, a meaning not in the dictionary.

4. Dhvasti.
5. Prāpti.
6. Saṁvid.
7. Prasāda.
8. Apa-kuśāya-tva; not in the dictionary.

past and future remotely concealed meanings of the moon, sun, stars and planets, and gains success, then occurs the condition of prāṇāyāma called 'saṁvid.' The state by which his mind, and his five vital airs, his organs of sense and the objects of those organs become serene, is called 'prasāda.'

शृणुष्व च महीपाल प्राणायामस्य लक्षणम्।
युञ्जतश्च सदा योगं यादृग्विहितमानसम्।२७॥

Hear also, O king, the characteristics of prāṇāyāma, and what kind of seat is enjoined for one who always practises yoga.

पद्ममर्द्धासनं चापि तथा स्वस्तिकमासनम्।
आस्थाय योगं युञ्जीत कृत्वा च प्रणवं हृदि॥२८॥
समः सम्‍‍सनो भूत्वा संहृत्य चरणावुभौ।
संवृतास्यस्तथैवोरू सम्यग्विष्टभ्य चाग्रतः॥२९॥
पार्ष्णिभ्यां लिङ्गवृषणावस्पृशन्प्रयतः स्थितः।
किंचिदुन्नामितशिरा दन्तैर्दन्तान्न संस्पृशेत्॥३०॥
संपश्यन्नासिकाग्रं स्वं दिशश्चानवलोकयन्।
रजसा तमसो वृत्तिं सत्त्वेन रजसस्तथा॥३१॥
संछाद्य निर्मले सत्त्वे स्थितो युञ्जीत योगवित्।
इन्द्रियाणीन्द्रियार्थेभ्यः प्राणादीन्मन एव च॥३२॥
निगृह्य समवायेन प्रत्याहारमुपक्रमेत्।
यस्तु प्रत्याहरेत्कामान्सर्वाङ्गानीव कच्छपः॥३३॥
सदात्मरतिरेकस्थः पश्यत्यात्मानमात्मनि।
स बाह्याभ्यन्तरं शौचं निष्पाद्याकण्ठनाभितः॥३४॥
पूरयित्वा बुधो देहं प्रत्याहारमुपक्रमेत्।
प्राणायामा दश द्वौ च धारणा साभिधीयते॥३५॥
द्वे धारणे स्मृते योगे योगिभिस्तत्त्वदृष्टिभिः।
तथा वै योगयुक्तस्य योगिनो नियतात्मनः॥३६॥
सर्वे दोषाः प्रणश्यन्ति स्वस्थश्चैवोपजायते।
वीक्षते च परं ब्रह्म प्राकृतांश्च गुणान्पृथक्॥३७॥
व्योमादिपरमाणूंश्च तथात्मानमकल्मषम्।

Adopting the padma half seat, and the svastika sitting posture, he should utter the syllable Om! in his heart and practise his religious devotion. Sitting evenly on an even seat, drawing in both his feet, and firmly fixing his thighs rightly in front, he should cover his mouth; he should sit without touching his private parts with his heels, with his senses under control; he should raise his head slightly; he should not close his teeth together. Gazing at the tip of his own nose and not looking around, the religious devotee should conceal the activity of darkness with passion, and that of passion with goodness, and taking his stand in unsullied goodness should practise devotion. He should hold in his organs of sense from their objects of sense, and his breath and other faculties and his mind, he should advance to abstraction with a steadfast cohesion. But he who should draw in his desires, as a tortoise draws in all its limbs, always delighting in soul and self-collected, sees soul in soul. The wise man after purifying himself externally and internally, and filling out his body from the navel to the neck, should advance to abstraction. A 'dhāraṇā,' or steady mental abstraction, is called twelve prāṇāyāmas. Two kinds of dhāraṇā are known in religious devotion by devotees who are conversant with the truth. Moreover when a religious devotee is steeped in devotion and controls his soul, all his faults perish, and he becomes whole; and he sees supreme Brahma and the qualities of Nature separately, the sky and the primordial atoms and the unsullied soul.

इत्थं योगी यताहारः प्राणायामपरायणः॥३८॥
जितां जितां शनैर्भूमिमारोहेत यथा गृहम्।
दोषान्व्याधींस्तथा मोहमाक्रान्ता भूरनिर्जिता॥३९॥
विवर्धयति नारोहेत्तस्माद् भूमिमनिर्जिताम्।

Thus a religious devotee, who restricts his food and who is intent on restraining his breath, should occupy ground, which has been thoroughly and gradually reclaimed, as it were his house. Unreclaimed ground when it is taken possession of increases faults, diseases and foolishness, therefore he should not occupy unreclaimed ground.

प्राणानामुपसंरोधात्प्राणायाम इति स्मृतः॥४०॥
धारणेत्युच्यते चेयं धार्यते यन्मनो यया।
शब्दादिभ्यः प्रवृत्तानि यदक्षाणि यतात्मभिः॥४१॥
प्रत्याह्रियन्ते योगेन प्रत्याहारस्ततः स्मृतः।

'Prāṇāyāma' or restraining the breath is so called from the restriction[1] placed on the breath; and this is called 'dhāraṇā' or mental abstraction, by which the mind is abstracted; since the organs, which are occupied with words and other actions, are restrained by religious devotees by means of devotion, that is called 'pratyāhāra,' or restraining the senses.

उपायश्चात्र कथितो योगिभिः परमर्षिभिः॥४२॥
येन व्याध्यादयो दोषा न जायन्ते हि योगिनः।
यथा तोयार्थिनस्तोयं यन्त्रनालादिभिः शनैः॥४३॥
आपिबेयुस्तथा वायुं पिबेद्योगी जितश्रमः।
प्राङ्नाभ्यां हृदये चाथ तृतीये च तथोरसि॥४४॥
कण्ठे मुखे नासिकाग्रे नेत्रभ्रूमध्यमूर्द्धसु।
किञ्च तस्मात्परस्मिंश्च धारणा परमा स्मृता॥४५॥
दशैता धारणाः प्राप्य प्राप्नोत्यक्षरसाम्यताम्।
नाध्मातः क्षुधितः श्रान्तो न च व्याकुलचेतनः॥४६॥
युञ्जीत योगं राजेन्द्र योगी सिद्ध्यर्थमादृतः।

And the means for this is declared by paramarshis who were religious devotees, so that diseases and other faults may not spring up in a religious devotee. Just as the thirsty may drink water gradually by vessels, pipes and other means, so a religious devotee who has overcome his distress may drink air. First in the navel, and next in the heart, and thirdly in the breast, then in the neck, the mouth, the tip of the nose, in the eye, eye-brows, and the middle of the head, and in what is there-beyond, is known the highest mental abstraction. By attaining to these ten mental abstractions he reaches equality with the imperishable. Not puffed up, nor hungry, nor wearied, and undisturbed in mind, the yogī should practice his yoga respectfully in order to attain final occupation, O king!

नातिशीते न चोष्णे वै न द्वन्द्वे नानिलात्मके॥४७॥
कालेष्वेतेषु युञ्जीत न योगं ध्यानतत्परः।
स शब्दाग्निजलाभ्याशे जीर्णगोष्ठे चतुष्पथे॥४८॥
शुष्कपर्णचये नद्यां श्मशाने ससरीसृपे।
सभये कूपतीरे वा चैत्यवल्मीकसञ्चये॥४९॥
देशेष्वेतेषु तत्त्वज्ञो योगाभ्यासं विवर्जयेत्।
सत्त्वस्यानुपपत्तौ च देशकालं विवर्जयेत्॥५०॥
नासतो दर्शनं योगे तस्मात्तत्परिवर्जयेत्।
दोषानेताननादृत्य मूढत्वाद्यो युनक्ति वै॥५१॥
विघ्नाय तस्य वै दोषा जायन्ते तन्निबोध मे।
बाधिर्यं जडता लोपः स्मृतेर्मूकत्वमन्धता॥५२॥
ज्वरश्च जायते सद्यस्तत्तदज्ञानयोगिनः।

When it is neither very cold nor warm, when there is no strife, when it is not windy at these times the ascetic who is deep in meditation should not[2] practice yoga. In a place where there is a noise, or fire, or water, or where study is going on, in a decayed cow-shed, at a place where four roads meet, amid a collection of dry leaves, in a river, in a burning-ground, in a place infested by snakes, in a place of fear, or on the edge of a well, amid a number of funeral piles or ant-hills—in these places a learned man should avoid practising yoga. And if there is no appearance of goodness, he should avoid the place and time. There should be no sight of evil during the practice of yoga; hence he should avoid that. Whoever disregards these places and in his infatuation practises yoga, verily his faults tend to his hindrance. Hearken to me in this. Deafness, stupidity, failure of memory, dumbness, blindness and fever—those several evils straightway befall him who practises yoga in ignorance.

प्रमादाद्योगिनो दोषा यद्येते स्युश्चिकित्सितम्॥५३॥
तेषां नाशाय कर्त्तव्यं योगिनां तन्निबोध मे।
स्निग्धां यवागूमत्युष्णां भुक्त्वा तत्रैव धारयेत्॥५४॥

If a yogī should have these faults through inadvertence, yogīs should attend to their cure in order to destroy them. Hearken to me in this. He should engage in mental abstraction, after eating rice-gruel, mingled with oil and very warm.

वातगुल्मप्रशान्त्यर्थमुदावर्त्ते तथोदरे।
यवागू वापि पवनं वायुग्रन्थिं प्रतिक्षिपेत्॥५५॥
तद्वत्कम्पे महाशैलं स्थिरं मनसि धारयेत्।
विघाते वचसो वाचं बाधिर्ये श्रवणेन्द्रियम्॥५६॥

1 Upa-sam-rodha; not in the dictionary.

2. For *na yogam* read *sa yogam*, he should practice yoga?

यथैवाम्रफलं ध्यायेत्तृष्णार्त्तो रसनेन्द्रियम्।
यस्मिन्यस्मिन् रुजा देहे तस्मिंस्तदुपकारिणीम्॥५७॥
धारयेद्धारणामुष्णे शीतां शीते च दाहिनीम्।
कीलं शिरसि संस्थाप्य काष्ठं काष्ठेन ताडयेत्॥५८॥

In the diseases of rheumatism, flatulence, and enlargement of the abdomen, circulation of the internal or obstructed wind of the body should be regulated by a diet of rice-gruel.[1] In tremor[2] a yogī should fix his mind on a mountain as it is steady, in dumbness on the faculty of speech, and in deafness on the ear; just as one whose tongue is parched with thirst should meditate on a mango fruit. In whatever respect the body is disordered, in that very respect he should think steadily of whatever thought may remedy the disorder, such as, a cooling thought amidst heat, and a heating thought amidst cold. He should place a stake on his head and beat wood with wood.

लुप्तस्मृतेः स्मृतिः सद्यो योगिनस्तेन जायते।
द्यावापृथिव्यौ वाय्वग्नी व्यापिनावपि धारयेत्॥५९॥
अमानुषात्सत्त्वजाद्वा बाधास्त्विति चिकित्सितम्।
अमानुषं सत्त्वमन्तर्योगिनं प्रविशेद्यदि॥६०॥
वाय्वग्निं धारणेनैनं देहसंस्थं विनिर्दहेत्।

In that way memory immediately recurs to a yogī who has lost his memory. He should think steadily of the wind and fire which indeed pervade the heaven and the earth. These injuries are cured through what is non-human or what springs from goodness. If goodness that is non-human should enter within a yogī, he should utterly burn out the sin that dwells in his body by steady thought of the wind and fire.

एवं सर्वात्मना रक्षा कार्या योगविदा नृप॥६१॥
धर्मार्थकाममोक्षाणां शरीरं साधनं यतः।
प्रवृत्तिलक्षणाख्यानाद्योगिनो विस्मयात्तथा॥
विज्ञानं विलयं याति तस्माद् गोप्याः प्रवृत्तयः॥६२॥
अलौल्यमारोग्यमनिष्ठुरत्वं
गन्धः शुभो मूत्रपुरीषमल्पम्।
कान्तिः प्रसादः स्वरसौम्यता च
योगप्रवृत्तेः प्रथमं हि चिह्नम्॥६३॥
अनुरागं जनो याति परोक्षे गुणकीर्तनम्।
न बिभ्यति च सत्त्वानि सिद्धेर्लक्षणमुत्तमम्॥६४॥

Thus must every soul that is wise in yoga compass its preservation, O king, since the body is the means of attaining righteousness, wealth, love and final emancipation from existence. The yogī's knowledge perishes through perplexity at the narration of the marks of the activities, therefore the activities must be hidden. Tranquillity,[3] perfect health, gentleness, a pleasant odour, scanty excretions, a fine complexion, benignity, and softness of voice, are indeed the first indications of the activity of yoga. A loving person proclaims one's virtues in one's absence. That creatures do not fear him is the chiefest sign of complete perfection.

शीतोष्णादिभिरत्युग्रैर्यस्य बाधा न विद्यते।
न भीतिमेति चान्येभ्यस्तस्य सिद्धिरुपस्थिता॥६५॥

He who is not injured by excessive cold, heat, or other natural agents, and does not fear other persons, has attained complete perfection.

इति श्रीमार्कण्डेयपुराणे जडोपाख्याने योगनिरूपणं नाम षट्त्रिंशोऽध्यायः॥३६॥

♣♣♣

अथ सप्तत्रिंशोऽध्यायः

CHAPTER 37

The Yogī's bliss.

Dattātreya explains to Alarka the ailments that beset a yogī's soul and mentions their five varieties. He describes the yogīs duties, the stages by which final emancipation is attained, the eight premonitory marks of final emancipation, and the results of union with the Supreme Spirit.

दत्तात्रेय उवाच

उपसर्गाः प्रवर्तन्ते दृष्टे ह्यात्मनि योगिनः।
ये तांस्ते सम्प्रवक्ष्यामि समासेन निबोध मे॥१॥

1 This is the translation of the Pandit of the Bengal Asiatic Society, the text seems obscure

2 For *kalpe* read *kampe*, so a MS in the Sanskrit College

3 A-lolya, not in the dictionary

Dattātreya spoke

I will succinctly declare to you the ailments[1] that prevail in the soul of a yogī when it is viewed; hearken to me.

काम्या: क्रियास्तथा कामान्मानुषानभिवाञ्छति।
स्त्रियो दानफलं विद्यां मायां कुप्यं धनं दिवम्॥ २॥
देवत्वममरेशत्वं रसायनवय: क्रियाम्।
मरुत्प्रपतनं यज्ञं जलाग्न्यावेशनं तथा॥ ३॥
श्राद्धानां सर्वदानानां फलानि नियमांस्तथा।
तथोपवासात्पूर्त्ताच्च देवताभ्यर्चनादपि॥ ४॥

He longs for rites performed with a view to future fruition, and the objects of human desire, for women, the fruits of alms-giving, for science, for supernatural power, for the baser metal and riches, for heaven, god-head, and supreme god-head, for actions that yield copious supplies of elixir vitae,[2] for flying on the storm-winds, for sacrifice, and the power of inhabiting water and fire, for the fruits of śrāddhas that contain every gift, and religious mortifications. Thus he longs when mentally ailing by reason of fasting, meritorious acts, and worship of the gods, and by reason of those several actions.

तेभ्यस्तेभ्यश्च कर्मभ्य उपसृष्टोऽभिवाञ्छति।
चित्तमित्थं वर्तमानं यत्नाद्योगी निवर्तयेत्॥ ५॥
ब्रह्मसङ्गिमन: कुर्वन्नुपसर्गात्प्रमुच्यते।
उपसर्गैर्जितैरेभिरुपसर्गास्तत: पुन:॥ ६॥
योगिन: संप्रवर्तन्ते सात्त्वराजसतामसा:।

A yogī should strenuously restrain his mind when beset with such thoughts. By making his mind cling to Brahma he is liberated from ailments. When these ailments are overcome other ailments still beset a yogī, arising out of goodness, passion and ignorance.

प्रातिभ: श्रावणो दैवो भ्रमावर्तौ तथापरौ॥ ७॥
पञ्चैते योगिनां योगविघ्नाय कटुकोदया:।
वेदार्था: काव्यशास्त्रार्था विद्याशिल्पान्यशेषत:॥ ८॥
प्रतिभान्ति यदस्येति प्रातिभि: स तु योगिन:।
शब्दार्थानखिलान्वेत्ति शब्दं गृह्णाथ चैव यत्॥ ९॥
योजनानां सहस्रेभ्य: श्रावण: सोऽभिधीयते।

Ailments arising from illusive vision,[3] from hearing, and from the deity,[4] and mental aberration,[5] and enthusiasm[6]—these five are roots of bitterness which tend to embarass the religious meditations of yogīs. The ailment arising from illusive vision is such to a yogī because in it appear Vedic matters, poetic matters, science and the mechanical arts without end. The ailment connected with hearing is so-called because he perceives the meanings of sounds in all their completeness, and he receives sound from thousands of yojanas.

समन्ताद्वीक्षते चाष्टौ स यदा देवयोनय:॥ १०॥
उपसर्गं तमप्याहुर्दैवमुन्मत्तवद्बुधा:।
भ्राम्यते यन्निरालम्बं मनो दोषेण योगिन:॥ ११॥
समस्ताराविभ्रंशाद् भ्रम: स परिकीर्तित:।
आवर्त इव तोयस्य ज्ञानावर्तो यदाकुल:॥ १२॥
नाशयेच्चित्तमावर्त उपसर्ग: स उच्यते।

The wise call that ailment one from the deity, as in the case of a madman, when like a god he sees all around and in the eight directions. When the yogī's mind wanders without support through his own fault by reason of his fall from all the rules of good custom[7]—that is well known as mental aberration. When the seething whirlpool[8] of knowledge like a whirlpool of water engulphs the mind—that ailment is called enthusiasm.

एतैर्नाशितयोगास्तु सकला देवयोनय:॥ १३॥
उपसर्गैर्महाघोरैरावर्तन्ते पुन: पुन:।

All beings of divine origin, when their religious meditation is destroyed by these great and terrible ailments, revolve again and again.

प्रावृत्य कम्बलं शुक्लं योगी तस्मान्मनोमयम्॥ १४॥

1. Upa-sarga.
2. Read *rasāyana-cayāḥ* for *rasāyana-cayaḥ* ?
3. Prātibha. Prof. Monier-Williams gives the meaning "relating to divina-nation," but in this place it seems to relate to vision, as the context shows.
4. Daiva.
5. Bhrama.
6. Āvarta. Deliberation, revolving (in the mind), sc Prof. Monier-Williams; but it seems a much stronger word.
7. Ācāra.
8. Āvarta.

(शरीरमण्डले दृष्ट्वा गुरुज्ञानं ततो हि यत।
ज्ञानपूर्वोपि यो योगो ज्ञातव्यो वै विपश्चिता)॥ १५॥
चिन्तयेत्परमं ब्रह्म कृत्वा तत्प्रवणं मनः।

Therefore the yogī, having clad himself with a mental white blanket, should cast his mind prone on supreme Brahma, and meditate on him.

योगयुक्तः सदा योगी लघ्वाहारो जितेन्द्रियः॥ १६॥
सूख्मास्तु धारणाः सप्त भूराद्या मूर्ध्नि धारयेत्।

A yogī should always be intent on religious meditation, he should eat sparingly, he should subdue his senses. The yogī should contemplate in his head the subtle conditions of the seven objects, viz., earth; he should contemplate the subtle earth, until he comprehends its subtlety.[1]

धरित्रीं धारयेद्योगी तत्सौक्ष्म्यं प्रतिपद्यते॥ १७॥
आत्मानं मन्यते चोर्वीं तद् गन्धं च जहाति सः।
नथैवाप्सु रसं सूक्ष्मं तद्वद्रूपं च तेजसि॥ १८॥
स्पर्शं वायौ तथा तद्वद्बिभ्रतस्तस्य धारणाम्।
व्योम्नः सूक्ष्मां प्रवृत्तिं च शब्दं तद्वज्जहाति सः॥ १९॥
मनसा सर्वभूतानां मनस्याविशते यदा।
मानसीं धारणां बिभ्रन्मनः सूक्ष्मं च जायते॥ २०॥
तद्वद् बुद्धिमशेषाणां सत्त्वानामेत्य योगवित्।
परित्यजति सम्प्राप्य बुद्धिसौक्ष्म्यनुत्तमम्॥ २१॥
परित्यजति सूक्ष्माणि सप्त त्वेतानि योगवित्।
सम्यग्विज्ञाय योऽलर्क तस्यावृत्तिर्न विद्यते॥ २२॥
एतासां धारणानां तु सप्तानां सौक्ष्म्यमात्मवान्।
दृष्ट्वा दृष्ट्वा ततः सिद्धिं त्यक्त्वा त्यक्त्वा परां व्रजेत्॥ २३

He deems the earth to be his soul, and he quits its bonds. Moreover he quits the subtle taste in water,[2] and also the form in the fire; and he likewise quits touch in the wind, as he bears the subtle form in mind; and he quits the subtle activity of the sky, and likewise its sound. When he enters with his mind into the mind of all created things, his mind bearing a mental subtle condition of them becomes subtle also. Likewise the man, conversant with religious devotion, on attaining to the intellect of all creatures, gains and relinquishes the most perfect subtlety of intellect. For the man conversant with religious devotion, who relinquishes these seven subtle things after having thoroughly comprehended them, there is no retrogression, O Alarka! The soul-cognisant man, after fully seeing the subtlety of these subtle conditions of the seven objects, then utterly abandoning it may proceed to supreme bliss.

यस्मिन्यस्मिश्च कुरुते भूते रागं महीपते।
तस्मिन्स्तस्मिन्समासक्तिं सम्प्राप्य स विनश्यति॥ २४॥
तस्माद्विदित्वा सूक्ष्माणि संसक्तानि परस्परम्।
परित्यजति यो देही स परं प्राप्नुयात्पदम्॥ २५॥

And towards whatever created thing he evinces feeling, O king ! to that very thing he becomes attached, and he perishes. Therefore the corporeal being, who after perceiving the mutually-associated subtle things abandons them, may gain supreme bliss.

एतान्येव तु संधाय सप्त सूक्ष्माणि पार्थिव।
भूतादीनां विनाशोऽत्र सद्भावज्ञस्य मुक्तये॥ २६॥

Having conjoined these very seven subtle things, O king! passionlessness towards created and other things tends to the final emancipation from existence of the man cognisant of the entities.[3]

गन्धादिषु समासक्तिं सम्प्राप्य स विनश्यति।
पुनरावर्त्तते भूप स ब्रह्मापरमानुषम्॥ २७॥
सप्तैता धारणा योगी समतीत्य यदिच्छति।
तस्मिन्स्तस्मिँल्लयं सूक्ष्मे भूते याति नरेश्वर॥ २८॥
देवानामसुराणां वा गन्धर्वोरगरक्षसाम्।
देहेषु लयमायाति सङ्गं नाप्नोति च क्वचित्॥ २९॥

When he becomes attached to perfumes and other delights, he perishes; he again reverts to human nature apart from Brahma. Whatever subtle created, thing the yogī desires, after transcending the subtle conditions of these seven objects, in that very thing he meets his extinction, O king! He meets his extinction in the bodies of gods or Asuras, or of Gandharvas, Nāgas, or Rākṣasas; nowhere does he gain any attachment.

1. For *tat-saukhyam* read *tat-saukṣmant*; so a MS. in the Sanskrit College.
2. For *atsu* read *apsu*?
3. *Sad-bhāva*.

अणिमा लघिमा चैव महिमा प्राप्तिरेव च।
प्राकाम्यं च तथेशित्वं वशित्वं च तथापरम्।। ३०।।
यत्र कामावसायित्वं गुणानेतांस्तथैश्वरान्।
प्राप्नोत्यष्टौ नरव्याघ्र परं निर्वाणसूचकान्।। ३१।।
सूक्ष्मात्सूक्ष्मतमोऽणीयाञ्छीघ्रत्वं लघिमा गुण:।
महिमाऽशेषपूज्यत्वात्प्राप्तिर्नाप्राप्यमस्य यत्।। ३२।।
प्राकाम्यमस्य व्यापित्वादीशित्वं चेश्वरो यत:।
वशित्वाद्वशिमा नाम योगिन: सप्तमो गुण:।। ३३।।
यत्रेच्छास्थानमप्युक्तं यत्र कामावसायिता।
ऐश्वर्यकारणैरेभिर्योगिन: प्रोक्तमष्टधा।। ३४।।

Where minuteness, and lightness,[1] greatness and the power of obtaining every thing, freedom of will,[2] and lordship, and magical domination and again self-mortification are—one finds these eight sovereign-like qualities fully indicate union with the Supreme Spirit,[3] O king. The quality of minuteness is far subtler than the subtle; lightness means swiftness; greatness consists in being universally reverenced; the power of obtaining everything, inasmuch as nothing is impossible of obtainment by him; freedom of will consists in his power of pervading all things; and lordship inasmuch as he is lord; magical domination indeed, the yogī's seventh quality consists in his subjugating things; where the wishes are said to remain stationary,[4] there[5] is self-mortification. By these causes of sovereignty I have declared O king! in eight points the indicatory marks[6] of the yogī's final emancipation from existence, and of his sublime union with the Supreme Spirit.

मुक्तिसंसूचकं भूप परं निर्वाणमात्मन:।
ततो न जायते नैव वर्द्धते न विनश्यति।। ३५।।
नापि क्षयमवाप्नोति परिणामं न गच्छति।
छेदं क्लेदं तथा दाहं शोषं भूरादितो न च।। ३६।।
भूतवर्गादवाप्नोति शब्दाद्यैर्ह्रियते न च।
न चास्य सन्ति शब्दाद्यास्तद्भोक्ता तैर्न युज्यते।। ३७।।

Thenceforth for him there is no birth, nor growth, nor death; he neither decays nor does he alter; neither from Bhūr and the other worlds, nor from the family of created beings, does he experience severance, or moisture, or burning or dryness;. nor is he captivated by sounds or other sensual impressions; nor do sounds and other impressions exist for him; one who experiences them is not united with them.

यथा हि कानकं खण्डमपद्रव्यवदग्निना।
दग्धदोषं द्वितीयेन खण्डेनैक्यं व्रजेन्नृप।। ३८।।
न विशेषमवाप्नोति तद्वद्योगाग्निना यति:।
निर्दग्धदोषस्तेनैक्यं प्रयाति ब्रह्मणा सह।। ३९।।

For as an impure lump of gold, when its impurities are purged away by fire, unites with another lump into one, and undergoes no difference; even so the ascetic, when his faults are burnt out by the fire of religious devotion, unites with Brahma.

यथाग्निरग्नौ संक्षिप्त: समानत्वमनुव्रजेत्।
तदाख्यस्तन्मयो भूतो न गृह्येत विशेषत:।। ४०।।
परेण ब्रह्मणा तद्वत्प्राप्यैक्यं दग्धकिल्बिष:।
योगी याति पृथग्भावं न कदाचिन्महीपते।४१।।
यथा जलं जलेनैक्यं निक्षिप्तमुपगच्छति।
तथात्मा साम्यमभ्येति योगिन: परमात्मनि।। ४२।।

As fire when thrown into fire may attain sameness; and, bearing the same name and having the same substance may not be perceived by any distinction; even so the yogī, when his stains are burnt away, attains to union with supreme Brahma, and never acquires a separate existence, O king! As water when thrown into water unites, so the yogī's soul attains to sameness in the Supreme Soul.

इति श्री मार्कण्डेयपुराणे योगिसिद्धिर्नाम
सप्तत्रिंशोऽध्याय:।।३७।।

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1. Laghimā.
2. Prākāmya.
3. Nirvāṇa.
4. But better, for apyuktam read santyaktam? "Where the objects of the wishes are renounced."
5. For *yatra* read *tatra*?
6. Saṁsūcaka : a word not in the dictionary.

अथाष्टत्रिंशोऽध्याय:

CHAPTER 38

The Yogī's religious course

Dattātreya expounds to Alarka how a yogī should live—from whom he should gather his alms—what his alms should be—how he should eat after worshipping the five vital airs—what his religious obligations are—and how he attains to final emancipation from existence.

अलर्क उवाच

भगवन्योगिनश्चर्य्यां श्रोतुमिच्छामि तत्त्वत:।
ब्रह्मवर्त्मन्यनुसरन्यथा योगी न सीदति॥ १॥

Alarka spoke

Adorable Sir ! I desire to hear thoroughly about a yogī's religious course, since the yogī while pursuing the way to Brahma does not sink into despondency.

दत्तात्रेय उवाच

मानापमानौ यावेतौ प्रत्युद्वेगकरौ नृणाम्।
तावेव विपरीतार्थौ योगिन: सिद्धिकारकौ॥ २॥
मानापमानौ यावेतौ तावेवाहुर्विषामृते।
अपमानोऽमृतं तत्र मानस्तु विषमं विषम्॥ ३॥

Dattātreya spoke

Respect and disrespect, which two things cause men pleasure and distress, these are opposites and effect the yogī's final bliss. Respect and disrespect, these two things men indeed describe as poison and ambrosia; of them disrespect is ambrosia, but respect is a dire poison.

चक्षु:पूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत्।
सत्यपूतां वदेद्वाणीं बुद्धिपूतं च चिन्तयेत्॥ ४॥

He should plant his foot after it is purified by his eye; he should drink water that has been purified through cloth; he should use speech that is purified with truth; and he should meditate on what is purified by the intellect.

आतिथ्यश्राद्धयज्ञेषु देवयात्रोत्सवेषु च।
महाजनेषु सिद्ध्यर्थं न गच्छेद्योगवित्क्वचित्॥ ५॥
व्यस्ते विधूमे व्यङ्गारे सर्वस्मिन्भुक्तवज्जने।
अटेत योगविद्भैक्ष्यं न तु तेष्वेव नित्यश:॥ ६॥

The yogī should nowhere become a guest, nor attend śrāddhas, or sacrifices, pilgrimages to the gods, or festivals, nor visit the banker for the sake of any advantage. The yogī should roam about for alms among what is flung away, among what is smokeless, where the charcoal is extinguished, among all people who have eaten, but not constantly among all the three.

यथैवमवमन्यन्ते जना: परिभवन्ति च।
तथा युक्तश्चरेद्योगी सतां वर्त्म न दूषयन्॥ ७॥
भैक्ष्यं चरेद्गृहस्थेषु यायावरगृहेषु च।
श्रेष्ठा तु प्रथमा चेति वृत्तिरस्योपदिश्यते॥ ८॥
अथ नित्यं गृहस्थेषु शालीनेषु चरेद्यति:।
श्रद्दधानेषु दन्तेषु श्रोत्रियेषु महात्मसु॥ ९॥
अत ऊर्ध्वं पुनश्चापि अदुष्टापतितेषु च।
भैक्ष्यचर्य्या विवर्णेषु जघन्या वृत्तिरिष्यते॥ १०॥

The yogī should not move about occupied in religious meditation and spoiling the path of the good, so as that folk should despise him or treat him with disrespect. He should seek his alms among house-holders, and at the houses of vagrant mendicants:[1] his livelihood is declared to be the best and first one. Also the ascetic should ever resort to modest, faithful, tranquil and high-souled brāhmaṇa house-holders who are learned in the Vedas; above and after them, to uncorrupt and non-outcasted men. The practice of seeking alms among men of no caste is the last livelihood he should wish for.

भैक्ष्यं यवागूं तक्रं वा पयो यावकमेव वा।
फलं मूलं प्रियङ्गुं वा कणपिण्याकसक्तव:॥ ११॥
इत्येते च शुभाहारा योगिनां सिद्धिकारका:।
तत्प्रयुञ्ज्यान्मुनिर्भक्त्या परमेण समाधिना॥ १२॥

Alms consists of rice-gruel,[2] or dilute butter-milk,[3] milk or barley-gruel,[4] fruit, roots, or panic

1. Yāyāvara.
2. For yavāgūm read yavāgūs? The dictionary gives this word as fem., and yavāgūm seems an impossible neuter.
3. Takram.
4. Yāvaka.

seed,[1] grain, oil-cake, and meal. And these are fine articles of food, and cause a yogī to obtain felicity. A muni should employ them with faith and with the most perfect meditation.

अप: पूर्वं सकृत्प्राश्य तूष्णीं भूत्वा समाहित:।
प्राणायेति ततस्तस्य प्रथमा ह्याहुति: स्मृता॥ १३॥
अपानाय द्वितीया तु समानायेति चापरा।
उदानाय चतुर्थी स्याद्व्यानायेति च पञ्चमी॥ १४॥
प्राणायामै: पृथक्कृत्वा शेषं भुञ्जीत कामत:।
अप: पुन: सकृत्प्राश्य आचम्य हृदयं स्पृशेत्॥ १५॥

Having first taken one sip of water, let him remain silent with mind composed; and then is prescribed the first oblation to the vital air called Prāna,[2] and the second should be to the vital air Apāna;[3] and the next to that called Samāna;[4] the fourth to that called Udāna;[5] and the fifth to that called Vyāna.[6] Having performed these oblations separately, while restraining his breath, he should at length eat according to his inclination. He should drink water once again, and after rinsing out his month, he should touch his heart.

अस्तेयं ब्रह्मचर्यं च त्यागोऽलोभस्तथैव च।
व्रतानि पञ्च भिक्षूणामहिंसा परमाणि वै॥ १६॥
अक्रोधो गुरुशुश्रूषा शौचमाहारलाघवम्।
नित्यस्वाध्याय इत्येते नियमा: परिकीर्तिता:॥ १७॥
सारभूतमुपासीत ज्ञानं यत्कार्यसाधकम्।
ज्ञानानां बहुता यंयं योगविघ्नकारी हि सा॥ १८॥
इदं ज्ञेयमिदं ज्ञेयमिति यस्तृषितश्चरेत्।
अपि कल्पसहस्रेषु नैव ज्ञेयमवाप्नुयात्॥ १९॥

Honesty and sanctity, self-sacrifice, and uncovetousness, and harmlessness are the five principal religions obligations of mendicants. Freedom from anger, reverence towards gurus, purity, abstemiousness in food, and constant study of the Vedas—these are the five well-known observances. He should devote himself to essential knowledge, which can effect his objects; for the multiplicity of knowledge that exists here is a hindrance to religious meditation. He who acts with the thirst, that he ought to know this and he ought to know that, may perhaps never gain that knowledge in thousands of ages.

त्यक्तसङ्गो जितक्रोधो लघ्वाहारी जितेन्द्रिय:।
विधाय बुद्ध्या द्वाराणि मनो ध्याने निवेशयेत्॥ २०॥
शून्येष्वेवावकाशेषु गुहासु च वनेषु च।
नित्युक्त: सदा योगी ध्यानं सम्यगुपक्रमेत्॥ २१॥
वाग्दण्ड: कर्मदण्डश्च मनोदण्डश्च ते त्रय:।
यस्यैते नियता दण्डा: स त्रिदण्डी महायति:॥ २२॥
सर्वमात्ममयं यस्य सदसज्जगदीदृशम्।
गुणागुणमयं तस्य क: प्रिय: को नृपाप्रिय:॥ २३॥

Discarding associations, subduing anger, eating sparingly, and controlling his organs, he should regulate the gates of his body by the intellect, and apply the understanding to profound contemplation. The yogī who is constantly occupied with religious meditation should always have due recourse to profound contemplation, in empty places and in caves and in forests. Control over the speech, control over the actions, and control over the mind, are the three controls: he who invariably possesses these controls is a great 'three- control' ascetic. Who, O king, is agreeable, and who is disagreeable to him to whom all this universe, both real and unreal, and composed of good qualities and bad qualities, is composed of the Supreme Soul?

विशुद्धबुद्धि समलोष्ठकाञ्चन:
समस्तभूतेषु सम: समाहित:।
स्थानं परं शाश्वतमव्ययं च
यतिर्हि गत्वा न पुन: प्रजायते॥ २४॥
वेदाच्छ्रेष्ठा: सर्वयज्ञक्रियाश्च
यज्ञाज्जाप्यं ज्ञानमार्गश्च जप्यात्।
ज्ञानाद्ध्यानं सङ्गरागव्यपेतं
तस्मिन्प्राप्ते शाश्वतस्योपलब्धि:॥ २५॥

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1 Priyangu, Panicum italicum, (Roxb , p 101)
2 Prāna, this has its seat in the lungs and expresses pre-eminently life and vitality
3 Apāna, the vital air that goes downwards and out at the anus
4 Samāna, the vital air that circulates about the navel and is essential to digestion
5 Udāna, the vital air that rises up the throat and passes into the head
6 Vyāna, the vital air that circulates or is diffused through the body

समाहितो ब्रह्मपरोऽप्रमादी
शुचिस्तथैकान्तरतिर्यतेन्द्रियः।
समाप्नुयाद्योगमिमं महात्मा
विमुक्तिमाप्नोति ततः स्वयोगतः॥ २६॥

When he whose intellect is purified, to whom clods and gold are alike, and whose mind is thus composed towards all created things, comprehends the supreme eternal and immutable to be the supreme condition he ceases to be born again. The Vedas and all sacrifices and ceremonies are very good; prayer is better than sacrifice; and the path of knowledge than prayer; and profound contemplation cut off from associations and feelings is better than knowledge; when that is attained, the eternal is gained. He who is composed in mind, who is intent on Brahma, who is attentive, and pure, whose delight is concentrated on one object, and who controls his organs—that high-souled man may compass this yoga or religious meditation; thereupon he gains final emancipation from existence through his own religious meditation.

इति श्रीमार्कण्डेयपुराणे योगिचर्याकथनं
नामाष्टत्रिंशोऽध्यायः॥ ३८॥

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अथैकोनचत्वारिंशोऽध्यायः

CHAPTER 39

Exposition of the word "Oṁ" with regard to the Law of Religious Devotion.

Dattātreya expounds the composition, meaning and efficacy of the sacred word "Oṁ"—It designates the Supreme Soul Brahma; and thorough comprehension of it and meditation on it bring final absorption into Brahma.

दत्तात्रेय उवाच

एवं यो वर्त्तते योगी सम्यग्योगव्यवस्थितः।
न स व्यावर्तितुं शक्यो जन्मान्तरशतैरपि॥ १॥
दृष्ट्वा च परमात्मानं प्रत्यक्षं विश्वरूपिणम्।
विश्वपादशिरोग्रीवं विश्वेशं विश्वभावनम्॥ २॥
तत्प्राप्तये महत्पुण्यमोमित्येकाक्षरं जपेत्।
तदेवाध्ययनं तस्य स्वरूपं शृण्वतः परम्॥ ३॥

Dattātreya spoke

The yogī who lives thus, rightly busied in religious devotion, cannot be turned away even by hundreds of other lives. And when he has beheld the Supreme Soul, visible, existing in all forms, whose feet and head and neck the universe composes, the lord and creator of the universe, let him in order to attain thereto utter the one mighty and holy syllable OM! Let it be his study as he listens to its true form.

अकारश्च तथोकारो मकारश्चाक्षरत्रयम्।
एतास्तिस्रः स्मृता मात्राः सात्त्वराजसतामसाः॥ ४॥
निर्गुणा योगिगम्यान्या चार्धमात्रोर्ध्वसंस्थिता।
गान्धारीति च विज्ञेया गान्धारस्वरसंश्रया॥ ५॥
पिपीलिकागतिस्पर्शा प्रयुक्ता मूर्ध्नि लक्ष्यते।
यथा प्रयुक्त ओङ्कारः प्रतिनिर्याति मूर्द्धनि॥ ६॥

A and U and M are its three letters; these are its three instants; they are characterized by goodness, passion and ignorance. And another, a half instant,[1] which has its seat on the top of the syllable, is without quality and can be understood by yogīs only. It is called gāndhārī,[2] as it is to be uttered in the gāndhāra note.[3] Being pronounced it reaches the head, and it conveys the feeling of ants moving over the body.

तथोङ्कारमयो योगी त्वक्षरे त्वक्षरो भवेत्।
प्राणो धनुः शरो ह्यात्मा ब्रह्म वेध्यमनुत्तमम्॥ ७॥
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत्।

As the syllable OM being pronounced reaches the head, the yogī who is lost in meditation of OM should become united with Brahma, the Supreme Soul. Life is his bow, the soul is his arrow, Brahma is the target sublime. It is to be pierced by the heedful man; he should be united with Brahma, as the arrow becomes embedded in the target.

ओमित्येतत्त्रयो वेदास्त्रयो लोकास्त्रयोऽग्नयः॥ ८॥
विष्णुर्ब्रह्मा हरश्चैव ऋक्सामानि यजूंषि च।

1. Anusvāra, into which the M may be converted?
2. A meaning not in the dictionary.
3. See note, page 130.

मात्राः सार्द्धाश्च तिस्रश्च विज्ञेयाः परमार्थतः॥९॥

तत्र युक्तस्तु यो योगी स तल्लयमवाप्नुयात्।

The syllable OM, consisting of three and a half instants, should be known in its true sense as the three Vedas—the Ṛc, Sāma and Yajus—the three worlds, the three fires, and the three deities Viṣṇu, Brahmā and Śiva. And the yogī, who is absorbed in religious meditation thereon, may obtain extinction therein.

अकारस्त्वथ भूर्लोक उकारश्चोच्यते भुवः॥१०॥

सव्यञ्जनो मकारश्च स्वर्लोक परिकल्प्यते।

व्यक्ता तु प्रथमा मात्रा द्वितीयाव्यक्तसंज्ञिता॥११॥

मात्रा तृतीया चिच्छक्तिरर्धमात्रा परं पदम्।

अनेनैव क्रमेणैता विज्ञेया योगभूमयः॥१२॥

ओमित्युच्चारणात्सर्वं गृहीतं सदसद्भवेत्।

ह्रस्वा तु प्रथमा मात्रा द्वितीया दैर्घ्यसंयुता॥१३॥

तृतीया च प्लुतार्धाख्या वचसः सा न गोचरा।

Moreover the letter A is designated the bhūr-loka, or terrestrial world; and the letter U the bhuvar-loka, or atmospheric world; and the letter M with its nasal mark is decided to be the svar-loka, or celestial world. Now the first instant is called the discrete,[1] and the second the indiscreet, and the third instant is the intellectual faculty;[2] the half instant is the highest abode.[3] In this very order must these stages of religious meditation be known. By uttering the word OM, everything both existent and non-existent may be grasped. Now the first instant is short, the second is long, and the third is probated, and the half instant is not cognisant to speech.

इत्येतदक्षरं ब्रह्म परमोङ्कारसंज्ञितम्॥१४॥

यस्तु वेद नरः सम्यक्तथा ध्यायति वा पुनः।

संसारचक्रमुत्सृज्य त्यक्तत्रिविधबन्धनः॥१५॥

प्राप्नोति ब्रह्मणि लयं परमे परमात्मनि।

आक्षीणकर्मबन्धश्च ज्ञात्वा मृत्युमरिष्टतः॥१६॥

उत्क्रान्तिकाले संस्मृत्य पुनर्योगित्वमृच्छति।

तस्मादसिद्धयोगेन सिद्धयोगेन वा पुनः।

ज्ञेयान्यरिष्टानि सदा येनोत्क्रान्तौ न सीदति॥१७॥

Such is this word. Brahma is designated the Supreme "Om". The man who truly understands it and further meditates on it, escaping the circle of mundane existence casts off the three-fold bonds, and gains sublime extinction in Brahma, the Supreme Soul. And he who is bound with the unconsumed results of his actions, after experiencing death through ill omens,[4] and recollecting it at the time of his departure, attains to a yogī's condition again. Hence by means of imperfect religious devotion, or again by perfected religions devotion, are always to be known the ill omens; so that he does not sink into despondency at the time of his departure.

इति श्रीमार्कण्डेयपुराणे योगधर्मे ओङ्कारवर्णनं नामैकोनचत्वारिंशोऽध्यायः॥३९॥

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अथ चत्वारिंशोऽध्यायः

CHAPTER 40

An account of the Omens

Dattātreya mentions the signs of approaching and impending death, which are partly natural phenomena and partly dreams—also the appropriate seasons for religious devotion—and by various similes and apophthegms indicates how final emancipation from existence is to be attained—Alarka thanks Dattātreya for all the instruction and, going to the king of Kāśī and Subāhu, relinquishes his kingdom in their favour.

दत्तात्रेय उवाच

अरिष्टानि महाराज शृणु वक्ष्यामि तानि ते।

येषामालोकनान्मृत्युं निजं जानाति योगवित्॥१॥

Dattātreya spoke

Listen Mahārāja; I will declare those ill omens to you, by considering which the yogī knows his own death.

देवमार्गं ध्रुवं शुक्रं सोमच्छायामरुन्धतीम्।

1. Vyaktā.
2. Cic-chakti.
3. Final emancipation from existence.
4. Ariṣṭatas.

यो न पश्येन्न जीवेत्स नरः संवत्सरात्परम्॥ २॥
अरश्मिबिम्बं सूर्यस्य वह्निं चैवांशु मालिनम्।
दृष्ट्वैकादशमासेभ्यो नरो नोर्ध्वं तु जीवति॥ ३॥
वान्ते मूत्रपूरीषे च यः स्वर्णं रजतं तथा।
प्रत्यक्षं कुरुते स्वप्ने जीवेत्स दशमासिकम्॥ ४॥
दृष्ट्वा प्रेतपिशाचादीन्गन्धर्वनगराणि च।
सुवर्णवर्णान्वृक्षांश्च नव मासान्स जीवति॥ ५॥

The man who does not see the path of the gods,[1] the pole-star, the planet Venus, the moon's shadow and the morning star,[2] may not live more than a year. The man, who sees the sun's orb devoid of rays and fire encircled with rays, does not live more than eleven months. He, who in his dreams clearly perceives gold and silver in his vomit and in his urine and faeces, may live ten months. He who sees departed persons, Piśācas and other demons and the cities of the Gandharvas and golden-coloured bulls, lives nine months.

स्थूलः कृशः कृशः स्थैलो योऽकस्मादेव जायते।
प्रकृतेश्च निवर्तेत तस्यायुश्चाष्टमासिकम्॥ ६॥
खण्डं यस्य पदं पार्ष्ण्यां पादस्याग्रे च वा भवेत्।
पांसुकर्दमयोर्मध्ये सप्त मासान्स जीवति॥ ७॥

He who when stout becomes thin, and when thin becomes stout quite unaccountably, and loses his natural functions, lives for eight months. He, whose foot becomes cracked at the heel or at the toe in dust and in mud, lives seven months.

गृध्रः कपोतः काकोलो वायसो वापि मूर्द्धनि।
क्रव्यादो वा खगोनीलः षण्मासायुःप्रदर्शकः॥ ८॥
हन्यते काकपंक्तीभिः पांसुवर्षेण वा नरः।
स्वां छायामन्यथा दृष्ट्वा चतुः पञ्च स जीवति॥ ९
अनभ्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम्।
रात्राविन्द्रधनुश्चापि जीवितं हि त्रिमासिकम्॥ १०॥
घृते तैले तथादर्शे तोये वा नात्मनस्तनुम्।
यः पश्येदशिरस्कां वा मासादूर्ध्वं न जीवति॥ ११॥

If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six months. When a man is assailed by flocks of crows or a shower of dust, or when he sees his shadow unnatural, he lives four or five months. When he sees lightning flashing in the south in a cloudless sky, or sees a rainbow at *night, his life will last two or three months.* He who cannot see his own body in clarified butter, in oil, in a mirror, or in water, or who sees it headless, does not live more than a month.

यस्य बस्तसमो गन्धो गात्रे शवसमोऽपि वा।
तस्यार्द्धमासिकं ज्ञेयं योगिनो नृप जीवितम्॥ १२॥
यस्य वै स्नातमात्रस्य हृत्पादमवशुष्यते।
पिबतश्च जलं शोषो दशाहं सोऽपि जीवति॥ १३॥

When the smell from a yogī's body resembles that of a goat or the smell from a corpse, know O king that his life will be half a month. When one's breast and foot dry up immediately after he has bathed, and when water does not quench his thirst as he drinks, he lives ten days.

संभिन्नो मारुतो यस्य मर्मस्थानानि कृन्तति।
हृष्यते नाम्बुसंस्पर्शात्तस्य मृत्युरुपस्थितः॥ १४॥

When the wind as it strikes one cuts one's vitals, and when one feels no delight from the touch of drops of water, his death has arrived.

ऋक्षवानरयानस्थो गायन्यो दक्षिणां दिशम्।
स्वप्ने प्रयाति तस्यापि न मृत्युः कालमिच्छति॥ १५॥

Whoever sits on a bear, a monkey or a carriage, and goes singing towards the south in his sleep, for him death brooks no delay.

रक्तकृष्णाम्बरधरा गायन्ती हसती च यम्।
दक्षिणाशां नयेन्नारी स्वप्ने सोऽपि न जीवति॥ १६॥

He whom a woman clad in red or black raiment, and singing and laughing, carries off to the south in his sleep, he will live no longer.

नग्नं क्षपणकं स्वप्ने हसमानं महाबलम्।
एवं संवीक्ष्य वल्गन्तं विद्यानमृत्युमुपस्थितम्॥ १७॥
आमस्तकतलाद्यस्तु निमग्नं पङ्कसागरे।
स्वप्ने पश्यत्यथात्मानं स सद्यो म्रियते नरः॥ १८॥
केशाङ्गारांस्तथा भस्म भुजङ्गान्निर्जलां नदीम्।
दृष्ट्वा स्वप्ने दशाहात्तु मृत्युरेकादशे दिने॥ १९॥

1. Deva-mārga; said to mean the penis or anus.
2. Arundhatī.

He who sees a single powerful naked mendicant laughing and leaping in his sleep may find death impending. The man, who sees himself sunk to the crown of his head in a sea of mud in his sleep, dies at once. And he, who sees charcoal amidst the hair of the head, or ashes or a waterless river issuing from a serpent, in his sleep, will after ten days die on the eleventh day.

करालैर्विकटै: कृष्णै: पुरुषैरुद्यतायुधै:।
पाषाणैस्ताडित: स्वप्ने सद्यो मृत्युं लभेन्नर:॥२०॥
सूर्योदये यस्य शिवा क्रोशन्ती याति संमुखम्।
विपरीतं परीतं वा स सद्यो मृत्युमृच्छति॥२१॥
यस्य वै भुक्तमात्रस्य हृदयं बाध्यते क्षुधा।
जायते दन्तघर्षश्च स गतायुर्न संशय:॥२२॥

He, who in his sleep is beaten with stones by formidable and hideous black men who raise their weapons aloft, may die at once. He, in front of whom a she-jackal runs howling at sun-rise, whether meeting him or passing him, dies at once. He, whose heart is possessed with hunger immediately after he has eaten, and whose teeth chatter, has without doubt[1] reached the end of his life.

दीपगन्धं न यो वेत्ति त्रस्यत्यह्नि तथा निशि।
नात्मानं परनेत्रस्थं वीक्षते न स जीवति॥२३॥
शक्रायुधं चार्द्धरात्रे दिवा ग्रहगणांस्तथा।
दृष्ट्वा मन्यते संक्षीणमात्मजीवितमात्मवित्॥२४॥

He who does not perceive the smell of a lamp, and who is terrified in the day as well as at night, and who does not see himself reflected in another's eyes, lives no longer. He, who has seen both a rainbow at midnight and all the planets in the day-time, should as a sensible man deem his life consumed away.

नासिका वक्रतामेति कर्णयोर्नमनोन्नती।
नेत्रं च वामं स्रवति यस्य तस्यायुरुद्गतम्॥२५॥
आरक्ततामेति मुखं जिह्वा वा श्यामतां यदा।
तदा प्राज्ञो विजानीयान्मृत्युमासन्नमात्मन:॥२६॥
उष्ट्ररासभयानेन य: स्वप्ने दक्षिणां दिशम्।
प्रयाति तं च जानीयात्सद्यो मृत्युं नरेश्वर॥२७॥

He, whose nose becomes crooked, and whose ears bend down or stick up, and whose left eye waters, has lost his life. When his face becomes reddish, or his tongue black, a wise man should know that his death is impending. And one should know that he, who in his sleep journeys to the south on a camel, or an ass, or a carriage, will die outright.

पिधाय कर्णौ निर्घोषं न शृणोत्यात्मसम्भवम्।
नश्यते चक्षुषोर्ज्योतिर्यस्य सोऽपि न जीवति॥२८॥

He, who cannot hear his own murmuring when he shuts his ears, and who cannot see the light with his eyes, lives indeed no longer.

पततो यस्य वै गर्ते स्वप्ने द्वारं पिधीयते।
न चोत्तिष्ठति य: श्वभ्रात्तदन्तं तस्य जीवितम्॥२९॥

He over whom a door is closed after he has fallen into a pit, and who cannot rise up from the hole, in his sleep, his life ends thereat.

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा
रक्ता पुन: संपरिवर्तमाना।
मुखस्य चोष्मा शिशिरा च नाभि:
शंसति पुंसामपरं शरीरम्॥३०॥

Sight directed upwards and unsteady,[2] and blood-shot and rolling around, and warmth in the mouth, and dryness at the navel prognosticate a new body for men.

स्वप्नेऽग्निं प्रविशेद्यस्तु न च निष्क्रमते पुन:।
जलप्रवेशादपि वा तदन्तं तस्य जीवितम्॥३१॥

He who in his sleep may enter the fire, and not come out therefrom, or if he similarly enters water, his life ends thereat.

यश्चाभिहन्यते दुष्टैर्भूतै रात्रावथो दिवा।
स मृत्युं सप्तरात्रान्ते नर: प्राप्नोत्यसंशयम्॥३२॥
स्ववस्त्रममलं शुक्लं रक्तं पश्यत्यथोऽसितम्।
य: पुमान्मृत्युमासन्नं तस्यापि हि विनिर्दिशेत्॥३३॥

The man who is attacked by evil spirits at night or by day, without doubt meets death at the end of the seventh night. One should pronounce that

1. For *samāsayam* read *saṁśayaḥ*?

2. Sampratiṣtha; not in the dictionary.

death is impending over the man who sees his own clean white clothing red or black.

स्वभाववैपरीत्यं तु प्रकृतेश्च विपर्ययः।
कथयन्ति मनुष्याणां समासन्नौ यमान्तकौ॥३४॥
येषां विनीतः सततं येऽस्य पूज्यतमा मताः।
तानेव चावजानाति तानेव च विनिन्दति॥३५॥
देवान्नार्चयते वृद्धान्गुरून्विप्रांश्च निन्दति।
मातापित्रोर्न सत्कारं जामातॄणां करोति च॥३६॥
योगिनां ज्ञानविदुषामन्येषां च महात्मनाम्।
प्राप्ते तु काले पुरुषस्तद्विज्ञेयं विचक्षणैः॥३७॥

A revolution in men's natural disposition and a reversal in their nature proclaim always that Yama and Death are at hand; as when a man despises and reviles those very persons to whom he has always been well-behaved, and whom he has considered most deserving of his reverence; when he does not worship the gods; when he abuses the aged, the gurus and brāhmaṇas; and when he shows no kind treatment to his mother, father, or sons-in-law, or to yogīs skilled in learning or to other high-souled men. But when the time arrives, wise men[1] must understand that.

योगिनां सततं यत्नादरिष्टान्यवनीपते।
संवत्सरान्ते तज्ज्ञेयं फलदानि दिवानिशम्॥३८॥

And yogīs must always diligently understand at the close of the year that ill omens produce their results day and night, O king.

विलोक्याविशदा चैषां फलपङ्क्तिः सुभीषणा।
विज्ञाय कार्यो मनसि स च कालो नरेश्वर॥३९॥
ज्ञात्वा कालं च तं सम्यगभयस्थानमाश्रितः।
युञ्जीत योगी कालोऽसौ यथा नास्याफलो भवेत्॥४०॥
दृष्ट्वारिष्टं तथा योगी त्यक्त्वा मरणजं भयम्।
तत्स्वभावं तदालोक्य कालो यावद्विपाकदः॥४१॥
तस्य भागे तथैवाह्नो योगं युञ्जीत योगवित्।
पूर्वाह्णे चापराह्णे च मध्याह्ने चापि तद्दिने॥४२॥
यत्र वा रजनीभागे तदरिष्टं निरीक्षितम्।
तत्रैव तावद्युञ्जीत यावत्प्राप्तं हि तद्दिनम्॥४३॥

1 For *puruṣaḥ* read *puruṣaiḥ*?

And the obvious very formidable series of results therefrom must be considered; and having ascertained them, he should fix that time in his mind, O king. And having ascertained that time accurately, the yogī should resort to a safe place and apply himself to religious devotion, so that that time may not be fruitless to him. And the yogī having beheld the ill omen and abandoning the fear of death, and having regarded then its nature, as it has come after a long time, should apply himself to religions devotion as an adept therein in just that part of the day, both in the forenoon, and in the after-noon and at mid-day on that day. Or where he has seen that ill omen during a part of the night, there he should engage in religious devotion until that day arrives.

ततस्त्यक्त्वा भयं सर्वं जित्वा यं कालमात्मवान्।
तत्रैवावसथे स्थित्वा यत्र वा स्थैर्यमात्मनः॥४४॥
युञ्जीत योगं निर्जित्य त्रीन्गुणान्परमात्मनि।
तन्मयश्चात्मना भूत्वा चिद्वृत्तिमपि संत्यजेत्॥४५॥
ततः परमनिर्वाणमतीन्द्रियमगोचरम्।
यद्बुद्धेर्यन्न चाख्यातुं शक्यते तत्समश्नुते॥४६॥

Then abandoning all fear, and mastering that time self-controlled, he should stay in that habitation or wherever he feels his soul firm, and engage in religions meditation on the Supreme Soul after overcoming the three qualities: and when his soul grows composed of the Supreme Soul, he should cease even from the use of his mind. Thereupon he attains to that sublime absorption into the Supreme Soul, which is beyond the senses, which transcends the intellect and which is unspeakable.

एतत्सर्वं समाख्यातं तवालर्क यथार्थवत्।
प्राप्स्यसे येन तद्ब्रह्म संक्षेपात्तन्निबोध मे॥४७॥

All this I have declared to you, Alarka, in its real meaning. Hearken to me briefly how you may attain to that Brahma.

शशांकरश्मिसंयोगाच्चन्द्रकान्तमणिः पयः।
समुत्सृजति नायुक्तः सोपमा योगिनः स्मृता॥४८॥
यथार्करश्मिसंयोगादर्ककान्तो हुताशनम्।
आविष्करोति नैकः सन्नुपमा सापि योगिनः॥४९॥

The moon-stone does not emit water, if untouched by the rays of the moon; that is a well known simile for a yogī. That the sun-stone as long as it remains untouched by the rays of the sun does not emit fire, is also a simile for a yogī.

पिपीलिकाखुनकुलगृहगोधाकपिञ्जलाः।
वसन्ति स्वामिवद्गेहे ध्वस्ते यान्ति ततोऽन्यतः॥५०॥
दुःखं तु स्वामिनो ध्वंसे तस्य तेषां न किञ्चन।
वेश्मनो यत्र राजेन्द्र सोपमा योगसिद्धये॥५१॥

Ants, rats, ichneumons, house-lizards, and sparrows inhabit a house like the owner of it, and when it is broken down they go elsewhere; but since they feel no such pain at the destruction of that house as the owner feels, O king; that simile points to the yogī's perfect bliss.

मृद्देहिकाल्पदेहापि मुखाग्रेणाप्यणीयसा।
करोति मृद्भारचयमुपदेशः स योगिनः॥५२॥
पशुपक्षिमनुष्याद्यैः पत्रपुष्पफलान्वितम्।
वृक्षं विलुप्यमानं तु दृष्ट्वा सिध्यन्ति योगिनः॥५३॥

An ant, though it is composed of earth and has but a small body, constructs a heavy heap of earth with the still minuter point of its mouth: that is a lesson for a yogī. When yogis see a tree, clothed with leaves flowers and fruit, being destroyed by cattle, birds, men and other creatures, they become perfected.

रुरुशावविषाणाग्रमालक्ष्य तिलकाकृतिम्।
सह तेन विवर्द्धन्तं योगी सिद्धिमवाप्नुयात्॥५४॥
द्रवपूर्णमुपादाय पात्रमारोहतो भुवः।
तुंगमंगं विलोक्योच्चैर्विज्ञातं किं न योगिना॥५५॥
सर्वस्वे जीवनायालं निखाते पुरुषस्य या।
चेष्टां तां तत्त्वतो ज्ञात्वा योगिनः कृतकृत्यता॥५६॥
तद् गृहं यत्र वसति तद्भोज्यं येन जीवति।
येन सम्पद्यते चार्थस्तत्सुखं ममतात्र का॥५७॥
अभ्यर्थितोऽपि तैः कार्यं करोति करणैर्यथा।
तथा बुद्ध्यादिभिर्योगी पारक्यैः साधयेत्परम्॥५८॥

When a yogī sees the tender horns of the young ruru deer, which look merely like the forehead-mark, growing together with him, he may attain final beatitude. When a yogī takes a vessel full of liquid from a mound on the earth, and when he sees the human body towering up high, what has he not learnt? When a yogī has truly understood the effort that a man makes, when all his wealth sufficient for his living has been dug up, he has attained success. That is one's house where one dwells; that is food on which one lives; and that is wealth by which one prospers; that is happiness when one thinks 'what self-interest have I in this matter.' Just as a man, although he is importuned by his organs, accomplishes his object by their means, so a yogī may accomplish his highest aim by means of the intellect and other faculties of other persons.

जड उवाच

ततः प्रणम्यात्रिपुत्रमलर्कः स महीपतिः।
प्रश्रयावनतो वाक्यमुवाचातिमुदान्वितः॥५९॥

Jaḍa spoke

Then king Alarka prostrated himself before Atri's son, and bowing courteously and filled with intense joy, spoke thus:—

दिष्ट्या देवैरिदं ब्रह्मन्पराभिभवसम्भवम्।
उपपादितमत्युग्रं प्राणसंदेहदं भयम्॥६०॥
दिष्ट्या काशिपतेर्भूरिबलसम्पत्पराक्रमः।
यदुच्छेदादिहायातः स युष्मत्सङ्गदो मम॥६१॥
दिष्ट्या मंदबलश्चाहं दिष्ट्या भृत्याश्च मे हताः।
दिष्ट्या कोषः क्षयं यातो दिष्ट्याहं भीतिमागतः॥६२॥
दिष्ट्या त्वत्पादयुगुलं मम स्मृतिपथं गतम्।
दिष्ट्या त्वदुक्तयः सर्वा मम चेतसि संस्थिताः॥६३॥
दिष्ट्या ज्ञानं ममोत्पन्नं भवतश्च समागमात्।
भवता चैव कारुण्यं दिष्ट्या ब्रह्मकृतं मयि॥६४॥

Alarka spoke

O joy! that this most sore dread, which has sprung from my defeat by my foes, and which has rendered me anxious about my life, has been caused by the gods, O brāhmaṇa! O joy, that the victorious attack from the immense hosts of the king of Kāśī (routed by which I have come here) has brought about for me this meeting with you! O joy, that my army was weak! O joy, that my dependants were slain! O joy, that my treasury became exhausted! O joy that I grew terrified! O

joy, that your feet came to my recollection! O joy, that all your words have found an abode in my mind! O joy, that I have both gained knowledge from meeting with you, Sir! O joy, that you has also shown compassion to me, O brāhmaṇa!

अनर्थोऽप्यर्थतां याति पुरुषस्य शुभोदये।
तथेदमुपकाराय व्यसनं संगमात्तव।६५।।
सुबाहुरुपकारी मे स च काशिपतिः प्रभो।
तयोः कृतेऽहं सम्प्राप्तो योगीश भवतोऽन्तिकम्।।६६।।
सोऽहं तव प्रसादाग्निनिर्दग्धाज्ञानकिल्बिषः।
तथा यतिष्ये येनेदृङ् भूयो दुःखभाजनम्।६७।।
परित्यजिष्ये गार्हस्थ्यमार्तिपादपकाननम्।
त्वत्तोऽनुज्ञां समासाद्य ज्ञानदातुर्महात्मनः।।६८।।

Although destitute a man attains success at the auspicious rise of the Soul, just as this calamity tends to my benefit through my meeting with you. Subāhu is my benefactor, and so also is Kāśī's lord, through both of whom I have come to your presence, O noble lord of the yogīs. Now I have had the stains of ignorance burnt out by the fire of your favour. I will so strive that I may not become such a vessel of misery. I will quit my position as a house-holder, which is a forest of trees of pain, on receiving permission from you, my high-souled instructor in wisdom.

दत्तात्रेय उवाच

गच्छ राजेन्द्र भद्रं ते यथा ते कथितं मया।
निर्ममो निरहङ्कारस्तथा चर विमुक्तये।।६९।।

Dattātreya spoke

Depart O king! fare you well! As I have declared to you, so do you practise, free from egotism, free from pride, in order to attain to final emancipation from existence.

जड उवाच

एवमुक्तः प्रणम्यैनमाजगाम त्वरान्वितः।
यत्र काशिपतिर्भ्राता सुबाहुश्चास्य सोऽग्रजः।।७०।।
समुत्पत्य महाबाहुं सोऽलर्कः काशिभूपतिम्।
सुबाहोरग्रतो वीरमुवाच प्रहसन्निव।।७१।।
राज्यकामुक काशीश भुज्यतां राज्यमूर्जितम्।
यथा च रोचते तद्वत्सुबाहोः संप्रयच्छ वा।।७२।।

Jaḍa spoke

Thus addressed he prostrated himself before that Muni, and hastened to where the king of Kāśī and his elder brother Subāhu were. Alarka hastening near smilingly addressed the king of Kāśī, that valiant hero, in the presence of Subāhu:—"O king of Kāśī, who desire my kingdom, enjoy you the mighty kingdom even as it pleases you, or give it, to Subāhu!

काशिराज उवाच

किमलर्क परित्यक्तं राज्यं ते संयुगं विना।
क्षत्रियस्य न धर्मोऽयं भवांश्च क्षत्रधर्मवित् ।।७३।।
निर्जितामात्यवर्गस्तु त्यक्त्वा मरणजं भयम्।
संदधीत शरं राजा लक्ष्यमुद्दिश्य वैरिणम्।।७४।।
तं जित्वा नृपतिर्भोगान्यथाभिलषितान्वरान्।
भुञ्जीत परमं सिद्धयै यजेत च महामखः।।७५।।

The king of Kāśī spoke

Why, O Alarka! has you relinquished the kingdom without a contest? This is not right for a kṣatriya; and you, Sir, know the law of the kṣ atriyas. When his counsellors are vanquished, a king should abandon the fear of death, and fix his arrow aiming at his enemy as his target. Having conquered him, a king should certainly enjoy the choice delights of his desire, and should sacrifice with large sacrifices in order to gain final bliss.

अलर्क उवाच

एवमीदृशंक वीर ममाप्यासीन्मनः पुरा।
साम्प्रतं विपरीतार्थं शृणु चाप्यत्र कारणम्।।७६।।
यथायं भौतिकः संघस्तथान्तःकरणं नृणाम्।
गुणास्तु सकलास्तद्वदशेषेष्वेव जन्तुषु।।७७।।
चिच्छक्तिरेक एवायं यदा नान्योऽस्ति कश्चन।
तदा का नृपतेऽज्ञानन्मित्रारिप्रभुभृत्यता।।७८।।
तन्मया दुःखमासाद्या त्वद्भयोद्भवमुत्तमम्।
दत्तात्रेयप्रसादेन ज्ञानं प्राप्तं नरेश्वर।।७९।।
निर्जितेन्द्रियवर्गस्तु त्यक्त्वा संगमशेषतः।
मनो ब्रह्मणि संध्यास्ये तज्जये परमो जयः।।८०।।
संसाध्यमन्यत्तत्सिद्धयै यतः किञ्चिन्न विद्यते।
इन्द्रियाणि च संयम्य ततः सिद्धिं नियच्छति।।८१।।

Alarka spoke

Even of this very nature was my mind before, O hero! Now my object is changed, and do you hear the cause. As this body is an aggregate formed of the elements, so is the heart of men, and so are all the qualities likewise even among all animals. Since this intellectual faculty is single indeed, and there is no other, how then does knowledge create the condition of friend and enemy, of lord and servant? I fell into that dire misery which was produced by fear of you, and I have gained knowledge from Dattātreya's favour. O king. When one subdues all the senses, and abandons utterly every association, and fixes one's mind on Brahma, in that victory is the sublime victory. And since there is nothing else to be accomplished in order to attain that final beatitude, therefore restraining his senses he attains final beatitude.

सोऽहं न तेऽरिर्न ममासि शत्रुः
सुबाहुरेषो न ममापकारी।
दृष्टं मया सर्वमिदं यथात्मा
अन्विष्यतां भूप रिपुस्त्वयान्यः॥८२॥

I then am not your foe; nor are you my enemy; Subāhu here is not my injurer. I have seen all this as my own soul; seek then another adversary, O king!

इत्थं स तेनाभिहितो नरेन्द्रो
हृष्टः समुत्थाय ततः सुबाहुः।
दिष्ट्येति तं भ्रातरमाभिनंद्य
काशीश्वरं वाक्यमिदं बभाषे॥८३॥

Thus he addressed the king. Then uprose Subāhu delighted, and saluting his brother with the word 'O joy!' spoke thus to the king of Kāśī.

इति श्रीमार्कण्डेयपुराणे अलर्कनिर्वेदो नाम
चत्वारिंशोऽध्यायः॥४०॥

♣♣♣

अथैकचत्वारिंशोऽध्यायः

CHAPTER 41

Jaḍa's exposition in his conversation with his father (concluded)

Subāhu explains to the king of Kāśī that it was to reclaim his brother Alarka to a proper frame of mind, that he had induced the king to conquer Alarka—Subāhu expounds to the king the conditions of attaining final emancipation from existence, and both depart—Alarka resigns his kingdom to his son, and betaking himself to the forest attains final bliss.

Here ends Jaḍa's exposition to his father.

The Birds then conclude by saying that Jaḍa and his father attained final bliss.

सुबाहुरुवाच

यदर्थं नृपशार्दूल त्वामहं शरणं गतः।
तन्मया सकलं प्राप्तं यास्यामि त्वं सुखी भव॥१॥

Subāhu spoke

In that I have resorted to you for refuge, O tiger-king, I have secured every object. I will depart. Rest you happy!

काशिराज उवाच

किं निमित्तं भवान्प्राप्तो निष्पन्नोऽर्थश्च कस्तव।
सुबाहो तन्ममाचक्ष्व परं कौतूहलं हि मे॥२॥
समाक्रान्तमलर्केण पितृपैतामहं महत्।
राज्यं देहीति निर्जित्य त्वयाहमभिचोदितः॥३॥
ततो मया समाक्रम्य राज्यमस्यानुजस्य ते।
एतत्ते बलमानीतं तद्भुङ्क्ष्व स्वकुलोचितम्॥४॥

The king of Kāśī spoke

What object has you secured, Sir? And what aim has you attained? Declare that to me, O Subāhu, for I feel a keen curiosity. You did stir me up, saying 'Conquer and give me the great kingdom, that belonged to my great-grandfather and is dominated by Alarka.' Thereupon I attacked the kingdom of this your younger brother, and

brought this army for you. Therefore enjoy it as befits your race.[1]

सुबाहुरुवाच

काशिराज निबोध त्वं यदर्थमयमुद्यमः।

कृतो मया भवांश्चैव कारितोऽयन्तमुद्यमम्॥५॥

Subāhu spoke

O king of Kāśī, hearken, why I made this endeavour, and stirred you up, Sir, to an unwonted endeavour.

भ्राता ममायं ग्राम्येषु सक्तो भोगेषु तत्त्ववित्।

विमूढौ बोधवन्तौ च भ्रातरावग्रजौ मम॥६॥

तयोर्मम च यन्मात्रा बाल्ये स्तन्यं यथा मुखे।

तथावबोधो विन्यस्तः कर्णयोरवनीपते॥७॥

This my brother, who understands truth is addicted[2] to unrefined pleasures. My two elder brothers are wise and unbeguiled, because our mother dropped admonition into the ears of both, of them and into mine, just as she dropped milk in their months and mine during our infancy, O king.

तयोर्मम च विज्ञेयाः पदार्था ये मता नृभिः।

प्रकाश्यं मनसा नीतास्ते मात्रा नास्य पार्थिव॥८॥

यथैकमर्थे यातानामेकस्मिन्नवसीदति।

दुःखं भवति साधूनां तथास्माकं महीपते॥९॥

गार्हस्थ्यमोहमापन्ने सीदत्यस्मिन्नरेश्वर।

सम्बन्धिन्यस्य देहस्य बिभ्रति भ्रातृकल्पनाम्॥१०॥

ततो मया विनिश्चित्य दुःखाद्वैराग्यभावना।

भविष्यतीत्यस्य भवानित्युद्योगाय संश्रितः॥११॥

तदस्य दुःखाद्वैराग्यं सम्बोधादवनीपते।

समुद्भूतं कृतं कार्यं भद्रं तेऽस्तु व्रजाम्यहम्॥१२॥

Our mother taught those subjects, that men consider should be known, to both, of them and to me, but not to him, Alarka, who wished to be illustrious, O king. As merchants, who are travelling for gain, feel a common grief, if one of them perishes, so is it with us, O king. Since he, Alarka, had caught the infatuation of domestic life, and is perishing, O king; since he is related to this my body, and bears the idea of a brother; hence I, concluding that he would obtain the perception of passionlessness through suffering, resorted to you, Sir, to carry out the undertaking. Therefore he has been brought through distress to passionlessness through instruction, O king; the work has been accomplished; may you, fare well, I depart.

उष्ट्वा मदालसागर्भे पीत्वा तस्यास्तथा स्तनम्।

नान्यनारीसुतैर्यातं वर्त्म यात्विति पार्थिव॥१३॥

विचार्य तन्मया सर्वं युष्मत्संश्रयपूर्वकम्।

कृतं तच्चापि निष्पन्नं प्रयास्ये सिद्धये पुनः॥१४॥

'Having dwelt in Madālasā's womb, and having drank of her breast, may he not follow the path that is travelled by the sons of other women, O king!' So I deliberated and I did it all by resorting to you; and it has been accomplished. I will again depart to seek final beatitude.

उपेक्ष्यते सीदमानः स्वजनो बान्धवः सुहृत्।

यैर्नरेन्द्र न तान्मन्ये सेन्द्रिया विकला हि ते॥१५॥

I do not approve of those, O king! who neglect their own family, a kinsman, or a friend, when these are in difficulties; for, though possessed of organs, they are maimed indeed.

सुहृदि स्वजने बन्धौ समर्थे योऽवसीदति।

धर्मार्थकाममोक्षेभ्यो वाच्यास्ते तत्र न त्वसौ॥१६॥

एतत्त्वत्सङ्गमाद्भूप मया कार्यं महत्कृतम्।

स्वस्ति तेऽस्तु गमिष्यामि ज्ञानभाग्भव सत्तम॥१७॥

He who falls into difficulties when he has an able friend, or member of his own family, or kinsman, they should be denied righteousness, wealth, love and final emancipation, but he should not be denied them. Through association with you, O king, I have accomplished, this great undertaking. Well may you fare! I will depart. May you participate in knowledge, most noble king .

काशिराज उवाच

उपकारस्त्वया साधोरलर्कस्य कृतो महान्।

ममोपकाराय कथं न करोषि स्वमानसम्॥१८॥

फलदायी सतां सद्भि सङ्गमो नाफलो यतः।

1. For *bhunksvasva kulocitam* read *bhunkṣva svakulocitam*?
2. For *śakto* read *sakto*?

तस्मात्त्वत्संश्रयाद्युक्ता मया प्राप्ता समुन्नतिः॥ १९॥

The king of Kāśī spoke

You has done a great benefit to good Alarka; how is it you do not turn your mind to benefit me? Since association of good men with good men yields fruit and is not barren, therefore I have attained the prosperity that is bound up with your patronage.

सुबाहुरुवाच

धर्मार्थकाममोक्षाख्यं पुरुषार्थचतुष्टयम्।

तत्र धर्मार्थकामास्ते सकलो हीयतेऽपरः॥ २०॥

तत्ते संक्षेपतो वक्ष्ये तदिहैकमनाः शृणु।

श्रुत्वा च सम्यगालोच्य यतेथाः श्रेयसे नृप॥ २१॥

ममेति प्रत्ययो भूप न कार्योऽहमिति त्वया।

सम्यगालोच्य धर्मो हि धर्माभावे निराश्रयः॥ २२॥

Subāhu spoke

The four-fold aims of men are known as righteousness, wealth, pleasure, and final emancipation from existence. There you has righteousness, wealth and pleasure, all of them—the last is wanting. I will succinctly expound it to you; listen now with singleness of mind thereto; and having heard and rightly deliberated strive after bliss, O king! you must have no dealings, O king, with the notion "Mine," nor the notion "I"; for when one considers rightly, righteousness has no correlation in the absence of righteousness.

को वाहमिति संज्ञेयमित्यालोच्य त्वयात्मना।

बाह्यान्तर्गतमालोच्यमालोच्यापररात्रिषु॥ २३॥

अव्यक्तादिविशेषान्तमविकारमचेतनम्।

व्यक्ताव्यक्तं त्वया ज्ञेयं ज्ञाता कश्चाहमित्युत॥ २४॥

When you has thought in your soul, 'I must comprehend of what I am'; when you has thought *in after nights 'I must consider the external and the* internal'; you must discern him whose beginning, attributes and ending are imperceptible, who is changeless, devoid of intelligence, both perceptible and imperceptible; and you shall discern 'Who am I?'

एतस्मिन्नेव विज्ञाते विज्ञातमखिलं त्वया।

अनात्मन्यात्मविज्ञानमस्वे स्वमिति मूढता॥ २५॥

सोऽहं सर्वगतो भूप लोकसंव्यवहारतः।

मयेदमुच्यते सर्वं त्वया पृष्टो व्रजाम्यहम्॥ २६॥

When this indeed is discerned you has discerned everything. To discern the soul in what is not soul, and one's own property in what is not one's own—this is folly. I as such have passed everywhere, O king, according to the intercourse of the world. I have declared all this that you has asked: now I depart.

एवमुक्त्वा ययौ धीमान्सुबाहुः काशिभूमिपम्।

काशिराजोऽपि संपूज्य सोऽलर्कं स्वपुरं ययौ॥ २७॥

Having spoken thus to the king of Kāśī, the wise Subāhu departed. And the king of Kāśī having done obeisance to Alarka departed to his own city.

अलर्कोऽपि सुतं ज्येष्ठमभिषिच्य नराधिपम्।

वनं जगाम सन्त्यक्तसर्वसङ्ग स्वसिद्धये॥ २८॥

Alarka, also, enthroned his eldest son as king, and abandoning every tie resorted to the forest, for his own perfection.

ततः कालेन महता निर्द्वन्द्वो निष्परिग्रहः।

प्राप्य योगर्द्धिमतुलां परं निर्वाणमाप्तवान्॥ २९॥

पश्यञ्जगदिदं सर्वं सदेवासुरमानुषम्।

पाशैर्गुणमयैर्बद्धं बध्यमानं च नित्यशः॥ ३०॥

पुत्रादिभ्रातृपुत्रादिस्वपारक्यादिभावितैः।

आकृष्यमाणं करणैर्दुःखार्त्तं भिन्नदर्शनम्॥ ३१॥

अज्ञानपङ्कगर्भस्थमनुद्धारं महामतिः।

आत्मानं च समुत्तीर्णं गाथामेतामगायत॥ ३२॥

अहो कष्टं यदस्माभिः पूर्वं राज्यमनुष्ठितम्।

इति पश्चान्मया ज्ञातं योगान्नास्ति परं सुखम्॥ ३३॥

After a long time becoming purged of the contrary qualities and free from all worldly possessions, he attained an unparalleled pitch of religious devotion and gained supreme and final bliss. Perceiving all this universe with its gods, demons and human beings perpetually bound and being bound in the meshes woven of the qualities; being drawn by the causes brought into existence by sons and other children, by nephews and other relations, and by one's own and other people's property, and so forth; oppressed with woe,

wearing diverse appearances, wholly enclosed within the mud of ignorance, possessing no deliverer; and perceiving himself wholly passed beyond, the large-minded king sang this song—"Alas, woe is it that I occupied the kingdom formerly! So have I since learnt, There is no happiness superior to religious devotion."

पुत्र उवाच

तातैनं त्वं समातिष्ठ मुक्तये योगमुत्तमम्।
प्राप्स्यसे येन तद् ब्रह्म यत्र गत्वा न शोचसि॥३४॥
ततोऽहमपियास्यामि किं यज्ञैः किं जपेन मे।
कृतकृत्यस्य करणं ब्रह्मभावाय कल्पते॥३५॥
ततोऽनुज्ञामवाप्याहं निर्द्वन्द्वो निष्परिग्रहः।
प्रयतिष्ये तथा मुक्तौ यथा यास्यामि निर्वृतिम्॥३६॥

Jaḍa spoke

Dear father, do you practise this sublime religious devotion to attain final emancipation from existence; whereby you shall attain to that Supreme Soul, in reaching which you shall not grieve. Then I also will go. What need have I of sacrifices? What need of prayers? Action in one who has attained success works towards re-absorption into the Supreme Soul. Obtaining permission from you, I also, free from the contrary qualities, free from worldly possessions, will so strive after final emancipation that I may attain to supreme bliss.

पक्षिण ऊचुः

एवमुक्त्वा स पितरं प्राप्यानुज्ञां ततश्च सः।
ब्रह्मञ्जगाम मेधावी परित्यक्तपरिग्रहः॥३७॥
सोऽपि तस्य पिता तद्वत्क्रमेण सुमहामतिः।
वानप्रस्थं समास्थाय चतुर्थाश्रममभ्यगात्॥३८॥
तत्रात्मजं समासाद्य हित्वा बन्धं गुणादिकम्।
प्राप सिद्धिं परां प्राज्ञस्तत्कालोपात्तसन्मतिः॥३९॥

The birds spoke

Having thus addressed his father, and having obtained permission from him, the wise Jaḍa, abandoning all worldly possessions, departed, O brāhmaṇa. His father also, who was most large-minded, in like course after becoming a vānaprastha entered on the fourth stage of life. There having met with his son, and having forsaken the bonds formed of the qualities, he attained supreme perfection, being wise and having acquired self-knowledge at the same time.

एतत्ते कथितं ब्रह्मन्यत्पृष्टा भवता वयम्।
सुविस्तरं यथावच्च किन्यच्छ्रोतुमिच्छसि॥४०॥
यश्चैतच्छृणुयाद्विप पठेद्वा सुसमाहितः॥४१॥
यदश्वमेधावभृथस्नातः प्राप्नोति वै फलम्।
सकलं तदवाप्नोति श्रुत्वैतन्मुनिसत्तम॥४२॥
एतत्संसारभ्रमणपरित्राणमनुत्तमम्।
अलर्कात्रियसंवादमशुभान्मुच्यते नरः॥४३॥

All this has been declared to you, O brāhmaṇa, which you, Sir, did ask of us—at full length and with truth. What else do you desire to hear?

इति श्रीमार्कण्डेयपुराणे पितापुत्रसंवादे जडोपाख्याने
एकचत्वारिंशोऽध्यायः॥४१॥

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अथ द्वाचत्वारिंशोऽध्यायः

CHAPTER 42

The Birth of Brahmā

Jaimini thanks the Birds for all the information they have given him, and asks about creation, the world, mankind etc.— In reply they relate what Mārkaṇḍeya, had taught Krauṣṭuki regarding all those matters, as follows.

Mārkaṇḍeya extols this Purāṇa as having emanated from Brahmā and having been handed down by eminent ṛṣis— Adoration is paid to Brahmā.

The identity of Pradhāna and Prakṛti is asserted—Brahmā alone existed at first— From him emanated Pradhāna, which is called the Imperceptible— Out of it issued Mahat (the Intellectual principle)—And out of Mahat issued Ahaṅkāra (the principle of Individuality) with its three characters, the Evolving, the Modifying, and the Energizing—The Evolving Ahaṅkāra created sound, touch, form, taste and smell, and their corresponding elements, ether, air, light, water and earth—The Modifying Ahaṅkāra produced the eleven human organs—The characters of the elements are expounded.

Mahat and the other principles produced an egg, the composition of which is described—It was animated by Brahmā as the Soul and it contained the universe, the gods, demons and mankind.

जैमिनिरुवाच

सम्यगेतन्ममाख्यातं भवद्भिर्द्विजसत्तमाः।
प्रवृत्तं च निवृत्तं च द्विविधं कर्मवैदिकम्॥ १॥
अहो पितृप्रसादेन भवतां ज्ञानमीदृशम्।
येन तिर्यक्त्वमप्येतत्प्राप्य मोहस्तिरस्कृतः॥ २॥
धन्या भवन्तः संसिद्ध्यै प्रागवस्थास्थितं यतः।
भवतां विषयोद्भूतैर्न मोहैश्चाल्यते मनः॥ ३॥
दिष्ट्या भगवता तेन मार्कण्डेयेन धीमता।
भवन्तो वै समाख्याताः सर्वसन्देहहत्तमाः॥ ४॥
संसारेऽस्मिन्मनुष्याणां भ्रमतामतिसङ्कटे।
भवद्विधैः समं सङ्गो जायते नातपस्विनाम्॥ ५॥
यद्यहं सङ्गमासाद्य भवद्भिर्ज्ञानदृष्टिभिः।
न स्यां कृतार्थस्तन्नूनं न मेऽन्यत्र कृतार्थता॥ ६॥
प्रवृत्ते च निवृत्ते च भवतां ज्ञानकर्मणि।
मतिमस्तमलां मन्ये यथा नान्यस्य कस्यचित्॥ ७॥

Jaimini spoke

You have well related this to me, O noble brāhmaṇas, both activity and inactivity, the two-fold deeds enjoined by the Veda. Ah, through your father's favour, you have such knowledge as this, by which you have overcome folly although you have descended to this animal state. Happy are you in that your mind, steadfast in your pristine state towards the attainment of final emancipation, is not swayed by the bewilderments that spring from objects of sense. O joy that the wise lord Mārkaṇḍeya made you known to me as the dissipators of every doubt! For men who wander in this closely-thronged mundane existence there is available association with such as your honours; not for ascetics. If I after gaining association with you who have perspicacity in knowledge should not succeed in my object, then assuredly[1] there can be no success for me elsewhere. Both in activity and in inactivity, in knowledge and deed, no one else has, I think, a mind so unsullied as your honours have.

यदि त्वनुग्रहवती मयि बुद्धिर्द्विजोत्तमाः।
भवतां तत्समाख्यातुमर्हतेदमशेषतः॥ ८॥
कथमेतत्समुद् भूतं जगत्स्थावरजङ्गमम्।
कथं च प्रलयं काले पुनर्यास्यति सत्तमाः॥ ९॥
कथं च वंशा देवर्षिपितृभूतादिसम्भवाः।
मन्वन्तराणि च कथं वंशनुचरितं च यत्॥ १०॥

If then your mind, O noble brāhmaṇas, is favourable towards me, then deign to expound this completely—How did this universe, both moveable and immoveable, come into existence? And how will it fall into dissolution at the proper time, most excellent brāhmaṇas? And how came the families[2] that sprang from the gods, the ṛsis, the pitṛs, created things? And how did the Manvantaras occur?

यावत्यः सृष्टयश्चैव यावन्तः प्रलयास्तथा।
यथाकल्पविभागश्च या च मन्वन्तरस्थितिः॥ ११॥
यथा च क्षितिसंस्थानं यत्प्रमाणं च वै भुवः।
यथास्थितिसमुद्राद्रिनिम्नगाः काननानि च॥ १२॥
भूर्लोकादिश्च लोकानां गणः पातालसंश्रयः।
गतिस्तथार्कसोमादिग्रहर्क्षज्योतिषामपि॥ १३॥
श्रोतुमिच्छाम्यहं सर्वमेतदाभूतसंप्लवम्।
उपसंहृते च यच्छेषं जगत्यस्मिन्भविश्यति॥ १४॥

And what was the history of the families of old; and whatever creations and whatever dissolutions of the universe have occurred; and how the ages have been divided; and what the duration of the Manvantaras has been; and how the earth remains stable; and what is the size of the world; and what are the oceans, mountains and rivers and forests according to their situation; what is the number of the worlds, the bhūr-loka, svar-loka, including the lower regions; and what is the course of the sun, moon, and other planets, of the stars and heavenly bodies also. I wish to hear of all this which is destined to subversion;[3] and what will be the end when this universe is dissolved.

1. For *nyūnam* read *nūnam*.

2. For *vaṁśād* read *vaṁśā*?

3. Āhūta-samplava.

पक्षिण ऊचुः

प्रश्नभारोऽयमतुलो यस्त्वया मुनिसत्तम।
पृष्टस्तं ते प्रवक्ष्यामस्तच्छृणुष्वेह जैमिने॥ १५॥
मार्कण्डेयेन कथितं पुरा क्रौष्टुकये यथा।
द्विजपुत्राय शान्ताय व्रतस्नाताय धीमते॥ १६॥
मार्कण्डेयं महात्मानमुपासीनं द्विजोत्तमैः।
क्रौष्टुकिः परिपप्रच्छ यदेतत्पृष्टान्प्रभो॥ १७॥
तस्य चाकथयत्प्रीत्या यन्मुनिर्भृगुनन्दनः।
तत्ते प्रकथयिष्यामः शृणु त्वं द्विजसत्तम॥ १८॥
प्रणिपत्य जगन्नाथं पद्मयोनिं पितामहम्।
जगद्योनिं स्थितं सृष्टौ स्थितौ विष्णुस्वरूपिणम्॥
प्रलये चान्तकर्त्तारं रौद्रं रुद्रस्वरूपिणम्॥ १९॥

The Birds spoke

Unparalleled is this load of questions which you has asked, O brāhmaṇa: we will declare it to you; listen to it here, O Jaimini, as Mārkaṇḍeya expounded it formerly to the calm and wise Krauṣṭ uki, a young brāhmaṇa, who had completed his term of studentship. Krauṣṭuki asked the high-souled Mārkaṇḍeya, whom the brāhmaṇas were waiting upon, what you have asked, my lord; and we will tell you what the Muni, Bhṛgu's son, told him with affection; listen, O brāhmaṇa, after having paid adoration to the forefather Brahmā, the lord of the universe, the origin of the universe, who presided over creation, who in the form of Viṣṇu presides over its maintenance, and who in the form of the terrible Śiva destroys it at the dissolution.

मार्कण्डेय उवाच

उत्पन्नामात्रस्य पुरु ब्रह्मणोऽव्यक्तजन्मनः।
पुराणमेतद्वेदाश्च मुखेभ्योऽनुविनिः सृताः॥ २०॥
पुराणसंहिताश्चक्रुर्बहुलाः परमर्षयः।
वेदानां प्रविभागश्च कृतस्तैस्तु सहस्रशः॥ २१॥
धर्मज्ञानं च वैराग्यमैश्वर्यं च महात्मनः।
तस्योपदेशेन विना नहि सिद्धं चतुष्टयम्॥ २२॥
वेदान्सप्तर्षयस्तस्माज्जगृहुस्तस्य मानसाः।
पुराणं जगृहुश्चाद्या मुनयस्तस्य मानसाः॥ २३॥
भृगोः सकाशाच्च्यवनस्तेनोक्तं च द्विजन्मनाम्।
ऋषिभिश्चापि दक्षाय प्रोक्तमेतन्महात्मभिः॥ २४॥
दक्षेण चापि कथितमिदमासीत्तदा मम।
तत्तुभ्यं कथयाम्यद्य कलिकल्मषनाशनम्॥ २५॥
सर्वमेतन्महाभाग श्रूयतां मे समाधिना।
यथाश्रुतं मया पूर्वं दक्षस्य गदतो मुने॥ २६॥

Mārkaṇḍeya spoke

Formerly as soon as Brahmā, whose origin is inscrutable, came into being, this Purāṇa and the Vedas issued[1] from his mouths; and many paramarṣis composed the collections of the Purāṇas; and the Vedas were divided by them in a thousand ways. Righteousness and knowledge, passionlessness, and sovereignty—these four indeed were not perfected without instruction from him, the high-souled. His seven mind-born[2] ṛṣis took the Vedas from him, and his mind-born ancient munis took the Purāṇa. Cyavana took it from Bhṛgu, and he declared it to the brāhmaṇa, and this purāṇa was repeated by the high-souled ṛṣ is to Dakṣa; and then Dakṣa repeated it to me. I will now tell it to you : it destroys strife and sin. Hear all this from me with composure, illustrious Muni, as I formerly heard it when Dakṣa related it.

प्रणिपत्य जगद्योनिमजमव्ययमाश्रयम्।
चराचरस्य जगतो धातारं परमं पदम्॥ २७॥
ब्रह्माणमादिपुरुषमुत्पत्तिस्थितिसंयमे।
यत्कारणमनौपम्यं यत्र सर्वं प्रतिष्ठितम्॥ २८॥
तस्मै हिरण्यगर्भाय लोकतन्त्राय धीमते।
प्रणम्य सम्यग्वक्ष्यामि भूतवर्गमनुत्तमम्॥ २९॥
महदाद्यं विशेषान्तं सवैरूप्यं सलक्षणम्।
प्रमाणैः पञ्चभिर्गम्य स्रोतोभिः षड्भिरन्वितम्॥ ३०॥
पुरुषाधिष्ठितं नित्यमनित्यमिव च स्थितम्।
तच्छ्रूयतां महाभाग परमेण समाधिना॥ ३१॥

Having paid adoration to the origin of the universe, unborn, changeless, the asylum, the upholder of the moveable and immovable universe, the supreme object, Brahmā, the first

1. Anuviniḥsṛta, not in the dictionary.
2. Mānasa.

male—the cause which, itself unbegotten,[1] works in production, maintenance and dissolution, wherein everything is established—having paid adoration to him, Hiraṇya-garbha, the framework of the world, the wise, I will duly tell of the multitude of created things, matchless, great, primeval, formed for special ends, various in shape, possessing characteristics, ascertainable by the five standards of measure, possessing the five streams of life, governed by the soul, existent as if perpetual and temporary—listen thereto with sublime composure, illustrious Sir!

प्रधानं कारणं यत्तदव्यक्ताख्यं महर्षयः।
यदाहुः प्रकृतिं सूक्ष्मां नित्यां सदसदात्मिकाम्॥३२॥
ध्रुवमक्षय्यमजरममेयं नान्यसंश्रयम्।
गन्धरूपरसैर्हीनं शब्दस्पर्शविवर्जितम्॥३३॥
अनाद्यन्तं जगद्योनिं त्रिगुणप्रभवाप्ययम्।
असाम्प्रतमविज्ञेयं ब्रह्माग्रे समवर्त्तत॥३४॥
प्रलयस्यानु तेनेदं व्याप्तमासीदशेषतः।
गुणसाम्यात्ततस्तस्मात्क्षेत्रज्ञाधिष्ठितान्मुने॥३५॥

Pradhāna is the cause, which is designated the Imperceptible, and which the great ṛṣis call the subtle, permanent Prakṛti, composed of good and evil. Brahmā at first existed certain, imperishable, undecaying, immeasurable, self-dependent, destitute of odour, form, and taste, devoid of sound and touch, without beginning or end, the origin of the universe, unchanged[2] by the power of the three qualities, not modern,[3] unknowable. Subsequent to the dissolution, all this universe was pervaded by him completely.

गुणभावात्सृज्यमानात्सर्गकाले ततः पुनः।
प्रधानं तत्त्वमुद्भूतं महान्तं तत्समावृणोत्॥३६॥
यथा बीजं त्वचा तद्वदव्यक्तेनावृतो महान्।
सात्त्विको राजसश्चैव तामसश्च त्रिधोदितः॥३७॥
ततस्तस्मादहं कारस्त्रिविधो वै व्यजायत।
वैकारिकस्तैजसश्च भूतादिश्च स तामसः॥३८॥
महता चावृतः सोऽपि यथा व्यक्तेन वै महान्।
भूतादिस्तु विकुर्वाणः शब्दतन्मात्रकं ततः॥३९॥

Then from him, in whom the three qualities existed in equipoise, and in whom the Soul[4] became prevalent, O Muni; and next from the coming into existence of the qualities which were being created, at the time of creation the first principle Pradhāna came into existence. It enveloped Mahat;[5] as the seed is enveloped by its rind, even so Mahat was enveloped by the Imperceptible. It is three-fold, that characterized by goodness, that by passion, and that by ignorance. Then from it was evolved Ahaṅkāra,[6] which is three-fold, the Modifying,[7] the Energizing,[8] and the Evolving[9] which is characterized by darkness. And it was enveloped by Mahat, just as Mahat was by the Imperceptible.

ससर्ज शब्दतन्मात्रादाकाशं शब्दलक्षणम्।
आकाशं शब्दमात्रं तु भूतादिश्चावृणोत्ततः॥४०॥
स्पर्शतन्मात्रमेवेह जायते नात्र संशयः।
बलवाञ्जायते वायुस्तस्य स्पर्शगुणो मतः॥४१॥
वायुश्चापि विकुर्वाणो रूपमात्रं ससर्ज ह।
ज्योतिरुत्पद्यते वायोस्तद्रूपगुणमुच्यते॥४२॥
स्पर्शमात्रस्तु वै वायुरूपमात्रं समावृणोत्।
ज्योतिश्चापि विकुर्वाणं रसमात्रं ससर्ज ह॥४३॥
सम्भवन्ति ततो ह्यापश्चासन्वै ता रसात्मिकाः।
रसमात्रं तु त ह्यापो रूपमात्रं समावृणोत्॥४४॥
आपश्चापि विकुर्वत्यो गन्धमात्रं ससर्जिरे।
संघातो जायते तस्मात्तस्य गन्धो गुणो मतः॥४५॥

Now the Evolving Ahaṅkāra, modifying itself, created the subtle element[10] of sound[11] next. From the subtle element of sound came the Ether, which has the property of sound; now ether is the sound-element, and the evolving Ahaṅkāra enveloped it then. The subtle element of touch is indeed born next without doubt; the mighty Air is

1. Anaurasya; not in the dictionary.
2. For *-prabhavāpyayam* read *-prabhavāvyayam*?
3. A-sāmprata.
4. Kṣetrajña.
5. The great Intellectual principle.
6. The principle of Individuality.
7. Vaikārika.
8. Taijasa.
9. Bhūtādi.
10. Tan-mātra.
11. For *śabdas tanmātrakam* read *śabda-tanmātrakam*?

born, its property of touch is well known. And the air, modifying itself, created the subtle element of form; Light was produced from the air; it is said to have the property of form; the air which is the element of touch enveloped the element of form. And light, modifying itself created the subtle element of taste; therefrom indeed water also was produced; it has the property of taste; now the element of form enveloped the water[1] which is the element of taste. And the water, modifying itself, created the subtle element of smell; therefrom Solid Matter[2] is produced; smell is well known to be its property.

तस्मिंस्तस्मिंस्तु तन्मात्रं तेन तन्मात्रता स्मृता।
अविशेषवाचकत्वादविशेषास्ततश्च ते॥४६॥
न शान्ता नापि घोरास्ते न मूढाश्चाविशेषत:।
भूततन्मात्रसर्गोऽयमहङ्कारात्तु तामसात्॥४७॥

Now in each element resides its peculiar subtle element; thereby its possession of that subtle element is a well-established fact. And hence those elements are uniform, inasmuch as no difference can be predicated. They are all neither calm, nor terrible, nor crass.[3] This is the creation of the elements and the subtle elements from Ahaṅkāra when it is characterized by darkness.

वैकारिकादहंकारात्सत्त्वोद्रिक्तात्तु सात्त्विकात्।
वैकारिक: स सर्गस्तु युगपत्संप्रवर्त्तते॥४८॥

From Ahaṅkāra in its Modifying character, which is distinguished by goodness and possesses goodness in excess, the modificatory creation began at once.

बुद्धीन्द्रियाणि पञ्चैव पञ्च कर्मेन्द्रियाणि च।
तैजसानीन्द्रियाण्याहुर्देवा वैकारिका दश॥४९॥
एकादशं मनस्तत्र देवा वैकारिका: स्मृता:।
श्रोत्रं त्वक्चक्षुषी जिह्वा नासिका चैव पञ्चमी॥५०॥
शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि वक्ष्यते।
पादौ पायुरुपस्थश्च हस्तौ वाक्पञ्चमी भवेत्॥५१॥
गतिर्विसर्गो ह्यानन्द: शिल्पं वाक्यं च कर्म तत्।
आकाशं शब्दमात्रं तु स्पर्शमात्रं समाविशत्॥५२॥

The five organs of the intellect,[4] and the five organs of action, men call these the energetic[5] organs; they are the ten Vaikārika deities. The mind[6] is the eleventh organ among them. Such are the Vaikārika deities known to be. The ear, the skin, the pair of eyes, the tongue, and fifthly the nose; men say[7] these are the organs connected with the intellect for the purpose of perceiving sound and the other impressions. The pair of feet, the anus, the organ of generation, the pair of hands, and the voice may rank as fifth with them; walking, evacuation, sexual delight, manual work and speech—that is the work for each of these organs respectively.

द्विगुणो जायते वायुस्तस्य स्पर्शो गुणो मत:।
रूपं तथैवाविशत: शब्दस्पर्शगुणावुभौ॥५३॥
त्रिगुणस्तु ततश्चाग्नि: स शब्दस्पर्शरूपवान्।
शब्द: स्पर्शश्च रूपं च रसमात्रं समाविशत्॥५४॥
तस्माच्चतुर्गुणा ह्यापो विज्ञेयास्ता रसात्मिका:।
शब्द स्पर्शश्च श्रूपं च रसो गन्धं समाविशत्॥५५॥
संहता गन्धमात्रेण आवृण्वंस्ते महीमिमाम्।
तस्मात्पञ्चगुणा भूमि: स्थूला भूतेषु दृश्यते।५६॥

Ether has the element[8] of sound only. When the element of touch accrued, Air comes into existence with two properties;[9] touch is known to be its peculiar property. Moreover, when to form accrued both the properties, sound and touch, then Fire also came into existence with its three[10] properties; it has sound and touch and form. Sound, and touch and form—when the element of taste accrued to them, then Water with its four properties came into existence; it is to be known as being characterized by taste. Sound and touch and form and taste, when smell accrued, they consolidated with the element of smell enclosed

1. For *āpo* read *apo*; for the water was enveloped by the light which preceded it; but the change spoils the metre.
2. Saṅghāta.
3. Mūḍha.
4. Buddhi
5. Taijasa.
6. Manas.
7. For *vakṣyate* read *cakṣate*?
8. Mātra.
9. Guṇa.
10. For *dvi-guṇas* read *ri-guṇas*?

this Earth; hence earth has five properties; it is seen to be the gross one among created things.

शान्ता घोराश्च मूढाश्च विशेषास्तेन ते स्मृताः।
परस्परानुप्रवेशाद्धारयन्ति परस्परम्॥५७॥
भूमेरन्तसित्वमं सर्वं लोकालोकं घनावृतम्।
विशेषाश्चेन्द्रियग्राह्या नियतत्वाच्च ते स्मृताः॥५८॥
गुणं पूर्वस्य पूर्वस्य प्राप्नुवन्त्युत्तरोत्तरम्।
नानावीर्याः पृथग्भूताः सप्तैते संहतिं विना॥५९॥
नाशक्नुवन्प्रजाः स्रष्टुमसमागम्य कृत्स्नशः।
समेत्यान्योन्यसंयोगमन्योन्याश्रयिणश्च ते॥६०॥
एकसंघातचिह्नाश्च सम्प्राप्यैक्यमशेषतः।

Calm and terrible and crass[1] are their distinguishing marks; thereby they are known: they contain one another through their mutual interpenetration. Within the earth is contained all this[2] visible and invisible world firmly enclosed. And those distinguishing marks are perceptible by the organs of sense, and are recollected by reason of their permanency. They take each successive one the property of its preceding one. These seven principles when uncombined are distinct and have various energies: they could not have created mankind, unless they had united. And meeting in mutual combination, they become mutually dependent; and when they all unite into one, they have the marks of a single complex body.

पुरुषाधिष्ठितत्वाच्च अव्यक्तानुग्रहेण च॥६१॥
महदाद्या विशेषान्ता ह्यण्डमुत्पादयन्ति ते।
जलबुद्बुदवत्तत्र क्रमाद्वै वृद्धिमागतम्॥६२॥
भूतेभ्योऽण्डं महाबुद्धे वृहत्तदुदकेशयम्।
प्राकृतेऽण्डे विवृद्धः सन्क्षेत्रज्ञो ब्रह्मसंज्ञितः॥६३॥
स वै शरीरी प्रथमः स वै पुरुष उच्यते।
आदिकर्त्ता च भूतानां ब्रह्माग्रे समवर्तत॥६४॥
तेन सर्वमिदं व्याप्तं त्रैलोक्यं सचराचरम्।
मेरुतस्यानुसंभूतो जारयुश्चापि पर्वताः॥६५॥
समुद्रा गर्भसलिलं तस्याण्डस्य महात्मनः।
तस्मिन्नण्डे जगत्सर्वं सदेवासुरमानुषम्॥६६॥
द्वीपाद्यद्रिसमुद्राश्च सज्योतिर्लोकसंग्रहः।
जलानिलानलाकाशैस्ततो भूतादिना बहिः॥६७॥

By reason of their being governed by the Soul[3] and also through the favour of the Imperceptible, Mahat and the other principles, which have different limits, cause an egg to come into existence. There like a bubble on water, the egg gradually increased by means of the things that existed, O Sage most intelligent! In its enlarged state it lay on the water. The Soul,[4] having increased inside the egg sprung from Prakṛti, took the name Brahmā; it indeed was the first corporeal being, it indeed is called Puruṣa. And Brahmā existed first, the original maker of created beings. That egg enclosed all these three worlds with all that they contain moveable and immovable. Meru was born from it, and as the after-birth were born the mountains; the oceans were the fluid contained within that egg which held the great Soul. Within that egg was all this world, with the gods and demons and mankind, and the continents and other lands, the mountains and oceans, and the throng of luminous worlds.

वृतमण्डं दशगुणैरेकैकत्वेन तैः पुनः।
महता तत्प्रमाणेन सहैवानेन वेष्टितः॥६८॥
महांस्तै सहितः सर्वैरव्यक्तेन समावृतः।
एभिरावरणैरण्डं सप्तभिः प्राकृतैर्वृतम्॥६९॥
अन्योन्यमावृत्य च ता अष्टौ प्रकृतयः स्थिताः।
एषा सा प्रकृतिर्नित्या तदन्तः पुरुषस्य सः॥७०॥

Then the egg was enveloped by water, air, fire and ether and by the evolving Ahaṅkāra externally, ten times over by each of them. It was then surrounded[5] by Mahat which I have mentioned, which had the same magnitude. Mahat together with them all was enveloped by the Imperceptible. With these seven coverings formed from Prakṛti was the egg enveloped. Enveloping one another the eight Prakṛtis existed. This very Prakṛti is permanent; and that Puruṣa is limited by it.

ब्रह्माख्यः कथितो यस्ते समासाच्छ्रूयतां पुनः।

1. Mūḍha.
2. For *imam* read *idam*?
3. Puruṣa.
4. Kṣetrajña.
5. For *veṣṭitaḥ* read *veṣṭitam*?

यथा मग्नो जले कश्चिदुन्मज्जञ्जलसम्भवम्॥७१॥

वलयं क्षिपति ब्रह्मा स तथा प्रकृतिर्विभुः।

अव्यक्तं क्षेत्रमुद्दिष्टं ब्रह्मा क्षेत्रज्ञ उच्यते॥७२

एतत्समस्तं जानीयात्क्षेत्रक्षेत्रज्ञलक्षणम्।

Hear you, moreover, briefly of him who is spoken of by the name Brahmā. Just as one sunk in water, on emerging from it, seems to be born from water[1] and flings the water away, so Brahmā is both Prakṛti and the Soul.[2] The Imperceptible is declared to be his sphere of action;[3] hence Brahmā is called Kṣetrajña, the Soul. A man should know all these characteristics of the Soul and its sphere of action.

इत्येष प्राकृतः सर्गः क्षेत्रज्ञाधिष्ठितस्तु सः॥

अबुद्धिपूर्वः प्रथमः प्रादुर्भूतस्तडिद्यथा॥७३॥

Such was this creation from Prakṛti; and it is governed by the Soul; the first stage of creation was preceded by non-intelligence, it became manifest like the lightning.

इति श्रीमार्कण्डेयपुराणे ब्रह्मोत्पत्तिर्नाम
द्वाचत्वारिंशोऽध्यायः॥४२॥

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अथ त्रिचत्वारिंशोऽध्यायः

CHAPTER 43

The computation of Brahmā's life

Mārkaṇḍeya moralizes on Brahmā and Prakṛti—and describes Viṣṇu and Śiva as special forms of Brahmā—He explains how human and divine years are reckoned, the duration of the four ages, the Kṛta, the Tretā, the Dvāpara and the Kali, and of a Manvantara, and the length of Brahmās day and life.

क्रौष्टुकिरुवाच

भगवंस्त्वण्डसम्भूतिर्यथावत्कथिता मम।

ब्रह्माण्डे ब्रह्मणो जन्म तथा चोक्तं महात्मनः॥१॥

एतदिच्छाम्यहं श्रोतुं त्वत्तो भृगुकुलोद्भव।

यदा न सृष्टिर्भूतानामस्ति किंनु न चास्ति वा॥

काले वै प्रलयस्यान्ते सर्वस्मिन्नुपसंहृते॥२॥

Krauṣṭuki spoke

Adorable Sir! you has related to me correctly the genesis of the egg, and you has told me of the birth of the mighty Soul Brahmā within the egg of Brahmā. I wish to hear this from you, O scion of Bhṛgu's race, when things are not created, and nothing exists, everything having been destroyed by Time at the end of the dissolution of the Universe.

मार्कण्डेय उवाच

यदा तु प्रकृतौ याति लयं विश्वमिदं जगत्।

तदोच्यते प्राकृतोऽयं विद्वद्भिः प्रतिसंचरः॥३॥

स्वात्मन्यवस्थितेऽव्यक्ते विकारे प्रतिसंहृते।

प्रकृतिः पुरुषश्चैव साधर्म्येणावतिष्ठतः॥४॥

तदा तमश्च सत्त्वं च समत्वेन गुणौ स्थितौ।

अनुद्रिक्तावनूनौ च ओतप्रोतौ परस्परम्॥५॥

तिलेषु वा यथा तैलं घृतं पयसि वा स्थितम्।

तथा तमसि सत्त्वे च रजोऽप्यनुसृतं स्थितम्॥६॥

Mārkaṇḍeya spoke

When all this universe becomes dissolved in Nature,[4] this dissolution is designated 'natural'[5] by the wise. When the Imperceptible subsists within itself, and when all modification is suspended, Nature and the Soul[6] subsist with sameness of character. Then both darkness and goodness subsist in equipoise, neither being in excess or in deficiency, and permeated by each other. Just as oil exists in sesamum seeds, or as ghee in milk, so passion also exists permeant within darkness and goodness.

उत्पत्तिर्ब्रह्मणो यावदायुर्वै द्विपरार्द्धिकम्।

तावद्दिनं परेशस्य तत्समा संयमे निशा॥७॥

(अष्टौ युगसहस्राणि अहोरात्रं प्रजापतेः।

अनेनैव तु मानेन शतं ब्रह्मा स जीवति॥

पितामहशतेनैव विष्णोर्मानं विधीयते।

1. For *jala-sambhavam* read *jala-sambhavaḥ*?
2. Vibha.
3. Kṣetra.
4. Prakṛti.
5. Prākṛta.
6. Puruṣa.

निमेषार्धेन शम्भोस्तु सहस्त्राणि चतुर्दश॥
विनश्यन्ति तथा विष्णोरसंख्याता: पितामहा:।)
अहर्मुखे प्रबुद्धस्तु जगदादिरनादिमान्॥
सर्वहेतुरचिन्त्यात्मा पर: कोऽप्यपरक्रिय:॥८॥

The day of the Supreme Lord[1] lasts from the birth of Brahmā, as long as the two half paras which compose his life;[2] and his night during the dissolution is of the same duration.[3] Now at the dawn of day he awakes, he who is the origin of the universe, who is without beginning, who is the cause of all things, whose soul transcends thought; every one else works in an inferior way.

प्रकृतिं पुरुषं चैव प्रविश्याशु जगत्पति:।
क्षोभयामास योगेन परेण परमेश्वर:॥९॥
यथा मदो नवस्त्रीणां यथा वा माधवानिल:।
अनुप्रविष्ट: क्षोभाय तथासौ योगमूर्त्तिमान्॥१०॥

The Supreme God, quickly enters into Nature and the Soul, as the lord of the universe, and agitates them with his intense supernatural power. Just as love, or a breeze of Spring, entering into young women tends to produce agitation, so does he, who is the embodiment of supernatural power.

प्रधाने क्षोभ्यमाणे तु स देवा ब्रह्मसंज्ञित:।
समुत्पन्नोऽण्डकोषस्थो यथा ते कथितं मया॥११॥
स एव क्षोभक: पूर्वं स क्षोभ्य: प्रकृते: पति:।
स सङ्कोचविकाशाभ्यां प्रधानत्वेऽवि संस्थित:॥१२॥
उत्पन्न: स जगद्योनिरगुणोऽपि रजोगुणम्।
भुञ्जन्प्रवर्तते सर्गे ब्रह्मत्वं समुपाश्रित:॥१३॥

When Pradhāna is agitated, the god Brahmā is born and is contained within the cavity of the egg, as I have already told you. At first he is the agitator; as the husband of Nature, he is the thing to be agitated; and he exists with contraction and expansion even in the state of Pradhāna. He is born, though he is the birth-place of the universe; though devoid of qualities, he possesses the quality of passion; when he assumes the character of Brahmā, he engages in creation.

ब्रह्मत्वे स प्रजा: सृष्ट्वा तत: सत्त्वातिरेकवान्।
विष्णुत्वमेत्य धर्मेण कुरुते परिपालनम्॥१४॥
ततस्तमोगणोद्रिक्तो रुद्रत्वे चाखिलं जगत्।
उपसंहृत्य वै शेते त्रैलोक्यं त्रिगुणोऽगुण:॥१५॥
यथा प्राग्व्यापक: क्षेत्री पालको लावकस्तथा।
तथा स संज्ञामाप्नोति ब्रह्मविष्णुहरात्मिकाम्॥१६॥
ब्रह्मत्वे सृजते लोकान् रूद्रत्वे संहरत्यपि।
विष्णुत्वे चाप्युदासीनस्तिस्रोऽवस्था: स्वयम्भुव:॥१७॥
रजो ब्रह्मा तमो रुद्रो विष्णु: सत्त्वं जगत्पति:।
एत एव त्रयो देवा एत एव त्रयो गुणा:॥१८॥
अन्योन्यमिथुना ह्येते अन्योन्याश्रयिणस्तथा।
क्षणं वियोगो न ह्येषां न त्यन्ति परस्परम्॥१९॥

In the character of Brahmā he creates mankind; then possessing an excess of goodness, he becomes Viṣṇu and protects them righteously; then, with darkness preponderating in him, he has Rudra dissolves the whole universe with its three worlds, and sleeps. He possesses the three qualities, and yet he is destitute of qualities. Just as he is at first the pervading Soul, then the preserver, and lastly the destroyer,[4] so he takes appellations which designate him as Brahmā, Viṣṇu or Śiva. As Brahmā he creates the world; and as Rudra he destroys them; and as Viṣṇu he holds a neutral position. These are the three conditions of the Self-existent, Passion and Brahmā; darkness and Rudra; goodness and Viṣṇu the lord of the world: these indeed are the three deities; these indeed are the three qualities. These verily are mutually paired, and are mutually dependant: they are not separated for a moment; they do not forsake one another.

एवं ब्रह्मा जगत्पूर्वो देवदेवश्चतुर्मुख:।
रजोगुणं समाश्रित्य स्त्रष्टत्वे स व्यवस्थित:॥२०॥

1. Parcśa.
2. The text seems incorrect; a better reading obtained from a MS. belonging to Babu Nagendra Chandra Basu of Calcutta is utpatter for utpattir, and *āyur vai* for *āyuṣo*. See verse 42.
3. The same MS. reads tat-samaḥ samayo instead of tat-samā samyame; with practically the same meaning.

4. Lāvaka (from lū), one who cuts to pieces, one who destroys. Would not lāyaka (from lī) be better, one who brings on the dissolution?

Thus Brahmā, the four-faced god of gods, is anterior to the universe: assuming the quality of passion, he engages in creation.

हिरण्यगर्भो देवादिरनादिरुपचारत:।

भूपद्मकर्णिकासंस्थो ब्रह्माग्रे समजायत॥ २१॥

तस्य वर्षशतं त्वेकं परमायुर्महात्मन:।

ब्राह्म्येणैव हि मानेन तस्य संख्यां निबोध मे॥ २२॥

Brahmā who is adored as Hiraṇya-garbha, the first of the gods, and without beginning, who sits in the middle of the lotus-like earth, was born in the beginning. One hundred years is the full length of life for him, the high-souled, according to the true Brāhmya computation. Hear from me how it is reckoned.

निमेषैर्दशभि: काष्ठा तथा पञ्चभिरुच्यते।

कलास्त्रिंशच्च वै काष्ठा मुहूर्तं त्रिंशदेव ता:॥ २३॥

अहोरात्रं मुहूर्तानां नृणां त्रिंशत्त वै स्मृतम्।

अहोरात्रैश्च त्रिंशद्भि: पक्षौ द्वौ मास उच्यते॥ २४॥

तै: षड्भिरयनं वर्षं द्वेऽयने दक्षिणोत्तरे।

तद्देवानामहोरात्रं दिनं तत्रोत्तरायणम्॥ २५॥

A kāṣṭha is said to be composed of fifteen winks of the eyelids; and thirty kāṣṭhas make a kalā; and thirty such kalās make a muhūrta. A day and night among men contain, it has been settled, thirty muhūrtas; and with thirty days are reckoned the two lunar fortnights and the month; of six months consists the sun's half-yearly course; the two half-yearly courses on the south and north of the equator compose the year. Such a year is a day and night of the gods;[1] the day thereof is the sun's northern half-yearly course.

दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञिताम्।

चतुर्युगं द्वादशभिस्तद्विभागं शृणुष्व मे॥ २६॥

Now of twelve thousand divine years consist the four ages named the Kṛta, the Tretā, etc. Hear from me how they are divided.

चत्वारि तु सहस्राणि वर्षाणां कृतमुच्यते।

शतानि सन्ध्या चत्वारि सन्ध्यांशश्च तथाविध:॥ २७॥

त्रेता त्रीणि सहस्राणि दिव्याब्दानां शतत्रयम्।

तस्य सन्ध्या समाख्याता संध्यांशश्च तथाविध:॥ २८॥

Now the Kṛta age is said to have contained four thousand years; its commencing twilight was four hundred years, and the closing twilight was of the same duration. The Tretā age was three thousand divine years; and three hundred years was its commencing twilight, which was indeed of that duration, and its closing twilight was of the same duration.

द्वापरं द्वे सहस्रे तु वर्षाणां द्वे शते तथा।

तस्य सन्ध्या समाख्याता द्वे शताब्दे तदंशक:॥ २९॥

कलि: सहस्रं दिव्यानामब्दानां द्विसत्तम।

सन्ध्या सन्ध्यांशकश्चैव शतकौ समुदाहृतौ॥ ३०॥

The Dvāpara age was two thousand years; and its commencing twilight is declared to have been two hundred years, and its closing twilight was two hundred years. The Kali age is a thousand divine years, O brāhmaṇa; two hundreds of years are called its commencing and closing twilights.

एषा द्वादशसाहस्री युगाख्या कविभि: कृता।

एतत्सहस्रगुणितमहो ब्राह्ममुदाहृतम्॥ ३१॥

This period of twelve thousand divine years is called a yuga; it has been laid down by the poets; a thousand times this period are called one of Brahmā's days.

ब्रह्मणो दिवसे ब्रह्मन्मनव: स्युश्चतुर्दश।

भवन्ति भागशस्तेषां सहस्रं तद्विभज्यते॥ ३२॥

देवा: सप्तर्षय: सेन्द्रा मनुस्तत्सूनवो नृपा:।

मनुना सह सृज्यन्ते संह्रियन्ते च पूर्ववत्॥ ३३॥

In one of Brahmā's days, O brāhmaṇa, there may be fourteen Manus. They live according to their portions; that thousand is divided among them. The gods, the seven ṛṣis, and Indra, Manu, and the kings his sons, are created with Manu and pass to dissolution with him in regular order.

चतुर्युगानां संख्याता साधिका ह्येकसप्तति:।

मन्वन्तरं तस्य संख्यां मानुषाब्दैर्निबोध मे॥ ३४॥

त्रिंशत्कोट्यस्तु सम्पूर्णा: संख्याता संख्यया द्विज।

सप्तषष्टिस्तथान्यानि नियुतानि च संख्यया॥ ३५॥

विंशतिश्च सहस्राणि कालोऽयं साधिकं विना।

1. Thus one divine year = 360 human years.

एतन्मन्वन्तरं प्रोक्तं दिव्यैर्वर्षैर्निबोध मे॥ ३६॥

Seventy-one repetitions of the four ages, with a fraction in excess, constitute a manvantara; hear from me its computation in human years. Thirty full crores reckoned duly, O brāhmaṇa, and sixty-seven lakhs more by reckoning, and twenty thousands—this is the period of seventy-one times the four ages without the excess fraction; this is called a manvantara.

अष्टौ वर्ष सहस्राणि दिव्यया संख्यया युतम्।
द्विपञ्चाशत्तथान्यानि सहस्राण्यधिकानि तु॥ ३७॥
चतुर्दशगुणो ह्येष कालो ब्राह्ममहः स्मृतम्।
तस्यान्ते प्रलयः प्रोक्तो ब्राह्मो नैमित्तिको बुधैः॥ ३८॥

Hear it from me in divine years; eight hundred thousands of years by divine reckoning,[1] and fifty-two thousands of years more in addition. A day of Brahmā is declared to be this period multiplied fourteen times.[2] At its termination the dissolution is declared by the wise to be the necessary result, O brāhmaṇa.

भूर्लोकोऽथ भुवर्लोकः स्वर्लोकस्तन्निवासिनः।
तदा विनाशमायान्ति महर्लोकश्च तिष्ठति॥ ३९॥
तद्वासिनोऽपि तापेन जनलोकं प्रयान्ति वै।
एकार्णवे च त्रैलोक्ये ब्रह्मा स्वपिति वै निशि॥ ४०॥
तंत्प्रमाणैव सा रात्रिस्तदन्ते सृज्यते पुनः।
एवं तु ब्रह्मणो वर्षमेकं वर्षशतं तु तत्॥ ४१॥
शतं हि तस्य वर्षाणां परमित्यभिधीयते।
पञ्चाशद्भिस्तथा वर्षैः परार्द्धमिति कीर्त्यते॥ ४२॥
एकमस्य परार्द्धं तु व्यतीतं द्विजसत्तम।
यस्यान्तेऽभून्महाकल्पः पाद्म इत्यभिविश्रुतः॥ ४३॥
द्वितीयस्य परार्द्धं स्यवर्त्तमानस्य वै द्विज।
वाराह इति कल्पोऽयं प्रथमः परिकल्पितः॥ ४४॥

The Bhūr-loka, the Bhuvar-loka and the Svar-loka are perishable and pass[3] to dissolution; and the Mahar-loka stands, yet the dwellers therein by reason of the heat go to the Jana-loka. And Brahmā sleeps indeed during the night in the three worlds which have been dissolved into one ocean. That night is of exactly the same duration. At its termination creation begins again. And so passes one of Brahmā's years, and a hundred years is the whole. For a hundred of his years is denominated a Para; and a Parārdha or half a Para is well-known to be composed of fifty years. So then a Parārdha of his life has elapsed, O brāhmaṇa; at the close of which occurred the Mahā-kalpa, which is famed as the Pādma. Of the second Parārdha which is now passing, O brāhmaṇa, the first kalpa (or cycle) ordained is this one called the Vārāha.

इति श्रीमार्कण्डेयपुराणे ब्रह्मायुः प्रमाणकथनं नाम
त्रिचत्वारिंशोऽध्यायः॥ ४३॥

♣♣♣

अथ चतुश्चत्वारिंशोऽध्यायः

CHAPTER 44

The Creation from Prakṛti and the Vikāras[4]

Mārkaṇḍeya continues—After the Pādma Mahā-kalpa Brahmā awoke, and as Nārāyaṇa raised the earth out of the sea of dissolution and fashioned it in its present shape—Then he created, first, the vegetable world—secondly, the animal world—thirdly, the gods—fourthly, mankind—fifthly, Anugraha—and sixthly, the bhūtas—Mārkaṇḍeya summarizes the nine creations, viz., these six, and the three described in

1. This line as it stands in the text seems incorrect. The four ages contain 12,000 divine years or 4,320,000 human years, and 71 times this period contain 8,52,000 divine years, or 306,720,000 human years. This latter period agrees with the enumeration in verse 36 (viz., 30,67,20,000 years), but instead of the former the text gives 8,000 + 52,000, i.e., 60,000 divine years, unless we read śata-sahasrāṇi for varṣa-sahasrāṇi. Yuma, however, seems wrong as regards both grammar and meaning.
2. This does not agree with verse 31, if we take the words "this period" to refer to verses 35, 36 and 37. In verse 31 one of Brahma's days is said to be 12,000,000 divine years or 4,320,000,000 human years, but 14 times the period mentioned in the latter verses contain 11,928,000 divine years, or 4,294,080,000 human years. We must bring in here the excess fraction referred to in verse 34, which by calculation is found to be 3/7; thus 71 3/7 times the yuga of 12,000 divine years = 857,142 6/7 divine years of the manvantara, and 14 times this last period exactly = 12,000,000 divine years of Brahmā's day. Similarly with regard to human years.

3. For āyāti read āyānti?
4. The produces evolved from Prakṛti.

क्रौष्टुकिरुवाच

यथा ससर्ज वै ब्रह्मा भगवानादिकृत्प्रजा:।

प्रजापति: पतिर्देवस्तन्मे विस्तरतो वद॥ १॥

Krauṣṭuki spoke

Tell me fully how Brahmā, the adorable, the creator, the lord of all creatures, the master, the divine, created all creatures.

मार्कण्डेय उवाच

कथयाम्येष ते ब्रह्मन्ससर्ज भगवान्यथा।

लोककृच्छाश्वत: कृत्स्नं जगत्स्थावरजङ्गमम्॥ २॥

Mārkaṇḍeya spoke

Here I tell you, O brāhmaṇa, how the adorable eternal framer of the worlds created all the universe moveable and immovable.

पाद्मावसानसमये निशासुप्तोत्थित: प्रभु:।

सत्त्वोद्रिक्तस्तदा ब्रह्मा शून्यं लोकमवैक्षत॥ ३॥

इमं चोदाहरन्त्यत्र श्लोकं नारायणं प्रति।

ब्रह्मस्वरूपिणं देवं जगत: प्रभवाप्ययम्॥ ४॥

आपो नारा इति प्रोक्ता आपो वै नरसूनव:।

तासु शेते स यस्माच्च तेन नारायण: स्मृत:॥ ५॥

At the dissolution which followed the Pādma[1] Mahā-kalpa, the lord Brahmā awoke after having slept through the night. Then with goodness predominating in him he gazed on the empty world. And here men utter this verse to Nārāyaṇa, who has Brahmā's own form, god of the universe, changeless in might. "Nara means water and bodies"[2]—we have thus heard it is a name for water; and in it he lies, hence he is called Nārāyaṇa.

विबुद्ध: सलिले तस्मिन्विधायान्तर्गतां महीम्।

अनुमानात्समुद्धारं कर्तुकामस्तदा क्षिते:॥ ६॥

अकरोत्स तनूरन्या: कल्पादिषु यथा पुरा।

मत्स्यकूर्मादिकास्तद्वद्वाराहं वपुरास्थित:॥ ७॥

वेदयज्ञमयं दिव्यं वेदयज्ञमयो विभु:।

रूपं कृत्वा विवेशाप्सु सर्वग: सर्वसम्भव:॥ ८॥

समुद्धृत्य च पातालान्मुमोच सलिले भुवम्।

जनलोकस्थितै: सिद्धैश्चिन्त्यमानो जगत्पति:॥ ९॥

तस्योपरि जलौघस्य महती नौरिव स्थिता।

विस्तृतत्वात्तु देहस्य न मही याति संप्लवम्॥ १०॥

On awaking he knew that the earth had disappeared within that water, and then became desirous through reflection to deliver[3] the earth therefrom. He assumed as of old in the kalpas and other times, other bodies such as those of a fish, a tortoise and other animals, and likewise he took the body of a boar. The lord who is composed of the Vedas and sacrifices assumed a heavenly form composed of the Vedas and sacrifices, and entered the water; he reached everywhere and existed everywhere. And the lord of the world raised the earth out of the lower regions, and set it free in the water, while the Siddhas who abode in Jana-loka bent their thoughts on him. The earth floated like an immense boat on that ocean, but does not sink by reason of the amplitude of its size.

तत: क्षितिं समीकृत्य पृथिव्यां सोऽसृजद्गिरीन्।

प्राक्सर्गे दह्यमाने तु सदा संवर्तकाग्निना॥ ११॥

तेनाग्निना विशीर्णास्ते पर्वता भुवि: सर्वश:।

शैला एकार्णवे मग्ना वायुनापस्तु संहता:॥ १२॥

निषक्ता यत्र यत्रासंस्तत्र तत्राचलाभवन्।

भूविभागं तत: कृत्वा सप्तद्वीपोपशोभितम्॥ १३॥

भूराद्यांश्चतुरो लोकान्पूर्ववत्समकल्पयत्।

Then he made the earth level and created the mountains on the earth. Formerly when creation was burnt up by the then world-destroying fire, those mountains on the earth were totally consumed by that fire. The rocks were engulphed in that one ocean, and the water was driven together by the wind; wherever they adhered and remained, there the mountains grew into being. Then he divided the earth, adorned with seven dvīpas; and he fashioned the four worlds, the Bhūr-loka and the others, as before.

सृष्टिं चिन्तयतस्तस्य कल्पादिषु यथा पुरा॥ १४॥

अबुद्धिपूर्वकस्तस्मात्प्रादुर्भूतस्तमोमय:।

तमोमोहो महामोहस्तामिस्रो ह्यन्धसंज्ञित:॥ १५॥

1 For *padmāvasāne* read *pādmāvasāne*?

2 Tanavah

3 Sam-ud-dhāra, not in the dictionary

अविद्या पञ्चपूर्वैषा प्रादुर्भूता महात्मनः।
पञ्चधावस्थितः सर्गो ध्यायतोऽप्रतिबोधवान्॥ १६॥
बहिरन्तश्चाप्रकाशः संवृतात्मा नगात्मकः।
मुख्या नगा यतश्चोक्ता मुख्यसर्गस्ततस्त्वयम्॥ १७॥

While he pondered on creation, as of old in the kalpas and other times, he next became manifested as *devoid of intelligence*, as enveloped in darkness. Darkness, folly, infatuation, gloominess, and blind consciousness—ignorance,[1] composed of these five, became manifested out of the Supreme Soul. Creation irrational became established in five ways while he was meditating. Externally and internally it was destitute of light,[2] its soul was concealed, it consisted of vegetation;[3] and since vegetation is declared to be "primary,"[4] hence this is indeed the Mukhya creation.

तं दृष्ट्वा साधकं सर्गममन्यदपरं पुनः।
तस्याभिध्यायतः सर्गं तिर्यक्स्रोतो ह्यवर्तत॥ १८॥
यस्मात्तिर्यक्प्रवृत्तिः सा तिर्यक्स्रोतस्ततः स्मृतः।
पश्वादयस्ते विख्यातास्तमः प्राया ह्यवेदिनः॥ १९॥
उत्पथग्राहिणश्चैव तेऽज्ञाने ज्ञानमानिनः।
अहंकृता अहंमाना अष्टाविंशद्विधात्मकाः॥ २०॥
अन्तः प्रकाशास्ते सर्वे आवृतास्तु परस्परम्।

He considered that creation incapable of causation,[5] and thought of creating another yet. While he was meditating on its creation, the animal world, in which the stream of life[6] is horizontal,[7] came next into existence. Since its activities are displayed horizontally, hence it[8] is known as the "tiryak-srotas." Cattle and other quadrupeds are well-known as being of that kind; they are indeed characterized chiefly by ignorance and are unintelligent; and they stray in wrong courses, and in their ignorance are subservient to knowledge; they are self-swayed, and devoted to self; they comprise twenty-eight classes. They all possess light internally, but they are mutually circumscribed.[9]

तमप्यसाधकं मत्वा ध्यायतोऽन्यस्ततोऽभवत्॥ २१॥
ऊर्द्ध्वस्रोतस्तृतीयस्तु सात्त्विकोर्द्ध्वमवर्तत।
ते सुखप्रीतिबहुला बहिरनतस्त्वनावृताः॥ २२॥
प्रकाशा बहिरन्तश्च ऊर्ध्वस्रोतः समुद्भवाः।
तुष्टात्मनस्तृतीयस्तु देवसर्गो हि स स्मृतः॥ २३॥
तस्मिन्सर्गेऽभवत्प्रीतिर्निष्पन्ने ब्रह्मणस्तदा।

He thought even that creation was incapable of causation, and while he meditated, another came into existence; now this, the third, was the group of beings in which the stream of life passed upwards;[10] it was characterized chiefly by goodness. Those beings abound in pleasure and affection; they are uncircumscribed outwardly and inwardly; and possess light externally and internally; they originated from an upward stream of life. Now that third creation of the Supreme Being who was satisfied in soul thereat is known as the creation of the gods. When that creation came into being, Brahmā was pleased.

ततोऽन्यं स तदा दध्यौ साधकं सर्गमुत्तमम्॥ २४॥
तथाभिध्यायतस्तस्य सत्याभिध्यायिनस्ततः।
प्रादुर्बभौ तदाव्यक्तादर्वाक्स्रोतस्तु साधकः॥ २५॥
यस्मादर्वाग्व्यवर्तन्त ततोऽर्वाक्स्रोतसस्तु ते।
ते च प्रकाशबहुलास्तमोद्रिक्ता रजोऽधिकाः॥ २६॥
तस्मात्ते दुःखबहुला भूयो भूयश्च कारिणः।
प्रकाशा बहिरन्तश्च मनुष्याः साधकाश्च ते॥ २७॥

Then he meditated further on another creation which should be capable of causation and be the highest. While he meditated so, and meditated on truth, the group of beings in which the stream of life passes downwards,[11] and which is capable of causation,[12] next became manifest out of the Imperceptible. Since the streams of life in them

1. A-vidyā.
2. Prakāśa. This is defined by Śrīdhara Svāmī to mean "clear knowledge" (prakṛṣṭaṁ jñānam). It had no clear external perception of sound or clear internal feeling of happiness.
3. Naga.
4. Mukhya.
5. For *dṛṣṭvā sādhakam* read *dṛṣṭvāsādhakam*; see the second line of verse 21.
6. Srotas; or the current of nutriment.
7. Tiryak.
8. For sā read sah?
9. Ā-vṛta. Śrīdhara explains this as, "mutually ignorant of their birth, nature, etc."
10. Ūrdhva-srotas.
11. Arvāk-srotas.
12. For *sādhdkaḥ* read *sādhakam*?

moved downwards, hence they[1] are "arvāk-srotas," and they possess light[2] copiously; they are characterized chiefly by ignorance and passion Hence they have abundance of suffering, and are continuously engaged in action; and they possess light externally and internally. They are mankind and are capable of causation

पञ्चमोऽनुग्रहः सर्गः स चतुर्द्धा व्यवस्थितः।
विपर्ययेण सिद्ध्या च शांत्या तुष्ट्या तथैव च॥२८॥
निवृत्तं वर्तमानं च तेऽर्थं जानन्ति वै पुनः।
भूतादिकानां भूतानां षष्ठः सर्गः स उच्यते॥२९॥

Anugraha[3] was the fifth creation, it is disposed in four ways, by contrariety,[4] and by perfection,[5] by tranquillity,[6] and by satisfaction[7] likewise. The objects of this creation moreover have knowledge of the past and of the present.

ते परिग्राहिणः सर्वे संविभागरतास्तथा।
चोदनाश्चाप्यशीलाश्च ज्ञेया भूतादिकाश्च ते॥३०॥

The creation of the origins of the gross elements[8] and the gross elements[9] is called the sixth, they all possess comprehensiveness,[10] and are prone to mutual division;[11] and the origins of the gross elements are to be known as both impulsive and devoid of propensities.

प्रथमो महतः सर्गो विज्ञेयो ब्रह्मणस्तु सः।
तन्मात्राणां द्वितीयस्तु भूतसर्गः स उच्यते॥३१॥

1 For ta read te?
2 Prakāśa, see note p 230
3 This is the Pratyaya-sarga or intellectual creation of the Sānkhya philosophy But Srīdhara explains it as an inferior creation of gods (deva-sarga), who are characterized by both goodness and ignorance It is characterized by ignorance because it is nourished by the ignorance among immovable objects and the animal creation, it is characterized by goodness, because it harmonizes with and thrives upon the perfection and satisfaction among mankind and the gods, and it is called Anugraha, because it favours (anu-grahaka) the several natural dispositions of those objects
4 Viparyaya
5 Siddhi
6 Śānti
7 Tusti
8 Bhūtādika
9 Bhūta
10 Pari-graha
11 Sam-vi-bhāga

वैकारिकस्तृतीयस्तु सर्गश्चैन्द्रियकः स्मृतः।
इत्येष प्राकृतः सर्गः संभूतो बुद्धिपूर्वकः॥३२॥
मुख्यः सर्गश्चतुर्थस्तु मुख्या वै स्थावराः स्मृताः।
तिर्यक्स्रोतस्तु यः प्रोक्तस्तिर्यग्योन्यः स पञ्चमः॥३३॥
तथोर्द्ध्वस्रोतसां षष्ठो देवसर्गस्तु स स्मृतः।
ततोर्वाक्स्रोतसां सर्गः सप्तमः स तु मानुष॥३४॥
अष्टमोऽनुग्रहः सर्गः सात्त्विकस्तामसश्च सः।
पञ्चैते वैकृताः सर्गाः प्राकृतास्तु त्रयः स्मृताः॥३५॥
प्राकृतो वैकृतश्चैव कौमारो नवमः स्मृतः।
इत्येते वै समाख्याता नव सर्गाः प्रजापतेः॥३६॥

Now the creation of "mahat" is to be known as the first by Brahmā; and the second of the "tan-mātras" is called the creation of the "bhūtas;" and the third creation is that of the "vikāras,"[12] and it is perceptible by the senses. So was produced the creation from Prakṛti wherein Intelligence preceded. The "mukhya" creation was the fourth, the mukhya things are known as immoveable. The fifth was that called "tiryak-srotas"[13] and "tairyag-yonya." Next was the sixth creation, that of the "ūrdhva-srotas";[14] it is known as the creation of the gods. Then the creation of the "arvāk-srotas " is the seventh; it is that of mankind The eighth creation is "anugraha"; it is characterized by goodness and ignorance. These last fire creations are known as those which were evolved from the Vikāras,[15] and the first three as those evolved from Prakrti.[16] The ninth creation was Prākṛta and also Vaikrta; it is known as "Kaumāra."[17] Thus these nine creations of the Prajāpati have been declared.

इति श्रीमार्कण्डेयपुराणे प्राकृतवैकृतसर्गवर्णनं नाम चतुश्चत्वारिंशोऽध्यायः॥४४॥

12 The products evolved from Prakṛti
13 For *tiryak-srotas* read *tiryak-srotās*?
14 For *tato 'rddha-srotaśām* read *tathorddhva-srotasām*?
15 Vaikṛta
16 Prākṛta
17 This is the creation of Nīla-lohita Rudra (see Chap 49) and of Sanat-kumāra and the other mind-born sons of Brahmā, the Kumāras This creation is called prākṛta because Rudra sprang into existence by himself, as mentioned in that canto, verse 3 It is also called vaikṛta, because the Kumāras were created by Brahmā in the form he assumed of a vikāra (vikṛti-bhūta)

अथ पञ्चचत्वारिंशोऽध्यायः

CHAPTER 45

The Course of Creation

Mārkaṇḍeya relates how Brahmā created the Asuras, the gods, the pitṛs and mankind, and the night and day and the two twilights—Be mentions the times when those beings are powerful—He relates the creation of the Rākṣasas, Yakṣas, Serpents, Piśācas, and Gandharvas—Next of all beasts, birds and other animals—Then of various sacred hymns and metres—Then of the lightning, thunder, and other *phenomena*—And lastly Brahmā assigned all things their shapes, pursuits and names.

क्रौष्टुकिरुवाच

समासात्कथिता सृष्टिः सम्यग्भगवता मम।
देवादीनां भवं ब्रह्मन्विस्तरात्तु ब्रवीहि मे॥ १॥

Krauṣṭuki spoke

O adorable Sir, right well has you related the creation briefly to me; tell me, O brāhmaṇa, fully of the origin of the gods.

मार्कण्डेय उवाच

कुशलाकुशलैर्ब्रह्मन्भाविता पूर्वकर्मभिः।
ख्यात्या तया ह्यनिर्मुक्ताः प्रलये ह्युपसंहताः॥ २॥

Mārkaṇḍeya spoke

Creation is impregnated with the good and bad[1] actions of previous existence, O brāhmaṇa; and because of this well-known law[2] created beings, though they are destroyed in the dissolution, are not delivered, from the consequences of their actions.

देवाद्याः स्थावरान्ताश्च प्रजा ब्रह्मंश्चतुर्विधाः।
ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसास्तदा॥ ३॥

The gods and other divine beings, and stationary things, and the four classes of mankind, O brāhmaṇa, were produced in his mind when Brahmā was engaged in creation.

ततो देवासुरपितॄन्मानुषांश्च चतुष्टयम्।
सिसृक्षुरम्भस्येतानि स्वमात्मानमयूयुजत्॥ ४॥
युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत्प्रजापतेः।
सिसृक्षोर्जघनात्पूर्वमसुरा जज्ञिरे ततः॥ ५॥
उत्ससर्ज ततस्तां तु तमोमात्रात्मिकां तनुम्।
सापविद्धा तनुस्तेन सद्यो रात्रिरजायत॥ ६॥

Then being desirous of creating the four classes of beings, namely, the gods, the Asuras and the pitṛs. and mankind, be infused[3] himself in the waters. The particle of darkness grew up in excess as the Prajāpati was rapt in meditation. First then out of his buttocks, as he was desirous of creating, were produced the Asuras. And then he cast aside that body which was composed of the particle of darkness; that body cast aside by him forthwith became Night.

अन्यां तनुमुपादाय सिसृक्षुः प्रीतिमाप सः।
सत्त्वोद्रेकास्ततो देवा मुखतस्तस्य जज्ञिरे॥ ७॥
उत्ससर्ज च भूतेशस्तनुं तामप्यसौ विभुः।
सा चापविद्धदिवसं सत्त्वप्रायमजायत॥ ८॥

Being desirous of creating, he assumed another body and experienced delight; then were produced from his mouth the Gods in whom goodness predominates. And the mighty lord of created beings abandoned that body also, and when cast aside it became Day wherein goodness predominates.

सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम्।
पितृवन्मन्यमनस्य पितरस्तस्य जज्ञिरे॥ ९॥
सृष्ट्वा पितॄनुत्ससर्ज तनुं तामपि स प्रभुः।
सा चोत्सृष्टाभवत्सन्ध्या दिननक्तान्तरस्थिता॥ १०॥
रजोमात्रात्मिकामन्यां तनुं भेजेऽथ स प्रभुः।
ततो मनुष्याः सम्भूता रजोमात्रसमुद्भवाः॥ ११॥
सृष्ट्वा मनुष्यान्स विभुरुत्ससर्ज तनुं ततः।
ज्योत्स्ना समभवत्सा च नक्तांतेऽहर्मुखे च या॥ १२॥

Then he took another body which was indeed characterized by the particle of goodness; the pitṛs were produced from him while he deemed himself to be a pitṛ. The lord, after creating the pitṛs, abandoned that body also, and when abandoned it

1 For *kuśalā kuśalair* read *kuśalākuśalair*.
2 For *khyātā* read *khyātvā*?

3. Or, united himself with.

became the Twilight that intervenes between day and night Next the lord assumed another body characterized by the particle of passion, and then were produced Mankind who spring from the particle of passion. After creating mankind, the lord abandoned that body, and it became the Twilight that ends the night and begins the day.

इत्येतास्तनवस्तस्य देवदेवस्य धीमत:।
ख्याता रात्र्यहनी चैव सन्ध्या ज्योत्स्ना च वै द्विज॥ १३
ज्योत्स्ना सन्ध्या तथैवाह: सत्त्वमात्रात्मकं त्रयम्।
तमोमात्रात्मिका रात्रि: सा वै तस्मात्तमोधिका॥ १४॥
तस्माद्देवा दिवा रात्रावसुरास्तु बलान्विता:।
ज्योत्स्नागमे च मनुजा: सन्ध्यायां पितरस्तथा॥ १५॥
भवन्ति बलिनोऽधृष्य त्रिपक्षाणां न संशय:।
तद्विपर्ययमासाद्य प्रयान्ति च विपर्ययम्॥ १६॥

Thus these bodies of the wise God of gods have become famed as the night and day, and the evening twilight and the morning twilight, O brāhmana Three are characterized by the particle of goodness, namely, the morning twilight, the evening twilight and the day, the night is characterized by the particle of darkness, hence it is called Tri-yāmikī [1] Hence the gods are powerful by day, but the Asuras by night, and mankind at the coming of the morning twilight, and the pitrs at the evening twilight At these times these classes of beings are undoubtedly powerful and unassailable by their foes, and when they light upon the adverse times they lose their power

ज्योत्स्ना रात्र्यहनी सन्ध्या चत्वार्येतानि वै प्रभो:।
ब्रह्मणस्तु शरीराणि त्रिगुणोपसृतानि तु॥ १७॥

The morning twilight, the night, the day, and the evening, twilight, these four are indeed the bodies of the lord Brahmā, and they are invested with the three qualities

चत्वार्येतान्यथोत्पाद्य तनुमन्यां प्रजापति:।
रजस्तमोमयी रात्रौ जगृहे क्षुत्तृडनिवत:॥ १८॥
तदन्धकारे क्षुत्क्षामानसृजद्भगवानज:।
विरूपाञ्छ्मश्रुलानत्तुमारब्धास्ते च तां तनुम्॥ १९॥
रक्षाम इति तेभ्योऽन्ये य ऊचुस्ते तु राक्षसा:।
खादाम इति ये चोचुस्ते यक्षा यक्षणाद्द्विज॥ २०॥

Now after creating these four, the Prajāpati, feeling hunger and thirst, took another body composed of passion and darkness during the night, during its darkness the adorable unborn god created bearded monsters wasted with hunger, and they endeavoured to eat up that body Some of those monsters, who said "let us preserve[2] it from them, were called Rāksasas in consequence, and those who said "let us devour[3] it" were called Yaksas, from yaksana, 'eating,'[4] O brāhmana

तान्दृष्ट्वा ह्यप्रियेणास्य केशा: शीर्यन्त वेधस:।
समारोहणहीनाश्च शिरसो ब्रह्मणस्तु ते॥ २१॥
सर्पणात्तेऽभवन्सर्पा हीनत्वादहय: स्मृता:।
सर्पान्दृष्ट्वा तत: क्रोधात्क्रोधात्मानो विनिर्ममे॥ २२॥
वर्णेन कपिलेनोग्रास्ते भूता: पिशिताशना:।
ध्यायतो गां ततस्तस्य गन्धर्वा जज्ञिरे सत:॥ २३॥

When the creator Brahmā saw them, the hair of his head through his displeasure grew withered[5] and lost its erectibility [6] Through its downward gliding[7] it became the Serpents,[8] and from its loss[9] of erectibility they are known as the Ahis or Snakes Thereupon in anger at having seen the Serpents, he fashioned beings possessed with anger;[10] they were born as the flesh-eating demons, tawny-hued and fierce

जज्ञिरेऽपि ततो वाचं गन्धर्वास्तेन ते स्मृता:।
अष्टास्वेतासु सृष्टासु देवयोनिषु स प्रभु:॥ २४॥

Next while he meditated on the earth,[11] the Gandharvas were born as his offspring They were

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1 That is, "having its course with the three others," from tri and yāma (from root yā), or, "keeping the three others in check, from tri and yāma (from root yam) The meaning "having three watches" from tri and yāma (from root yā) is discarded here

2 Raksāma
3 Khādāma
4 Yaksana seems a mistake for jaksana
5 For *śīryanta* read *śīrnas tu*?
6 Samārohana-hīna
7 Sarpana
8 Sarpa
9 Hīnatva
10 For *krodhātmano* read *krodhatmano*?
11 Dhāyato gām

born from him as he drank speech in,[1] hence they are known as the Gandharvas.

ततः स्वदेहतोऽन्यानि वयांसि पशवोऽसृजत्।
मुखतोऽजाः ससर्जाथ वक्षसश्चावयोऽसृजत्॥ २५॥
गाश्चैवोदरतो ब्रह्मा पार्श्वाभ्यां च विनिर्ममे।
पद्भ्यां चाश्वान्स मातङ्गान् रासभाञ्छशकान्मृगान्॥ २६॥
उष्ट्रानश्वतरांश्चैव नानारूपाश्च जातयः।
ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे॥ २७॥
एवं पश्वौषधीः सृष्ट्वा ह्ययजच्चाध्वरे विभुः।

When these eight classes of divine beings were created, the lord next created other things, birds and cattle.[2] He created goats[3] from his mouth; and he created sheep from his breast; and Brahmā fashioned kine[4] from his belly and from his loins; and from big feet swift[5] horses and asses, and hares and deer, camels and mules and other animals of various kinds; plants and fruit-trees were produced from the hair of his body. When he had thus created the cattle and plants, the lord performed a sacrifice.

तस्मादादौ तु कल्पस्य त्रेतायुगमुखे तदा॥ २८॥
गौरजः पुरुषो मेषो ह्यश्वाश्वतरगर्दभाः।
एतान्ग्राम्यान्पशूनाहुरारण्यांश्च निबोध मे॥ २९॥
श्वापदं द्विखुरं हस्ती वानरा पक्षिपञ्चमाः।
औदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः॥ ३०॥

From him at the beginning of the kalpa, at the commencement of the Tretā Age issued the cow, the goat, mankind, the sheep, the horse, the mule, and the ass (these animals men call domestic cattle), and others (which they call wild animals, hearken to me), namely the beast of prey, the cloven-hoofed beast, the elephant, monkeys, fifthly birds, sixthly aquatic beasts, and seventhly creeping animals.

गायत्रीं च तृचं चैव त्रिवृत्सामरथन्तरम्।
अग्निष्टोमं च यज्ञानां निर्ममे प्रथमान्मुखात्॥ ३१॥
यजूंषि त्रैष्टुभं छन्दः स्तोमं पञ्चदशं तथा।
बृहत्साम तथोक्तं च दक्षिणादसृजन्मुखात्॥ ३२॥
सामानि जगतीछन्दः स्तोमं पञ्चदशं तथा।
वैरूपमतिरात्रं च निर्ममे पश्चिमान्मुखात्॥ ३३॥
एकविंशमथर्वाणमाप्तोर्यामाणमेव च।
आनुष्टुभं स वैराजमुत्तरादसृजन्मुखात्॥ ३४॥

And for the sacrifices he fashioned from his front mouth the gāyatrī, and the tṛca strophe, the tri-vṛt hymn of praise,[6] the rathantara sāmans, and the agniṣṭoma verses. And he created from his right mouth the yajur hymns, the tristubh metre, sacred hymns,[7] and the fifteen hymns of praise,[8] and the bṛhat-sāman and the uktha verses.[9] He fashioned from his hindmost mouth the sāman hymns, the metre jagatī, and the fifteen hymns of praise,[10] the vairūpa sāman, and the atirātra verse.[11] He created from his left month the twenty-first Atharva hymn, and the āptor-yāman sacrificial verse, the anustubh metre and the virāj metre.

विद्युतोऽशनिमेघाश्च रोहितेन्द्रधनूंषि च।
वयांसि च ससर्जादौ कल्पस्य भगवान्विभुः॥ ३५॥
उच्चावचानि भूतानि गात्रेभ्यस्तस्य जज्ञिरे।
सृष्ट्वा चतुष्टयं पूर्वं देवासुरपितृन्प्रजाः॥ ३६॥

The mighty adorable god created at the beginning of the kalpa the lightning, the thunderbolts and the clouds, and the ruddy rainbows, and the periods of life.[12] And created things great and small were produced from his limbs.

ततोऽसृजत्स भूतानि स्थावराणि चराणि च।

1 Pivato vācam, the derivation is not apparent
2 Pasavo, by ancient use of paśūn
3 Ajāh for ajān, by ancient use, so also avayo for avīn 'sheep'
4 Gāvas for gās, by ancient use But the MS In the Sanskrit College Library, Calcutta, reads instead—
Tatah svac chandato 'nyāni vayāmsi vayaso 'srjat
"Then he created other winged animals from his bodily energy according to his wish "
5 Samātanga, not in the dictionary from the root sam-ā-tang?

6 The eleventh hymn of the ninth Maṇḍala of the Rgveda sung in a special way
7 Chandas
8 Stoma
9 For *uktam* read *uktham*
10 Stoma, but another reading is seventeen
11 A part of the seven soma-samstha sacrifices
12 Vayāmsi, or birds

यक्षान्पिशाचान्गन्धर्वांस्तथैवाप्सरसां गणान्॥३७॥
नरकिन्नररक्षांसि वय: पशुमृगोरगान्।
अव्ययं च व्ययं चैव यदिं दं स्थाणुजङ्गमम्॥३८॥

Having created the first four classes of beings, the gods, the Asuras, the pitṛs and mankind, he next created the things that exist both immoveable and moveable, the Yakṣas, the Piśācas, the Gandharvas and the bevies of Apsarases, men and Kinnaras and Rākṣasas, birds, cattle, wild animals and snakes, and whatever is changeless and changeful, stationary and moveable.

तेषां ये यानि कर्माणि प्राक्सृष्टे: प्रतिपेदिरे।
तान्येव प्रतिपद्यन्ते सृज्यमाना: पुन: पुन:॥३९॥
हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते।
तद्भाविता: प्रपद्यन्ते तस्मात्तत्तस्य रोचते॥४०॥
इन्द्रियार्थेषु भूतेषु शरीरेषु च स प्रभु:।
नानात्वं विनियोगं च धातैव यद्व्यधात्स्वयम्॥४१॥
नामरूपं च भूतानां कृत्यानां च प्रपञ्चनम्।
वेदशब्देभ्य एवादौ देवादीनां चकार स:॥४२॥
ऋषीणां नामधेयानि याश्च देवेषु सृष्टय:।
शर्वर्यन्ते प्रसूतानामन्येषां च ददाति स॥४३॥
यथर्त्तावृतुलिङ्गानि नानारूपाणि पर्यये।
दृश्यन्ते तानि तान्येव तथा भावा युगादिषु॥४४॥

Whatever actions they were severally endowed with originally at their creation, those very actions they are endowed with when they are created again and again. Noxiousness and harmlessness, gentleness and cruelty, righteousness and unrighteousness, truth and falsehood—animated thereby they have their being; therefore they severally take delight in those characteristics. The lord, the creator, himself ordained diversity and specialization[1] among created things in their organs and pursuits and bodies. And he assigned the names and shapes of created things, and propounded the duties of the gods and other beings, even by the words of the Veda at the beginning. He gives names to the Ṛsis, and to the several created classes[2] among the gods, and to the other things that were brought forth at the close of the night.[3] As the signs of the seasons appear at their appropriate season,[4] and various forms appear amid alteration, so those very signs and forms appear as actual facts[5] in the ages and other periods.

1. Viniyoga.
2. Sṛṣti.

एवंविधा: सृष्टयस्तु ब्रह्मणोऽव्यक्तजन्मन:।
शर्वर्यन्ते प्रबुद्धस्य कल्पे कल्पे भवन्ति वै॥४५॥

Such then[6] were the creations of Brahmā whose origin is undiscernible; they occur from kalpa to *kalpa as he awakes at the close of his night.*[7]

इति श्री मार्कण्डेयपुराणे सृष्टिप्रकरणे
पञ्चचत्वारिंशोऽध्याय:॥४५॥

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अथ षट्चत्वारिंशोऽध्याय:

CHAPTER 46

The Course of Creation

Mārkaṇḍeya describes the creation of the primeval human race, and their simple condition and happy life—When they ultimately died out, modern men fell from the sky, and lived in kalpa trees—Passionate affection sprung up among them—and covetousness next, which destroyed the trees, and drove them to form communities—Their measures of length are explained—and fortresses, towns, villages and houses described—The Tretā Age began—with the existing rivers and vegetation—and the people lived on the vegetation—They there took private possession of property according to might and the vegetation perished—Then they supplicated Brahmā, and he created all existing cereals and plants— The seventeen cereals and the fourteen sacrificial plants are specified—Brahmā ordained their means of livelihood which could be gained only through labour, and their laws, castes—The spheres assigned to various classes after death are mentioned.

3. For *sarvaryyante* read *śarvaryante*?
4. For yathārttau read yatharttau?
5. Bhāva.
6. For *ta* read *tu*?
7. For *sarvaryyante* read *śarvaryante*?

क्रौष्टुकिरुवाच

अर्वाक्स्रोतस्तु कथितो भवता यस्तु मानुषः।
ब्रह्मन्विस्तरतो ब्रूहि ब्रह्मा समसृजद्यथा॥ १॥
यथा च वर्णानसृजद्यद्गुणांश्च महामते।
यच्च येषां स्मृतं कर्म विप्रादीनां वदस्व तत्॥ २॥

Kraușțuki spoke

You has told me, Sir, of the group of beings in which the stream of life[1] passes downwards; tell me fully, O brāhmaṇa, how Brahmā created the human creation, and how he created the classes of men, and how their qualities, O wise Sir; and tell me what business has been assigned to the brāhmaṇas and those other classes severally.

मार्कण्डेय उवाच

ब्रह्मणः सृजतः पूर्वं सत्याभिध्यायिनस्तथा।
मिथुनानां सहस्रं तु मुखात्सोऽथासृजन्मुने॥ ३॥
जातास्ते ह्युपपद्यन्ते सत्त्वोद्रिक्ताः स्वतेजसः।
सहस्रमनयद्वक्षस्थो मिथुनानां ससर्ज ह॥ ४॥
ते सर्वे रजसोद्रिक्ताः शुष्मिणश्चाप्यमर्षिणः।
ससर्जान्यत्सहस्रं तु द्वंद्वानामूरुतः पुनः॥ ५॥
रजस्तमोभ्यामुद्रिक्ता ईहाशीलास्तु ते स्मृताः।
पद्भ्यां सहस्रमन्यच्च मिथुनानां ससर्ज ह॥ ६॥
उद्रिक्तास्तमसा सर्वे निःश्रीका ह्यल्पतेजसः।
ततः संघर्षमाणास्ते द्वन्द्वोत्पन्नास्तु प्राणिनः॥ ७॥

Mārkaṇḍeya spoke

While Brahmā was first creating and was meditating on truth, he created a thousand pairs of human beings from his mouth, O Muni; when born, they come into being, characterized chiefly by goodness, and self-glorious. He created another thousand pairs from his breast; they were all characterized chiefly by passion, and were fiery and impatient. And he created again another thousand miserable pairs from his thighs;[2] they were known as characterized chiefly by passion and ignorance, and as enviously disposed. And he created another thousand pairs from his feet; they were all characterized chiefly by ignorance, and were unfortunate and little of understanding.

अन्योन्यं हृच्छयाविष्टा मैथुनायोपचक्रमुः।
ततः प्रभृति कल्पेऽस्मिन्मिथुनानां हि सम्भवः॥ ८॥
मासि मास्यार्तवं यत्तु न तदासीत्तु योषिताम्।
तस्मात्तदा न सुषुवुः सेवितैरपि मैथुनैः॥ ९॥
आयुषोऽन्ते प्रसूयन्ते मिथुनान्येव ताः सकृत्।
(कुलिकं कुलिका चैव उत्पद्यन्ते मुमूर्षताम्)॥
ततः प्रभृति कल्पेऽस्मिन्मिथुनानां हि सम्भवः॥ १०॥
ध्यानेन मनसा तासां प्रजानां जायतेऽसकृत्।
शब्दादिर्विषयः शुद्धः प्रत्येकं पञ्चलक्षणः॥ ११॥

Then those living beings, produced in pairs, were rejoicing together; urged by their mutual distress they hastened to sexual intercourse. Thenceforward pairing originated in this kalpa. Women did not have their courses month by month; hence they did not then bring forth offspring, although they engaged in sexual intercourse. They bring forth just pairs of children once at the close of life. Thenceforward pairing originated in this kalpa. By meditation and thought those human beings give birth to offspring once. Sound and the other objects of sense were pure severally in their five marks.

इत्येषा मानुषी सृष्टिर्या पूर्वं वै प्रजापतेः।
तस्यान्ववायसम्भूता यैरिदं पूरितं जगत्॥ १२॥
सरित्सरः समुद्रांश्च सेवन्ते पर्वतानपि।
तास्तदा ह्यल्पशीतोष्णा युगे तस्मिंश्चरन्ति वै॥ १३॥
तृप्तिं स्वाभाविकीं प्राप्ता विषयेषु महामते।
न तासां प्रतिघातोऽस्ति न द्वेषो नापि मत्सरः॥ १४॥
पर्वतोदधिसेविन्यो ह्यनिकेतास्तु सर्वशः।
ता वै निष्कामचारिण्यो नित्यं मुदितमानसाः॥ १५॥

This was this creation of the human race which the Prajāpati formerly produced. Sprung of his lineage they worshipped this world, and they pay homage to rivers, lakes, and seas and the mountains also. During that age those human beings lived indeed feeling little cold or heat. They received delight according to their natural dispositions from the objects of sense, O wise Sir; no opposition, nor enmity, nor envy existed

1 Or, current of nutriment.
2. For *marutaḥ* read *ūrutaḥ*.

among them. They paid homage to the mountains and the seas; they lived wholly without habitations; their actions were unswayed by love; their minds were always joyful.

पिशाचोरगरक्षांसि तथा मत्सरिणो जनाः।

पशवः पक्षिणश्चैव नक्रा मत्स्याः सरीसृपाः॥ १६॥

अवारका ह्यण्डजा वा ते ह्यधर्मप्रसूतयः।

न मूलफलपुष्पाणि नार्तवा वत्सराणि च॥ १७॥

Neither Piśācas, nor Nāgas, nor Rākṣasas. nor envious men, nor cattle, nor birds, nor crocodiles, nor fish, nor creeping insects, nor egg-born animals hindered them, (for those animals are the offspring of iniquity,) nor roots, nor fruits, nor flowers, nor the seasons, nor the years.

सर्वकालसुखः कालो नात्यर्थं धर्मशीतता।

कालेन गच्छता तेषां पित्रा सिद्धिरजायत॥ १८॥

ततश्च तेषां पूर्वाह्णे मध्याह्ने च वितृप्तता।

पुनस्तथेच्छतां तृप्तिरनायासेन साभवत्॥ १९॥

इच्छतां च तथायासो मनसः समजायत।

अपां सौक्ष्म्यं ततस्तासां सिद्धिर्नाम्ना रसोल्लसा॥ २०॥

समजायत चैवान्या सर्वकामप्रदायिनी।

असंस्कार्यैः शरीरैश्च प्रजास्ताः स्थिरयौवनाः॥ २१॥

Time was always happy; there was neither heat nor cold in excess; as time passed by, they attained wonderful perfection. More-over they enjoyed satisfaction in the forenoon and at noon; and again satisfaction came without exertion to those who wished for it and exertion also sprang up in the mind of those who wished for it. The water was exquisite. Perfection was merry with many a delight for them;[1] and another was produced that conferred every wish. And with bodies uncared for, those human beings had lasting youth.

तासां विना तु संकल्पं जायन्ते मिथुनाः प्रजाः।

समं जन्म च रूपं च म्रियन्ते चैव ताः समम्॥ २२॥

अनिच्छा द्वेषसंयुक्ता वर्तन्ते तु परस्परम्।

तुल्यरूपायुषः सर्वा अधमोत्तमतां विना॥ २३॥

1. The text sidhir nāmnāvayo na sā seems incorrect; instead of it, another MS. Reads siddhir nānārasollasā, which I have adopted.

Without resolve they produce offspring in pairs; alike are their birth and form and together also they die. Devoid of desire and hatred they lived to each other. All were equal in form and length of life, without inferiority or superiority.

चत्वारि तु सहस्राणि वर्षाणां मानुषाणि तु।

आयुः प्रमाणं जीवन्ति न च क्लेशाद्विपत्तयः॥ २४॥

क्वचित्क्वचित्पुनः साभूत्क्षितिर्भाग्येन सर्वशः।

कालेन गच्छता नाशमुपयान्ति यथा प्रजाः॥ २५॥

They live their measure of life, four thousand human years; nor have they misfortunes through affliction. Everywhere moreover the earth was entirely blessed with good fortune.

तथा ताः क्रमशो नाशं जग्मुः सर्वत्र सिद्धयः।

तासु सर्वासु नष्टासु नभसः प्रच्युता रसाः॥ २६॥

पयसः कल्पवृक्षास्ते संभूता गृहसंस्थिताः।

सर्वे प्रत्युपभोगाश्च तासां तेभ्यः प्रजायत॥ २७॥

वर्तयन्ति सम तेभ्यस्तास्त्रेतायुगमुखे तदा।

ततः कालेन वैरागस्तासामाकस्मिकोऽभवत्॥ २८॥

मासि मास्यार्तवोत्पत्त्या गर्भोत्पत्तिः पुनः पुनः।

As the people died in the course of time, so their prosperity gradually perished everywhere; and when it had altogether perished, men fell down from the sky. Those kalpa trees were commonly produced which are called houses; and they brought forth every kind of enjoyment to those people. At the beginning of the Tretā age the people got their subsistence from those trees. Afterwards in the course of time passionate affection[2] sprung up suddenly among them.

रागोत्पत्त्या ततस्तासां वृक्षास्ते गृहसंस्थिताः॥ २९॥

प्रणेशुरपरे चासंश्च्युतःशाखा महीरुहाः।

वस्त्राणि च प्रसूयन्ते फलेष्वाभरणानि च॥ ३०॥

तेष्वेव जायते तेषां गन्धवर्णरसान्वितम्।

अमाक्षिकं महावीर्यं पुटके पुटके मधु॥ ३१॥

तेन ता वर्तयन्ति स्म मुखे त्रेतायुगस्य वै।

By reason of the occurrence of passionate affection frequently took place. Then those trees

2. Rāga.

were called houses[1] by them. But branches certainly fall from other trees, O brāhmaṇa; and they yield clothing and ornaments out of their fruits. In the separate cavities of the same fruit of those trees was produced very strong honey, which excelled in smell, colour and taste and which no bee had made; on that they subsisted at the beginning of the Tretā age.

ततः कालान्तरेणैव पुनर्लोभान्वितास्तु ताः॥३२॥
वृक्षास्ताः पर्यगृह्णन्त ममत्वाविष्टचेतसः।
नेशुस्तेनापचारेण ते हि तासां महीरुहाः॥३३॥
(मूलेषु चापरे वासं चक्रुः शालामहीरुहाम्)।
ततो द्वन्द्वान्यजायन्त शीतोष्णक्षुन्मुखानि वै॥
तास्तद्द्वन्द्वापघातार्थं चक्रुः पूर्वं पुराणि तु॥३४॥
मरुधन्वसु दुर्गेषु पर्वतेषु दरीषु च।
संश्रयन्ति च दुर्गाणि वार्क्षं पार्वतमौदकम्॥३५॥
कृत्रिमं च तथा दुर्गं मित्वा मित्वात्मनोऽङ्गुलैः।
मानार्थानि प्रमाणानि तास्तु पूर्वं प्रचक्रिरे॥३६॥

Afterwards in course of time those people grew covetous besides; their minds being filled with selfishness they fenced the trees[2] round; and those trees perished by reason of that wrong conduct on their part. Strife sprang up in consequence; their faces felt cold and heat and hunger. Then for the sake of combination and resistance they made towns at first; and they resort to fortresses in inaccessible deserts and wastes, in mountains and caves; also they industriously constructed with their own fingers an artificial fort on trees, on mountains and in water, and they first made measures intended for measurement.

परमाणुः परं सूक्ष्मं त्रसरेणुर्महीरजः।
वालाग्रं चैव लिक्षां च यूकां चाथ यवोदरम॥३७॥
क्रमादष्टगुणान्याहुर्यवानष्टौ तथाङ्गुलम्।
षडंगुलं पदं तच्च वितस्तिर्द्विगुणं स्मृतम्॥३८॥
द्वे वितस्ती तथा हस्तो ब्राह्म्यतीर्थादिवेष्टितः।
चतुर्हस्तं धनुर्दण्डो नाडिकायुगमेव च॥३९॥
क्रोशे धनुः सहस्रे द्वौ गव्युतिस्तच्चतुर्गुणम्।
प्रोक्तं च योजनं प्राज्ञैः संख्यानार्थमिदं परम्॥४०॥

A minute atom, a para sūkṣma, the mote in a sunbeam,[3] the dust of the earth, and the point of a hair, and a young louse,[4] and a louse,[5] and the body of a barley-corn;[6] men say each of those things is eight times the size of the preceding thing.[7] Eight barley-corns equal an angula or finger-breadth;[8] six finger-breadths are a pada,[9] and twice that is known as a span;[10] and two spans make a cubit measured with the fingers closed in at the root of the thumb;[11] four cubits make a bow, a pole,[12] and equal two nāḍikās, two thousand bows make a gavyūti;[13] and four times that are declared by the wise to be a yojana;[14] this is the utmost measure for purposes of calculation.

चतुर्णामथ दुर्गाणां स्वसमुत्थानि त्रीणि तु।
चतुर्थं कृत्रिमं दुर्गं तच्चक्रुर्यत्नतस्तु वै॥४१॥
पुरं च खेटकं चैव तद्वद्द्रोणीमुखं द्विज।
शाखानगरक चापि तथा खर्वटकं द्रमी॥४२॥
ग्रामसंघोषविन्यासं तेषु चावसथान्पृथक्।
सोत्सेधवप्रकारं च सर्वतः परिखावृतम्॥४३॥
योजनार्द्धार्द्धविष्कम्भमष्टभागायतं पुरम्।
प्रागुदक्प्रवणं शस्तं शुद्धवंशबहिर्गमम्॥४४॥
तदर्द्धेन तथा खेटं तत्पादेन च खर्वटम्।
न्यूनं द्रोणीमुखं तस्मादष्टभागेन चोच्यते॥४५॥
प्रकारपरिखाहीनं पुरं खर्वटमुच्यते।
शाखानगरकं चान्यन्मन्त्रिसामन्तभुक्तिमत्॥४६॥

1 Does this mean the trees were called houses (gṛha) from the offspring (garbha) begotten there?
2 For *vṛkṣās* read *vṛkṣāṃs*?

3 For *trasha-renur* read *trasa-renur*
4. For *niṣkām* read *likṣā*
5 For *yūkām* read *yūkā*
6 Yavodara
7 For ekādaśa-gunam teṣām another MS reads kramād asta-gunānyāhur, which is much better
8 For yava-madhyam another MS reads yavānyastau
9 A foot's breadth?
10 For *vitasti-dvigunam* read *vitastir dvigunam*?
11 For *veṣṭanam* read *veṣṭanah*? This relation indicates a long arm or small hands and feet An average cubit so measured would be equal to about 15 inches
12 Danḍa
13. A stretch of pasture-ground Taking the cubit at 15 inches, this length would be 10,000 feet or about 1 9/10 mile
14 Taking the cubit at 15 inches, the yojana equals 40,000 feet, or about 7 1/2 miles

तथा शूद्रजनप्राया: स्वसमृद्धकृषीवला:।
क्षेत्रोपभोग्यभूमध्ये वसतिर्ग्रामसंज्ञिता॥ ४७॥
अन्यस्मान्नगरादेर्या कार्यमुद्दिश्य मानवै:।
क्रियते वसति: सा वा विज्ञेया वसतिर्नरै:॥ ४८॥

Now of the four kinds of fortresses three occur naturally; the fourth kind of fortress is artificial. Now those men constructed it laboriously;[1] and they also constructed, O brāhmaṇa,[2] the pura,[3] and the kheṭaka, the droṇī-mukha[4] likewise,[5] and śākhā-nagarakas and the three kinds of kharvaṭakas,[6] and the grāmas together with the arrangement of the ghoṣas,[7] and the separate habitations therein; and they built lofty ramparts surrounded on all sides with fosses. They made the pura, or town, extend for a quarter of a yojana in every direction, and slope down to water on the east; they made it auspicious and peopled it with colonies from noble families.[8] And with a half of it they laid out the kheṭa,[9] and with a quarter of it the karvaṭa;[10] and then the inferior portion which is made with the remaining quarter is called the droṇī-mukha.[11] A town destitute of ramparts and fosses[12] is called a kharvaṭa; and a śākhā-nagaraka[13] is another kind of town which possesses ministers and feudatory princes. Moreover, a dwelling place[14] which abounds with śūdras and water,[15] where the cultivators are independently prosperous,[16] and which is situated on land that can be used for fields, is called a grāma.[17] The dwelling-place, which men make, different from cities and other abodes, for the sake of their business, is to be known as a vasati by modern men.[18]

दुष्टप्रायो विना क्षेत्रै: परभूमिचरो बली।
ग्राम एव द्रमीसंज्ञो राजवल्लभसंश्रय:॥ ४९॥
शकटारूढभाण्डैश्च गोपालैर्विपणं विना।
गोसमूहैस्तथा घोषो यत्रेच्छाभूमिकेतन:॥ ५०॥

The grāma which springs up on the land of another grāma, and thrives, which has no fields of its own, which is for the most part vicious, and which is the resort of a king's favourites, is called an dramī.[19] And a collection of cattle and herdsmen, who have brought their utensils there

1. The text tac ca kuryāt satastu te appears corrupt. A better reading is tac cakrur yatnatas tu te from a MS. in the Sanskrit College Library.
2. For *dvijaḥ* read *dvija*? The vocative seems preferable as Mārkaṇḍeya is relating what happened in a previous age, and the work described would not fall to a brāhmaṇa's duty. If dvijaḥ be retained, the word kuryāt must be understood.
3. This is explained in verse 44.
4. These two words are explained in versa 45.
5. For *tadva* read *tadvad.*
6. These two words are not in the dictionary; they are explained in verses 45 and 46. For *karvaṭkam trayī* read *karvaṭaka-trayīm*? Bombay edition read kharvaṭaka dramī
7. Sanghoṣa is not in the dictionary. For *gramā-sanghoṣa-vinyāsaṁ* read *grāmaṁ sa-ghoṣa-vinyāsam*? *Grāma* is explained in verse 47, and ghoṣa in verse 50.
8. *Śuddha-vaṁśa-vahirgamam.*
9. Prof. Sir M. Monier-Williams explains kheṭa, "a village, the residence of peasants and farmers; a small town, half a pura"; but here it apparently means a particular portion of the pura; does it mean the "inhabited or residential area"?
10. This word is said to mean "a village, market-town, the capital of a district," but here it denotes a particular portion of the pura; dose it mean the bazār or the "area occupied with the market and shops"?
11. This word said to mean "the capital of a district, the chief of 400 villages," but here it evidently refers to the lowest part of the pura; does it mean the "area inhabited by the labouring population or the lowest classes"?
12. For prākāram parikhā-hīnam read prākāra-parikhā-hīnam? Or, is the verse intended to say that a town surrounded with a rampart but without a fosse is a varma-vat? This would agree better with the meaning of varma-vat. Prof. Sir M. Monier-Williams explains it as "an unfortified(?) town."
13. This word is said to mean, "a 'branch-town,' a suburb," but here is seems to mean a 'town with branches,' a "capital town" or "metropolis."
14. Vasati; see verse 48.
15. For *śūdra-jana-prāyāḥ* read *śūdra-jana-prāyā*?
16. For *-kṛṣibalāḥ* read *-kṛṣībalā*?
17. The village. The word thus denotes a local area, and includes both the dwellings and the fields. It seems to designate specially the large and prosperous villages.
18. The word is explained in the dictionary as "a dwelling-place, dwelling-house, abode, residence," but here it is explained to be a "mart," apparently either permanent or temporary. It corresponds to the modern (Persian) word ganj, or the vernacular word hdi (Sanskrit haṭṭa), in Bengal. The word vasati appears as basti in the modern vernaculars, and means in Bengal "the populated part of a village," and "the part of a town occupied by the common bamboo-built houses." The verse seems to indicate that the word vasati was either newly-coined, or had recently acquired (or the author wished it to acquire) a special meaning. The complete change from this meaning to that of the modern basti which rather excludes any notion of trade, is note-worthy.
19. Or akrimī. Those words are not in the dictionary. If we might read ā-kramī instead, the word would be rather appropriate.

on carts, where there is no barter, is called a ghoṣa;[1] its situation on the land may be wherever they please.

त एवं नगरादींस्तु कृत्वा वासार्थमात्मनः।
निकेतनानि द्वन्द्वानां चक्रुश्चोपशमाय वै॥५१॥
गृहकारा यथापूर्वं तेषामासन्महीरुहाः।
तथा संस्मृत्य तत्सर्वं चक्रुर्वेश्मानि ताः प्रजाः॥५२॥

Those people thus made towns and other abodes for themselves to dwell in; they made houses for the several couples to dwell in. As trees were their first kind of houses, so, with a remembrance of all that, those people built their houses.

वृक्षस्यैवङ्गताः शाखास्तथैवं च परागता।
नताश्चैवोन्नताश्चैव तद्वच्छाखाः प्रचक्रिरे॥५३॥
याः शाखाः कल्पवृक्षाणां पूर्वमासन्द्विजोत्तम।
ता एव शाखा गेहानां शालात्वं तेन तासू तत्॥५४॥

As some branches of a tree go in one direction, and others go in another direction, and some rise upwards and some bend downwards, even so they fashioned the branches in their houses. Those branches, which were the branches of the kalpa trees at first, O brāhmaṇa, became rooms in the houses in consequence among those people.

कृत्वा द्वन्द्वोपघातं ते वार्तोपायमचिन्तयन्।
नष्टेषु मधुना सार्द्धं कल्पवृक्षेष्वशेषतः॥५५॥
विषादव्याकुलास्ता वै प्रजास्तृष्णाक्षुधार्दिताः।
ततः प्रादुर्बभौ तासां सिद्धिस्त्रेतामुखे तदा॥५६॥
वार्त्तास्वसाधिता ह्यन्या वृष्टिस्तासां निकामतः।
तासां वृष्ट्युदकानीह यानि निम्नगतानि वै॥५७॥
वृष्ट्यावरुद्धैरभवनस्रोतः खातानि निम्नगाः।
ये पुरस्तादपां स्तोका आपन्नाः पृथिवीतले॥५८॥

Those people ruined the trees by their strife, and afterwards pondered[2] on their means of livelihood. When the kalpa trees had utterly perished along with the honey, those people were distressed by their afflictions, and suffered from thirst and hunger. Then became manifest their perfection at the beginning of the Tretā age. For their other business was spontaneously accomplished;[3] they had rain according to their desire. The waters of their rain are the rivers[4] which flow here. By the obstruction of the rain[5] the rivers, which[6] existed on the earth scanty of water before that, became[7] deep flowing channels.

ततो भूमेश्च संयोगादोषध्यस्तास्तदाभवन्।
अफालकृष्टाचानुप्ता ग्राम्यारण्याश्चतुर्दश॥५९॥
ऋतुपुष्पफलाश्चैव वृक्षा गुल्माश्च जज्ञिरे।
प्रादुर्भावस्तु त्रेतायामाद्योऽयमौषधस्य तु॥६०॥
तेनौषधेन वर्तन्ते प्रजास्त्रेतायुगे मुने।
रागलोभौ समासाद्य प्रजाश्चाकस्मिकौ तदा॥६१॥
ततस्ताः पर्यगृह्णन्त नदीक्षेत्राणि पर्वतान्।
वृखगुल्मौषधीश्चैव मात्सर्याच्च यथाबलम्॥६२॥

And then by their union with the earth plants came into existence, of fourteen kinds, both those which grow on uncultivated soil, and those which grow unsown, both cultivated and wild. And trees and shrubs bearing flowers and fruit in their seasons were produced. This manifestation of vegetation appeared first in the Tretā age. On that vegetation the people subsist in the Tretā age, O Muni, And then lapsing into novel passion and covetousness those people next took possession of rivers and fields, mountains, and trees, shrubs and plants in their own right even according to might.

तेन दोषेण ता नेशुरोषध्यो मिषतां द्विज।
अग्रसद्भूर्युगपत्तास्तदौषध्यो महामते॥६३॥
पुनस्तासु प्रणष्टासु विभ्रान्तास्ताः पुनः प्रजाः।

Through that their sin those plants perished before their very eyes and the earth then devoured those plants at once. O most wise brāhmaṇa.[8]

1. This word is said to mean "a station of herdsmen." It appears to denote a temporary dwelling only, resorted to for purposes of pasturage.
2. For acintayat read acintayan?
3. For vārttā-sva-sādhitā read vārttā sva-sādhitā?
4. Nimna-gata neut=nimma-gā? This meaning is not in the dictionary.
5. For vṛṣṭyāvaruddhair read vṛṣṭyavarodhair?
6. Nimnagāḥ ye. If this is correct, we must take nimna-ga masc. as "a river," a meaning not given in the dictionary; if we read nimna-gāḥ fem as usual, we must read yāḥ for ye.
7. For abhavat read abhavan?
8. For dvijaḥ read dvija?

Moreover when that vegetation had perished, those people fell into still further confusion

ब्रह्माणं शरणं जग्मु क्षुधार्त्ताः परमेष्ठिनम्॥ ६४॥
स चापि तत्त्वतो ज्ञात्वा तदा ग्रस्तां वसुन्धराम्।
वत्स कृत्वा सुमेरुं तु दुदोह भगवान्विभुः॥ ६५॥
दुग्धेय गौस्तदा तेन सस्यानि पृथिवीतले।
जज्ञिरे तानि बीजानि ग्राम्यारण्यास्तु ताः पुनः॥ ६६॥
औषध्यः फलपाकान्ता गणाः सप्तदश स्मृताः।
व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः॥ ६७॥
प्रियङ्गवः कोविदाराः कोरदूषाः सतीनकाः।
माषा मुद्गा मसूराश्च निष्पावाः सकुलत्थकाः॥ ६८॥
आढक्यश्चणकाश्चैव शणाः सप्तदश स्मृताः।
इत्येता ओषधीनां तु ग्राम्याणां जातयः पुरा॥ ६९॥

Suffering from hunger, they resorted to Brahmā, the most high, as their preserver And he, the mighty lord, knowing full well then that the earth had swallowed it up,[1] milked her treating mount Meru as her calf[2] This earth-cow was then milked by him, the cereals came into existence on the face of the earth, the seeds, the cultivated and wild plants besides, which are annuals,[3] known as comprising seventeen classes according to tradition The various kinds of both rice and barley, wheat, anu grain,[4] sesamum, priyangu,[5] udāra,[6] koradūsa,[7] cīnaka,[8] māsa,[9] green gram,[10] and masūra,[11] the finest pulse,[12] and kulatthaka,[13] ādhaka pulse,[14] and chick-pea[15] and hemp[16] are known as the seven teen classes These are the olden kinds of cultivated plants

ओषध्यो यज्ञियाश्चैव ग्राम्यारण्याश्चतुर्दश।
व्रीहयश्च यवाश्चैव गोधूमा अणवस्तिलाः॥ ७०॥
प्रियङ्गुष्टा वै ह्येते सप्तमास्तु कुलत्थकाः।
श्यामाकास्त्वथ नीवारा जर्त्तिलाः सगवेधुकाः॥ ७१॥
कुरुविन्दा मर्कटकास्तथा वेणुयवाश्च ये।
ग्राम्यारण्याः स्मृता ह्येता ओषध्यश्च चतुर्दश॥ ७२॥
यदा प्रसृष्टा ओषध्यो न प्ररोहन्ति ताः पुनः।
ततः स तासां वृद्ध्यर्थं वार्त्तोपायं चकार ह॥ ७३॥

And there are fourteen kinds of plants for use in sacrifices, both cultivated and wild, viz, the various kinds of both rice and barley, wheat, anu grain, sesamum and seventh[17] among them priyangu and eighth kulatthaka and śyāmāka[18] grain, wild rice, wild sesamum,[19] and gavedhuka[20] grass, kuruvinda[21] grass, markataka[22] and venu-gradha,[23] and these indeed

1 Grasta The context seems to require this word to be taken in an active sense
2 The calf is tied near the cow, while she is being milked, as otherwise, it is said, she will not let her milk flow
3 Phala-pākānta
4 Panicum-miliaceum, the modern chinā, Roxb, p 104 It is a cultivated cereal, grown on an elevated, light, rich soil, immediately after the rains
5 See note p 165
6 The dictionary says this is a kind of grain with long stalks, but I cannot trace it out in Roxburgh
7 Paspalum scrobiculatum, the modern kode, Roxb P 93 He says "The seed is an article of diet with the Hindus, particularly with those who inhabit the mountains and most barren parts of the country, for it is in such countries only where it is cultivated, it being an unprofitable crop and not sown where others more beneficial will thrive I have eaten of the boiled grain and think it as palatable as rice"
8 This is said to be Panicum miliaceum which is already mentioned the word means fennel also, but that is inappropriate I do not find any other grain of this name
9 See note p 84
10 Mudga, see note p 84
11 See note p 165
12 Nispāva, see note p 86
13 See note p 84
14 The dictionary does not give āḍhaka, masc or fem, as the name of any plant, but āḍhakī, fem, is said to mean a kind of pulse, Cajanus indicus, Spreng I do not find it in Roxb, but Oliver calls the Pigeon Pea Cajanus
15 For canakās read canakāś See note p 84
16 Śana For ganāh read sanāh, as in several MSS
17 The reckoning seems wrong, priyangu is the sixth and kulatthaka the seventh
18 See note p 165
19 Yattila is not in the dictionary For yattilā read jartilāh
20 Coix barbata, Roxb, p 649, it is a coarse grass and cattle do not eat it It is also said to mean Hedysarum lagopodioides, which is mentioned by Roxburgh (p 573), but of which I find no description in his work
21 Cyperus rotundus, Roxb, p 66, a common grass, the roots of which dried and powdered are used as a perfume
22 This has been mentioned in Chap 29, verse 11 and is described in the dictionary as "a kind of wild panic, a species of grain" I find that Carpopogan pruriens is assigned by Roxburgh to the Sanskrit word markati (p 553) That is a common legume, but he says no use seems to be made of it, except that the hairs of the legumes are used as a vermifuge and are believed to be poisonous
23 This is not in the dictionary, and I do not know what it is

traditionally known as the fourteen cultivated and wild plants for use in sacrifices When these plants are abandoned,[1] they do not spring forth again

ब्रह्मा स्वयम्भूर्भगवान्हस्तसिद्धिं च कर्मजाम्।
ततः प्रभृत्यथौषध्यः कृष्टापच्यास्तु जज्ञिरे॥७४॥
ससिद्धाया तु वार्त्तायां ततस्तासां स्वयं प्रभुः।
मर्यादां स्थापयामास यथान्यायं यथागुणम्॥७५॥
वर्णानामाश्रमाणां च धर्मान्धर्मभृतां वर।
लोकानां सर्ववर्णानां सम्यग्धर्मार्थपालिनाम्॥७६॥

Thereupon the adorable self-existent Brahmā devised means of livelihood for the advancement of those people and the perfection of the hands which results from work Thenceforward plants were produced, which must ripen after ploughing But when their livelihood was thoroughly ordained, the lord himself next established bounds for them according to justice and according to their qualities, also the laws of the castes and of the four periods of a brāhmana's life and of the worlds[2] with all their castes which duly maintain righteousness and wealth, O most righteous Muni

प्राजापत्यं ब्राह्मणानां स्मृतं स्थानं क्रियावताम्।
स्थानमैन्द्रं क्षत्रियाणा संग्रामेष्वपलायिनाम्॥७७॥
वैश्यानां मारुतं स्थान स्वधर्ममनुवर्तताम्।
गान्धर्वं शूद्रजातीना परिचर्यानुवर्तिनाम्॥७८॥
अष्टाशीति सहस्राणामृषीणामूर्ध्वरेतसाम्।
स्मृतं तेषां तु यत्स्थानं तदेव गुरुवासिनाम्॥७९॥
सप्तर्षीणां तु यत्स्थानं स्मृतं तद्वै वनौकसाम्।
प्राजापत्यं गृहस्थानां न्यासिनां ब्रह्मणः क्षयम्॥
योगिनाममृतं स्थानमिति वै स्थानकल्पना॥८०॥

Prājāpatya[3] is traditionally declared to be the sphere assigned after death to brāhmanas who perform the ceremonies Aindra[4] is the sphere of ksatriyas who flee not in battle Māruta[5] is the sphere of vaiśyas who observe their own proper laws Gāndharva[6] is the sphere of the various classes of śūdras who perform menial service The sphere of those eighty-eight thousand rsis who live in perpetual chastity has been traditionally declared to be that of the inhabitants of Jupiter The sphere of the Seven Rsis[7] has been traditionally declared to be that of hermits Prājāpatya[8] is the sphere of householders, the abode of Brahmā is for those men who have abandoned all worldly concerns, the world of immortality is for yogīs—such is the ordinance of the various spheres assigned after death

इति श्रीमार्कण्डेयपुराणे सृष्टिप्रकरणे
षट्चत्वारिंशोऽध्यायः॥४६॥

♣♣♣

अथ सप्तचत्वारिंशोऽध्यायः

CHAPTER 47

The mandate to the Yakṣa Duḥsaha.

Brahmā next created the nine Sages, Bhrgu, Pulastya, Pulaha, Kratu, Angiras, Marīci, Daksa, Atri and Vasistha—and also Rudra, Sankalpa and Dharma—All these were all-wise and devoid of passions—Brahmā in anger created a being half male, half female, who at his order divided himself into many male and female beings

Brahmā, then created the Manu Svāyambhuva and his wife Śata-rūpā—They had two sons Priyavrata and Uttāna-pāda, and also two daughters Ruci married one daughter Rddhi and begat Yajña and Dakṣinā.

Daksa married the other daughter Prasūti and begot 24 daughters, whose names are mentioned, and who became Dharma's wives, and also 11 other daughters whose names are mentioned, and who became the wives of the other sages and of Agni and the Pitrs—The children of these daughters are mentioned

A-dharma and his offspring are mentioned, Naraka, Bhaya, Mrtyu—The actions of Mrtyu's sons are explained—Chief among them is

1 Prasrstā Does this mean that these plants grow only in a cultivated state?

2 Loka

3 The heaven of the pitrs?

4 The 18th lunar mansion?

5 The constellation Svāti

6 Gāndharva is the name of one of the nine portions of Bhārata-varṣa, but this seems inappropriate

7 The constellation of Ursa Major

8 See verse 77

Duhsaha— to him Brahmā assigned a dwelling and raiment, a long catalogue of bad deeds as nourishment, and certain places and times for his success, but excluded a list of other persons and places from his influence

मार्कण्डेय उवाच

ततोऽभिध्यायतस्तस्य जज्ञिरे मानसीः प्रजाः।
तच्छरीरसमुत्पन्नैः कार्यैस्तैः कारणैः सह॥ १॥
क्षेत्रज्ञाः समवर्तन्त गात्रेभ्यस्तस्य धीमतः।
ते सर्वे समवर्त्तन्त ये मया प्रागुदाहृताः॥ २॥
देवाद्याः स्थावरान्ताश्च त्रैगुण्यविषयाः स्मृताः।
एव भूतानि सृष्टानि स्थावराणि चराणि च॥ ३॥

Mārkaṇḍeya spoke

Then while he was meditating, mankind were begotten in his mind, together with their occupations, and implements which were produced from his body Spirits in bodily form[1] were produced from the limbs of him, the wise god All those whom I have already mentioned came into existence All created beings from the gods down to those whose condition is stationary are known to be subject to the three qualities[2] such was the constitution of created things, immoveable and moveable

यदास्य ताः प्रजाः सर्वा न व्यवर्द्धन्त धीमतः।
अथान्यान्मानसान्पुत्रान्सदृशानात्मनोऽसृजत्॥ ४॥
भृगुं पुलस्त्यं पुलहं क्रतुमङ्गिरसं तथा।
मरीचि दक्षमत्रि च वसिष्ठं चैव मानसम्॥ ५॥
नव ब्रह्मण इत्येते पुराणे निश्चयं गताः।
ततोऽसृजत्पुनर्ब्रह्मा रुद्रं क्रोधात्मसम्भवम्॥ ६॥

When all that offspring of him, the wise one, did not increase, he created other mind-born sons like to himself, viz, Bhrgu, Pulastya, Pulaha, Kratu, and Angiras, Marīci, Daksa, and Atri, and the mind-born Vasistha[3]—these were the nine sons of Brahmā, they are positively mentioned in the Purānas

सङ्कल्पं चैव धर्मं च पूर्वेषामपि पूर्वजम्।
सनन्दनादयो च पूर्वं सृष्टाः स्वयंभुवा॥ ७॥

Next Brahmā further created Rudra, whose birth was from his soul when it was angry, and Sankalpa, and Dharma who was begotten before all the preceding sons

न ते लोकेषु सज्जन्तो निरपेक्षाः समाहिताः।
सर्वे तेऽनागतज्ञाना वीतरागा विमत्सराः॥ ८॥

And those who with their sons and other relatives were first created by the Self-existent, felt no attachment for the worlds, but showed disregard and were composed in mind They all knew the future, they were free from passion, free from envy

तेष्वेवं निरपेक्षेषु लोकसृष्टौ महात्मनः।
ब्रह्मणोऽभून्महाक्रोधस्तत्रोत्पननोऽर्कसन्निभः॥ ९॥
अर्द्धनारीनरवपुः पुरुषोऽनिशरीरवान्।
विभजात्मानमित्युक्त्वा स तदान्तर्दधे ततः॥ १०॥

When they thus showed disregard at the creation of the worlds, the high-souled Brahmā grew very wrathful, then was produced there a male[4] like to the aim, possessed of an immense body, the body being half man's and half woman's

स चोक्ता वै पृथक्स्त्रीत्वं पुरुषत्वं तथाकरोत्।
बिभेद पुरुषत्वं च दशधा चैकधा तु सः॥ ११॥
सौम्यासौम्यैस्तथा शान्तैः पुंस्त्वं स्त्रीत्वं च स प्रभुः।
बिभेद बहुधा देवः पुरुषैरमितैः शितैः॥ १२॥

"Divide yourself" said the god, and then disappeared And he being thus accosted separated the female and male natures, and he divided the male nature into eleven parts Then the divine lord divided the male and female natures into many parts with men, gentle and cruel, calm, black and white

ततो ब्रह्मात्मसम्भूतं पूर्वं स्वायम्भुवं प्रभुः।
आत्मनः सदृशं कृत्वा प्रजापाल्ये मनुं द्विज॥ १३॥
शतरूपां च तां नारी तपोनिर्धूतकल्मषाम्।
स्वायम्भुवो मनुर्देवः पत्नीत्वे जगृहे विभुः॥ १४॥
तस्माच्च पुरुषात्पुत्रौ शतरूपा व्यजायत।

1 Ksetrajña
2 Goodness, passion and ignorance
3 For Vasistham read Vasiṣṭham
4 Purusa

प्रियव्रतोत्तानपादौ प्रख्यातावात्मकर्मभिः॥ १५॥
कन्ये द्वे च तथाकूतिं प्रसूतिं च ततः पिता।
ददौ प्रसूतिं दक्षाय तथाकूतिं रुचेः पुरा॥ १६॥
प्रजापतिः स जग्राह तयोर्यज्ञः सदक्षिणः।
पुत्रो जज्ञे महाभाग दम्पतीमिथुनं ततः॥ १७॥
यज्ञस्य दक्षिणायां तु पुत्रा द्वादश जज्ञिरे।
यामा इति समाख्याता देवाः स्वायंभुवेऽन्तरे॥ १८॥
तस्य पुत्रास्तु यज्ञस्य दक्षिणायां सुभास्वराः।
प्रसूत्यां च तथा दक्षश्चतस्रो विंशतिस्तथा॥ १९॥

Next the lord Brahmā became the guardian of his offspring by creating the first Manu Svāyambhuva,[1] begotten from and like to himself, O brāhmana,[2] and the woman Śatarūpā, who was cleansed from blemishes through austerities The divine and mighty Manu Svāyambhuva took her for his wife And through him her husband Satarūpā brought forth two sons, Priya-vrata and Uttāna-pāda, famed through their own actions, and two daughters also, Rddhi and Prasūti Then their father gave Prasūti in marriage to Daksa and Rddhi to Ruci[3] of yore The Prajāpati Ruci took his wife, and from them both a son Yajña was born and a daughter Daksinā,[4] O illustrious Sir, these two then became husband and wife, and Yajña begat of Daksinā twelve sons, the glorious sons of Yajña and Daksinā were the gods well known as the Yamas in the epoch of Manu Svāyambhuva.

ससर्ज कन्यास्तासां च सम्यङ् नामानि मे शृणु।
श्रद्धा लक्ष्मीर्धृतिस्तुष्टिः पुष्टिर्मेधा क्रिया तथा॥ २०॥
बुद्धिर्लज्जा वपुः शान्तिः सिद्धिः कीर्तिस्त्रयोदशी।
पत्न्यर्थे प्रतिजग्राह धर्मो दाक्षायणीः प्रभुः॥ २१॥

And Daksa moreover begat twenty and four daughters of Prasūti, hear also from me their names in order—Śraddhā (Faith), Laksmī (Good Fortune), Dhrti (Constancy), Tusti (Satisfaction), Pusti (Nourishment), Medhā (Mental Vigour), and Kriyā (Action), Buddhi (Intelligence), Lajjā (Modesty), Vapus (Bodily Beauty), Śānti (Tranquillity), Siddhi (Perfection), and Kīrti (Fame) the thirteenth The lord Dharma took these daughters of Daksa for his wives

ताभ्यः शिष्टा यवीयस्य एकादश सुलोचनाः।
ख्यातिः सत्यथ सम्भूतिः स्मृतिः प्रीतिस्तथा क्षमा॥ २२
सन्ततिश्चानसूया च ऊर्जा स्वाहा स्वधा तथा।
भृगुर्भवो मरीचिश्च तथा चैवाङ्गिरा मुनिः॥ २३॥
पुलस्त्यः पुलहश्चैव क्रतुश्च ऋषयस्तथा।
वसिष्ठोऽत्रिस्तथा वह्निः पितरश्च यथाक्रमम्॥ २४॥
ख्यात्याद्या जागृहुः कन्या मुनयो मुनिसत्तमाः।

Besides them and younger were the eleven lovely-eyed daughters—Khyāti (Celebrity), and Satī (Truth), Sambhūti (Fitness), Smrti (Memory), Prīti (Affection), and Ksamā (Patience), and Sannati (Humility),[5] and Anasūyā (Sincerity), Ūrjā (Strength), Svāhā (the oblation to the gods), and Svadhā (the oblation to the pitris) The Rsis Bhrgu, Bhava[6] and Marīci, and the Muni Angiras also, Pulastya and Pulaha, and Kratu,[7] Vasistha, and Atri, Vahni and the pitris in order—these Munis, the most, illustrious among Munis, took these daughters, Khyāti and the others, in marriage[8]

श्रद्धा कामं श्रीश्च दर्पं नियमं धृतिरात्मजम्॥ २५॥
सन्तोषं च तथा तुष्टिर्लोभं पुष्टिरजायत।
मेधा श्रुतं क्रिया दण्डं नयं विनयमेव च॥ २६॥
बोधं बुद्धिस्तथा लज्जा विनयं वपुरात्मजम्।
व्यवसायं प्रजज्ञे वै क्षेमं शान्तिरसूयत॥ २७॥
सुखं सिद्धिर्यशः कीर्तिरित्येते धर्मयोनयः।
कामादतिमुदं हर्षं धर्मपौत्रमसूयत॥ २८॥

Śraddhā gave birth to Kāma (Love), and Śrī[9] to Darpa (Pride), Dhrti to Niyama (Restraint) her

1 The son of Svayam-bhū (the Self-existent Brahmā)
2 For dvijah read dvija?
3 He is one of the Prajapatis
4 This verse must refer to Ruci as Daksa's progeny is mentioned in verse 19
5 For Santatis in the text read Sannatiś 49, v 24
6 That is, Śiva and he married Satī She put an end to herself in consequence of her father Dakṣa's curse, and was re-born as the daughter of Himavat, when Śiva married her again See Chap 49, vv 12-14
7 For Kritus read Kratus
8 See Chap 49 vv 14
9 I e Laksmī

son; and Tuṣti also to Santoṣa (Contentment); Puṣṭ ı to Lobha (Covetousness); Medhā to Śruta (Revelation); Kriyā to Daṇḍa (Punishment), Naya (Prudence), and Vınaya (Decorum); Buddhi gave bırth to Bodha (Wisdom); and Lajjā to Vinaya (Decorum); Vapus to Vyavasāya (Industry) her son; and Śānti gave birth to Kṣema (Ease); Siddhi to Sukha (Happiness); Kīrti to Yaśas (Renown). These were the offspring of Dharma. She[1] bare by Kāma a grandson to Dharma, namely, Harṣa (Joy) who brims over with joyousness.

हिंसा भार्या त्वधर्मस्य तस्यां जज्ञे तथानृतम्।
कन्या च निर्ऋतिस्तस्यां सुतौ द्वौ नरकं भयम्॥२९॥
माया च वेदना चैव मिथुन द्वयमेतयोः।
तयोर्जज्ञेऽथ वै माया मृत्युं भूतापहारिणम्॥३०॥
वेदनात्मसुतं चापि दुःखं जज्ञेऽथ रौरवात्।
मृत्योर्व्याधिजराशोकतृष्णाक्रोधश्च जज्ञिरे॥३१॥
दुःखोद्भवाः स्मृता ह्येते सर्वे वाधर्मलक्षणाः।
नैषां भार्यास्ति पुत्रो वा सर्वे ते ह्यूर्द्ध्वरेतसः॥३२॥

Now Himsā (Injury) was the wife of Adharma (Unrighteousness); and Anṛta (Falsehood) was born of her and a daughter Nirṛiti (Destruction) was born of her and two sons Naraka (Hell) and Bhaya (Fear) and Māyā (Illusion) and Vedanā (Paın). And with these two females the two sons formed two married pairs; and of those two, Māyā gave birth to Mṛtyu (Death) who carries created beings away and Vedanā gave birth by Raurava[2] to her son Duhkha (Misery). And Vyādhi (Sickness), Jarā (Old age), Śoka (Grief), Tṛṣṇā (Thirst) and Krodha (Anger) were begotten by Mṛtyu; or all these, who have the characterıstics of A-dharma, are traditionally declared to have sprung from Duḥkha. No wife have they, nor son; they all live in perpetual chastity.

निर्ऋतिश्च तथा चान्या मृत्योर्भार्याभवन्मुने।
अलक्ष्मीर्नाम तस्यां च मृत्योः पुत्राश्चतुर्दश॥३३॥
अलक्ष्मीपुत्र का ह्येते मृत्योरादेशकारिणः।
विनाशकालेषु नराम्भजन्त्येते शृणुष्व तान्॥३४॥
इन्दियेषु दशस्वेते तथा मनसि च स्थिताः।
स्वे स्वे नरं स्त्रियं वापि विषये योजयन्ति हि॥३५॥
अथेन्द्रियाणि चाक्रम्य रागक्रोधादिभिर्नरान्।
योजयन्ति यथा हानिं यान्त्यधर्मादिभिर्द्विज॥३६॥

Nirṛiti also was the wife of Mṛtyu and Mṛtyu had another wife called A-lakṣmī (Ill Fortune); and by the latter Mṛtyu had fourteen sons. These are his sons by A-lakṣmī; they carry out Mṛtyu's commands; they visit men at the times of dissolution; hear about them. They dwell in the ten organs of sense and in the mind; for they influence man or woman each towards his own object of sense; and assailing the organs of sense they influence men by means of passion, anger and other feelings, so that men suffer injury through unrighteousness and other evil ways, O brāhmaṇa.

अहङ्कारगताश्चान्ये तथान्ये बुद्धिसंस्थिताः।
विनाशाय नरस्त्रीणां यतन्ते मोहसंश्रिताः॥३७॥

And one of them takes possession of self-consciousness, and another resides ın the intellect; hence bewildered by folly, men strive to destroy women.

तथैवान्यो गृहे पुंसां दुःसहो नाम विश्रुतः।
क्षुत्क्षामोऽधोमुखो नग्नश्चीरी काकसमस्वनः॥३८॥
स सर्वान्खादितुं सृष्टो ब्रह्मणा तमसो निधिः।
दंष्ट्राकरालमत्यर्थं विवृतास्यं सुभैरवम्॥३९॥
तमत्तुकाममाहेदं ब्रह्मा लोकपितामहः।
सर्वब्रह्ममयः शुद्धः कारणं जगतोऽव्ययः॥४०॥

And another[3] famed by his name Duḥsaha[4] resides in men's houses; he is wasted with hunger, his face is downwards bent; he is naked, clothed in rags, and his voice is as horse as a crow's. He was created by Brahmā to eat all beings. Him, exceedingly terrific by reason of his long teeth, open-mouthed very terrible and ravenous in mind, him thus addressed Brahmā, the store-house of austerities,[5] the forefather of the worlds, he who is entirely consubstantial with Brahma, the pure, the cause of the universe, the changeless.

1 This seems obscure
2 Raurava is the name of a particular hell, but here it seems to be equivalent to Naraka
3 For anye read anyo?
4 The "Uendurable", "Intolerable"
5 Or, for tapaso nidhih read tapaso nidhe, vocative?

ब्रह्मोवाच

नात्तव्यं ते जगदिदं जहि कोपं शमं व्रज।
त्यजैनां तामसीं वृत्तिमपास्य रजस: कलाम्॥४१॥

Brahmā spoke

You must not devour this universe; quit your anger, keep you calm; cast off the atom of passion and forsake this career of ignorance.

दु:सह उवाच

क्षुत्क्षामोऽस्मि जगन्नाथ पिपासुश्चापि दुर्बल:।
कथं तृप्तिमियां नाथ भवेयं बलवान्कथम्॥
कश्चाश्रयो ममाख्याहि वर्तेयं यत्र निर्वृत:॥४२॥

Duḥsaha spoke

I am wasted with hunger, O ruler of the world, I am thirsty also and my strength is gone. How may I be satisfied, O master? How may I grow strong? And tell me, who will be my refuge where I may abide tranquil?

ब्रह्मोवाच

तवाश्रयो गृहं पुंसां जनश्चाधार्मिको बलम्।
पुष्टिर्नित्यक्रियाहान्या भवान्वत्स गमिष्यति॥४३॥
लूता: स्फोटाश्च ते वस्तुमाहारं च ददामि ते।
क्षुतकीटावपन्नं च तथा श्वभिरवेक्षितम्॥४४॥
भग्नभाण्डगतं तद्वन्मुखवातोपशामितम्।
उच्छिष्टापक्वमस्विन्नमवलीढमसंस्कृतम्॥४५॥
भग्नासनस्थितैर्भुक्तमासन्नागतमेव च।
विदिङ्मुखं सन्ध्ययोश्च नृत्यवाद्यस्वनाकुलम्॥४६॥
उदक्योपहतं भुक्तमुदक्यादृष्टमेव च।
यच्चोपघातवत्किंचिद्भक्ष्यं पेयमथापि वा॥४७॥
एतानि तव पुष्ट्यर्थमन्यच्चापि ददामि ते।
अश्रद्धया हुतं दत्तमस्नातैर्यदवज्ञया॥४८॥
यन्नाम्बुपूर्वकं क्षिप्तमनात्मीकृतमेव च।
त्यक्तुमाविष्कृतं यत्तु दत्तं चैवातिविस्मयात्॥४९॥
दुष्टं क्रुद्धार्तदत्तं च यक्षमन्प्राप्स्यसि तत्फलम्।
यच्च पौनर्भव: किंचित्कोत्यामुष्मिकं क्रमम्॥५०॥
यच्च पौनर्भवा योषित्तद्यक्ष्म तव तृप्तये।
कन्याशुल्कोपधानाय समुपास्ते धनक्रिया:॥५१॥
तथैव यक्ष्म पुष्ट्यर्थमसच्छास्त्रक्रियाश्च या:।
यच्चार्थनिर्वृतौ किञ्चिदधीतं यन्न सत्यत:॥५२॥

Brahmā spoke

Your refuge shall be men's houses, and unrighteous men shall be your strength. you shall be satisfied, my child, with their neglect to perform the constant sacrifices. And spontaneous boils shall be your raiment; and for food[1] I give to you whatever is injured, and what is infested with vermin, and what has been gazed into by dogs, likewise what is contained in broken pots, what has been made still by the breath from a man's mouth, the fragments that remain from a meal, what is unripe, that on which perspiration has fallen,[2] what has been licked, what has not been cooked properly, what has been eaten of by people sitting on broken seats, and food that has fallen on the seat,[3] and what turns away from the sky[4] at the two twilights, what is distinguished by the sound of dancing and musical instruments, what a woman in her courses has polluted, what such a woman has eaten of and has gazed at, and whatever food or drink has been damaged[5] at all—these shall be for your nourishment, and whatever else I give to you; whatever persons, who have not performed their ablutions, have sacrificed or given in alms, without faith or in contempt; what has been cast away without the previous use of water, and what has been rendered valueless, and what has been exhibited in order to he discarded, and what has been given away through utter amazement; what is corrupt, and what has been given away by a person in anger or in pain, that O goblin,[6] you shall obtain[7] as your reward; and whatever the son of a re-married widow does as an undertaking for the next world,

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1. For āharaṁ read āhāraṁ?
2. For a-svinnam read ā-svinnam?
3. For āsannāgatam another reading is āsandī-gatam which is preferable.
4. Vi-din-mukha; not in the dictionary.
5. Upa-ghāta-vat; not in the dictionary.
6. Yakṣa.
7. Tad-bhāgi in the text seems incorrect. Another reading is tad-gāmi; but tvad-bhāgi and tvad-gāmi seem preferable Another reading is prāpsyasi and this I have adopted.

and whatever the daughter of a re-married widow so does; that, O goblin, shall be for your satisfaction. The wealth-procuring ceremonies in which a maiden engages along with her lover for the sake of the obligation of dower, and the ceremonies also which are performed according to wicked books, shall be for your nourishment, O goblin; and whatever has been studied for the sake of enjoying wealth[1] and whatever has not been read truly—all that I give you, and these periods also for your perfection.

तत्सर्वं तव कामांश्च ददामि तव सिद्धये।
गुर्विण्यभिगमे सन्ध्या नित्यकार्यव्यतिक्रमे॥५३॥
असच्छास्त्रक्रियालापदूषितेषु च दुःसह।

You shall ever have conquering power, O Duhsaha, among men, if they approach a pregnant woman carnally, or if they transgress the evening rites and the constant ceremonies, and among men who have been corrupted by wicked books, deeds or conversation.

तवाभिभवसामर्थ्यं भविष्यति सदा नृषु॥५४॥
पङ्क्तिभेदे वृथापाके पाकभेदे तथा कृते।
नित्यं च गेहकलहे भविता वसतिस्तव॥५५॥
अपोष्यमाणे च तथा भृत्यगोवाहनादिके।
असन्ध्याभ्युक्षितागारे काले त्वत्तो भं नृणाम्॥५६॥
नक्षत्रग्रहपीडासु त्रिविधोत्पातदर्शने।
अशान्तिकपरान्यक्ष्मन्नरानभिभविष्यसि॥५७॥
वृथोपवासनो मत्या द्यूतस्त्रीषु सदा रताः।
त्वद्भाषणोपकर्त्तारो बेडालव्रतिकाश्च ये॥५८॥

Your business lies in creating social dissensions, in rendering cookery useless, and in interrupting cookery; and your dwelling shall perpetually be in household wrangling. And men shall dread you[2] in what pines away,[3] and in bullock-carts and other conveyances which are shut up, in rooms which are not sprinkled at twilight, and at death. On the occasions of eclipses of the stars[4] and planets, and at the appearance of the three kinds of portents, you shall, O goblin, over-come men who disregard propitiatory ceremonies. Men who fast vainly, who always delight in gambling and women, who confer benefits according to your word, and who are religious hypocrites, shall be your prey.

अब्रह्मचारिणाधीतमिज्या चाविदुषा कृता।
तपोवने ग्राम्यभुजां तथैवानिर्जितात्मनाम्॥५९॥
ब्राह्माणक्षत्रियविशां शूद्राणां च स्वकर्मतः।
परिच्युतानां या चेष्टा परलोकार्थमीप्सताम्॥६०॥
तस्याश्च यत्फलं सर्वं तत्ते यक्ष्मन्भविष्यति।
अन्यच्च ते प्रयच्छामि पुष्ट्यर्थं संनिबोध तत्॥६१॥
भवतो वैश्वदेवान्ते नामोच्चारणपूर्वकम्।
एतत्तवेति दास्यन्ति भवतो बलिमूर्ज्जितमम्॥६२॥

Study by one who is not a brahmacārī, and sacrifice performed by an unlearned man; austerities practised in a forest[5] by men who indulge in worldly pleasures[6] and by men of unsubdued soul; the action which is done according to their respective occupations by brāhmaṇas, kṣatriyas, vaiśyas and śūdras, who have fallen from their castes, and who desire to gain the objects of the next world, and whatever the results of that action—all that shall be your, O goblin. And more yet I give you for your nourishment; hearken thereto. Men shall give you a *plenteous* bali offering at the close of the Vaiśvadeva ceremony, first uttering your name and then saying "this is for you."

यः संस्कृताशी विधिवच्छुचिरन्तस्तथा बहिः।
अलोलुपो जितस्त्रीकस्तद्गेहमपवर्जय॥६३॥
पूज्यन्ते हव्यकव्याभ्यां देवताः पितरस्तथा।
जामयोऽतिथयश्चापि तद् गेहं यक्ष्म वर्जय॥६४॥
यत्र मैत्री गृहे बालवृद्धयोषिन्नरेषु च।
तथा स्वजनवर्गेषु गृह तच्चापि वर्जय॥६५॥
योषितोऽभिमता यत्र न बहिर्गमनोत्सुकाः।
लज्जान्विताः सदा गेहं यक्ष्म तत्परिवर्जय॥६६॥

1 For artham nirvṛtam, another and better reading is artha-nirvṛtau which I have adopted. A third reading is āśu vikṛtam.
2 For tvattvo read tvatto?
3 A-poṣyamāne

4 Nakṣatra.
5 For tapo-vane read tapo vane?
6 Grāmya-bhuj

वय: सम्बधयोग्यानि शयनान्यशनानि च।
यत्र गेहे त्वया यक्ष्म तद्वर्ज्यं वचनान्मम॥६७॥
यत्र कारुणिका नित्यं साधुकर्मण्यवस्थिता:।
सामान्योपस्करैर्युक्तास्त्यजेथा यक्ष्म तद्गृहम्॥६८॥
यत्रानस्थास्तिष्ठत्सु गुरुवृद्धद्विजातिषु।
न तिष्ठन्ति गृहं तच्च वर्ज्यं यक्ष्म त्वया सदा॥६९॥
तरुगुल्मादिभिर्द्वारं न विद्धं यस्य वेश्मन:।
मर्मभेदो न वा पुंसस्तच्छ्रयो भवनं न ते॥७०॥
देवतापितृभृत्यानामतिथीनां च वर्तनम्।
यस्यावशिष्टेनान्नेन पुंसस्तस्य गृहं त्यज॥७१॥
सत्यवाक्यान्क्षमाशीलानहिंस्रान्नानुतापिन:।
पुरुषानीदृशान्यक्ष्म त्यजेथाश्चानसूयकान्॥७२॥
भर्तृशुश्रूषणे युकतामसत्स्त्रीसङ्गवर्जिताम्।
कुटुम्बभर्तृशेषान्नपुष्टां च त्यज योषितम्॥७३॥
यजनाध्ययनाभ्यासदानासक्तमतिं सदा।
यजनाध्यापनानकृतवृत्तिं द्विजं त्यज॥७४॥
दानाध्ययनयज्ञेषु सदोद्युक्तं च दु:सह।
क्षत्रियं त्यज सच्छुल्कशस्त्राजीवात्तवेतनम्॥७५॥
त्रिभि:पूर्वगुणैर्युक्तं पाशुपाल्यवणिज्ययो:।
कृषेश्रवावाप्तवृत्तिं च त्यज वैश्यमकल्मषम्॥७६॥
दानेज्याद्विजशुश्रूषातत्परं यक्ष्म संत्यज।
शूद्रं च ब्राह्मणादीनां शुश्रूषावृत्तिपोषकम्॥७७॥

Abandon the house of him, who eats only properly cooked food according to rule, who is pure within and without, who is free from covetousness, who governs his wife.[1] Abandon that house, O goblin, where the gods and the pitṛis are worshipped with their respective oblations, and where the female relatives and guests are honoured. And abandon that house also, where concord[2] dwells at home among the children, the aged, the women and men, and among the various classes of kinsmen. Abandon that house, O goblin, where the womenfolk are delighted, are not eager to go outside, and are always modest. Abandon that house, O goblin, at my command, where the bedding and viands are suited to the ages and relations of the inmates. Abandon that house, O goblin, where the inmates are always kind, and busied in good deeds, and possess the common household utensils. And you must also ever abandon that house, O goblin, where the inmates do not keep their seats while the religious preceptors, the aged, and dvijas are standing and where they do not stand. That will not be an excellent abode for you, where the house-door is not penetrated by trees, shrubs or other vegetation, nor by a man who pierces one's vitals. Abandon the house of the man who supports the gods, the pitṛis, mankind and guests with the remnants of his food. Abandon, O goblin, such men as these, the true in word, the forbearing in disposition, the harmless, and those free from remorse, and also the unenvious. Abandon the woman, who is devoted to her husband's service, who keeps aloof from associating with bad women, and who feeds on the food which has been left by her family and husband. Abandon the brāhmam dvija always, whose mind is engrossed with sacrifice, study, discipline and alms-giving, and who has made his livelihood by means of the performance of sacrifices, teaching, and receiving alms.[3] And abandon, O Duḥsaha, the kṣatriya who is always energetic in alms-giving, study, and sacrifice, and who earns his livelihood from good taxes and by the occupation of arms. Abandon the stainless vaiśya, who is endowed with the three previous virtues,[4] and who gains his livelihood from the keeping of cattle and trade and cultivation. Abandon also the śūdra, who is diligent in alms-giving, sacrifice and the service of dvijas, and who supports himself by menial service under brāhmaṇas and other dvijas, O goblin.

श्रुतिस्मृत्यविरोधेन कृतवृत्तिगृहे गृही।
यत्र तत्र च तत्पत्नी तस्यैवानुगतात्मिका॥७८॥
यत्र पुत्रो गुरो: पूजां देवानां च तथा पितु:।
पत्नी च भर्तु: कुरुते तत्रालक्ष्मीभयं कुत:॥७९॥
सदानुलिप्तं सन्ध्यासु गृहमम्बुसमुक्षितम्।
कृतपुष्पबलिं यक्ष्म न त्वं शक्नोषि वीक्षितुम्॥८०॥

1. For 'jita-strīkas read jita-strīkas?
2. For maitrī-gṛhe read maitrī gṛhe?
3. Ā-dāna.
4. Guṇa, viz., alms-giving, study and sacrifice.

भास्करादृष्टशय्यानि नित्याग्निसलिलानि च।
सूर्यावलोकदीपानि लक्ष्म्यागेहानि भाजनम्॥८१॥
यत्रोक्षा चन्दनं वीणा आदर्शो मधुसर्पिषी।
विषाज्यताम्रपात्राणि तद् गृहं न तवाश्रयः॥८२॥

In whatever house the master of the house earns his livelihood without contravening śruti and smṛti, and where his wife is obedient to him from her very soul, and where the son shows reverence to his spiritual preceptor and the gods and his father, and where the wife shows reverence to her husband—whence should there be fear of *misfortune in that house?* When a house is smeared over in the evenings, and thoroughly *sprinkled with water, and the bali of flowers is* made in it, you cannot gaze thereat, O goblin. The houses where the sun sees not the beds, and where fire and water are constantly kept, and where the lamps behold the sun, are places patronized by Lakṣmī. That house is not a resort for you, where are kept a bull, sandal-wood perfume, a lute, a mirror, honey and ghee, and where copper vessels are used both for poisons and for the clarified butter of holy oblations.

यत्र कण्टकिनो वृक्षा यत्र निष्पाववल्लरी।
भार्या पुनर्भूर्वल्मीकस्तद्यक्ष्म तव मन्दिरम्॥८३॥
यस्मिन्गृहे नराः पञ्च स्त्रीत्रयं तावतीश्च गाः।
अन्धकारेन्धनाग्निश्च तद् गृहं वसतिस्तव॥८४॥
एकच्छागं द्विबालेयं त्रिगवं पञ्चमाहिषम्।
षडश्वं सप्तमातङ्गं गृहं यक्ष्माशु शोषय॥८५॥
कुद्दालदात्रपिटकं तद्वत्स्थाल्यादिभाजनम्।
यत्र तत्रैव क्षिप्तानि तव दद्युः प्रतिश्रयम्॥८६॥
मुशलोलूखले स्त्रीणामास्या तद्वदुदुम्बरे।
अवस्करे अन्त्रणं च यक्ष्म तदुपकृत्तव॥८७॥
लंघ्यन्ते यत्र धान्यानि पक्वापक्वानि वेश्मनि।
तद्वच्छास्त्राणि तत्र त्वं यथेष्टं चर दुःसह॥८८॥
स्थालीपिधाने यत्राग्निर्दत्तो दर्वीफलेन वा।
गृहे तत्र हि रिष्टानामशेषाणां समाश्रयः॥८९॥
मानुषास्थिगृहे यत्र दिवारात्रं मृतस्थितिः।
तत्र यक्ष्म तव वासस्तथान्येषां च रक्षसाम्॥९०॥

That house is your temple, O goblin, where thorny trees grow, and where leguminous plants creep about, and where the wife is a re-married widow, and ant-hills are found. That house is your dwelling, wherein live five men, and three women, and as many cows, and where the fire from the fuel is mere darkness. you shall quickly, O goblin, parch up the house, which contains one goat, two asses, three cattle, five buffaloes,[1] six horses, and seven elephants. Wherever a spade, a dā,[2] a basket, and also a caldron and other utensils are scattered about, they may give you shelter. Sitting by women on the wooden pestle and mortar, and also upon udumbara wood,[3] and the utterance of sacred verses at the privy, this shall be advantageous for you, O goblin. Roam, O Duḥsaha, to your heart's content, in that house where all kinds of corn whether cooked or uncooked, and where the scriptures also are disdained. Endless misfortunes take up their abode in that house, where fire lies upon the lid of the caldron or is offered with the point of a spoon. you, O goblin, and other Rākṣasas also shall have a dwelling in the house, where human bones lie and where a corpse remains a whole day and night.

अदत्त्वा भुञ्जते ये वै बन्धोः पिण्डं तथोदकम्।
सपिण्डान्सोदकांश्चैव तत्काले तान्नरान्भज॥९१॥

Resort at once to those men who feed on a *kinsman's piṇḍa and water, without giving any to* the sapiṇḍas and sahodakas.

यत्र पद्ममहापद्मौ सुरभिर्मोदकाशिनी।
वृषभैरावतौ यत्र कल्प्यन्ते तद्गृहं त्यज॥९२॥
अशस्त्रा देवता यत्र सशस्त्राश्चाहवं विना।
कल्प्यन्ते मनुजैरर्च्यास्तत्परित्यज मन्दिरम्॥९३॥

Abandon the house where the lotus and the white lotus are found, where a maiden dwells who feeds on sweetmeats[4] and where a bull and a fine elephant[5] are kept.[1] Abandon the habitation where

1. Māhiṣa (m?); *in this sense, not in the dictionary.*
2. Dātra, a large heavy knife with a curved-in point, used for all purposes of cutting, chopping and splitting.
3. This is forbidden because the tree is holy.
4. Modakāśinī; aśin, from aś, to eat, not in the dictionary.
5. For vṛṣabhairāvato read vṛṣabhairāvatau?

elephant[1] are kept.[2] Abandon the habitation where the unarmed, the deities, and those who bear arms without engaging in battle, are esteemed worthy of honour by men.

पौरजानपदैर्यत्र प्राक्प्रसिद्धमहोत्सवाः।
क्रियन्ते पूर्ववद् गेहे न त्वं तत्र गृहे चर॥१४॥
शूर्पवातघटाम्भोभिः स्नानं वस्त्राम्बुविप्रुषैः।
नखाग्रसलिलैश्चैव तान्याहि हतलक्षणान्॥१५॥

Roam not in that house, where are celebrated as of yore the great urban and rural festivals which were famous of old. Visit those unlucky men who fan themselves with winnowing fans,[3] and who bathe with the water poured from jars[4] or with the drops of water from cloths, and with water splashed up by the tips of their nails.

देशाचारान्समयाज्ज्ञातिधर्म
जपं होमं मङ्गलं देवतेष्टिम्।
सम्यक्शौचं विधिवल्लोकवादान्
पुंसस्त्वया कुर्वतो माऽस्तु सङ्गः॥१६॥

Join not yourself with the man who establishes the country customs, the conventional ordinances, the laws regarding kinsmen, who performs the victorious homa oblation, and the auspicious sacrifice to the gods, who maintains perfect personal purification according to the precepts, and who fashions the public talk.

मार्कण्डेय उवाच

इत्युक्त्वा दुःसहं ब्रह्मा तत्रैवान्तरधीयत।
चकार शासनं सोऽपि तथा पङ्कजजन्मनः॥१७॥

Mārkaṇḍeya spoke

Having spoken thus to Duhsaha, Brahmā disappeared from sight there, and the other followed the command of the lotus-born god.

इति श्रीमार्कण्डेयपुराणे यक्ष्मानुशासनं नाम
सप्तचत्वारिंशोऽध्यायः॥४७॥

♣♣♣

1 For vṛsabhairāvato read vṛṣabhairāvatau?
2 For kalpyate read kalpyete or kalpyante?
3 This seems to be the best meaning, but if so śūrpa-vātān would be more intel'igible
4 Ye kurvanti must be understood

अथाष्टचत्वारिंशोऽध्यायः

CHAPTER 48

The Offspring of Duḥsaha

Duḥsaha had eight sons and eight daughters—their names are mentioned—The evil functions of the several sons and daughters are described, and the remedies against them—Their offspring are mentioned, and their evil actions described.

These beings are almost all personifications of physical injuries, moral vices and social offences.

मार्कण्डेय उवाच

दुःसहस्याभवद्भार्या निर्मार्ष्टिर्नाम नामतः।
जाता कलेस्तु भार्यायामृतौ चाण्डालदर्शनात्॥१॥
तयोरपत्यान्यभवञ्जगद्व्यापीनि षोडश।
अष्टौ कुमाराः कन्याश्च तथाष्टावतिभीषणाः॥२॥

Mārkaṇḍeya spoke

Duhsaha had a wife named Nirmārsti,[5] now she was begotten in Kali's wife when she saw a candāla at the time of her menstruation. They had sixteen children, who pervade the world, eight sons and eight daughters, all very terrible

दन्ताकृष्टिस्तथोक्तिश्च परिवर्तस्तथापरः।
अङ्गध्रुक्छकुनिश्चैव गण्डप्रान्तरतिस्तथा॥३॥
गर्भहा सस्यहा चान्यः कुमारास्तनयास्तयोः।
कन्याश्चान्यास्तथैवाष्टौ तासां नामानि मे शृणु॥४॥
नियोजिका वै प्रथमा तथैवान्या विरोधनी।
स्वयंहारकरी चैव भ्रामणी ऋतुहारिका॥५॥
स्मृतिबीजहरे चान्ये तयोः कन्ये सुदारुणे।
विद्वेषण्यष्टमी नाम कन्या लोकभयावहा॥६॥

Dantākrsti and Ukti and Parivarta the next, Anga-dhrsh and Śakuni and Ganda-prānta-rati, Garbha-han and the last Sasya-han were their male children. And they had eight daughters besides, hear their names from me The first was Niyojikā and the second Virodhinī and Svayam-hāra-karī, Bhrāmaṇī, Ṛtu-hārikā and two other very terrible daughters Smṛti-harā and Vija-harā; and the eighth

5 Prof Sir M Monier-Williams gives the name as Nirmārṣti (Uncleaned) which seems preferable

daughter was named Vidveshaṇī who causes terror to mankind.

एतासां कर्म वक्ष्यामि दोषप्रशमनं च यत्।

अष्टानां च कुमाराणां श्रूयतां द्विजसत्तम॥७॥

I will describe what the several functions of the eight sons are and what are the remedies against the evils which they work; hearken to me, O brāhmaṇa.

दन्ताकृष्टिः प्रसूतानां बालानां दशनस्थितः।

करोति दन्तसंघर्षं चिकीर्षुर्दुःसहागमम्॥८॥

तस्योपशमनं कार्यं सुप्तस्य सितसर्षपैः।

शयनस्योपरिक्षिप्तैर्मानुषैर्दशनोपरि॥९॥

सोवर्चलौषधीस्नानात्तथा सच्छास्त्रकीर्त्तनात्।

उष्ट्रकण्टकगङ्गास्थिक्षौमवस्त्रविधारणात्॥१०॥

Dantakṛsti[1] taking his station in the teeth of newly born children produces intense wind,[2] with the desire of effecting an attack from Duḥsaha. The remedy against him is to be applied by men by means of white mustard cast upon the bed and upon the teeth of the sleeping child; and by bathing it with medicinal herbs of great splendour, by reciting good scriptures,[3] and by supporting[4] it on a camel, a thorn, a sword, a bone or a linen cloth.

तिष्ठत्यन्यकुमास्तु तथास्त्वित्यसकृद् ब्रुवन्।

शुभाशुभे नृणां युङ्क्ते तथोक्तिस्तच्च नान्यथा॥११॥

तस्माददुष्टं मङ्गल्यं वक्तव्यं पण्डितैः सदा।

दुष्टे श्रुते तथैवोक्ते कीर्त्तनीयो जनार्दनः॥१२॥

चराचरगुरुर्ब्रह्मा या यस्य कुलदेवता।

Now the second son assigns good and bad fortune to men. while he says repeatedly, " let it be so!"; hence he is called Ukti,[5] and that is his precise function. Hence wise men must always say, "May fate be auspicious!" And when anything bad is heard or spoken, let praise be offered to Śiva and to Brahmā, the spiritual preceptor of all that exists both moveable and immoveable and to each person's own particular family-deity.

अन्यगर्भे परान्गच्छन्सदैव परिवर्तयन्॥१३॥

रतिमाप्नोति वाक्यं च विवक्षोरन्यदेव यत्।

परिवर्त्तकसंज्ञोऽयं तस्यापि सितसर्षपैः॥१४॥

रक्षोघ्नमन्त्रजप्यैश्च रक्षां कुर्वीत सत्त्ववित्।

The son who finds delight in always *interchanging the foetus between one womb and* another, and in interchanging the words in the mouth of a speaker, is called Parivartaka;[6] a wise man should preserve himself against him by means of white mustard and the prayers and spells that destroy Rākṣasas.

अन्यश्चानिलवन्नृणामङ्गेषु स्फुरणोदितम्॥१५॥

शुभाशुभं समाचष्टे कुशैस्तस्याङ्गताडनम्।

And another son[7] like the wind announces good and bad fortune as indicated by throbbing in men's bodies; and the remedy against him is to strike the side of the body with kuśa grass.

काकादिपक्षिसंस्थोऽन्यः स्वादेरङ्गगतोऽपि वा॥१६॥

शुभाशुभं च शकुनिः कुमारोऽन्यो ब्रवीति वै।

तत्रापि दुष्टे व्याक्षेपः प्रारम्भत्याग एव च॥१७॥

शुभे द्रुततरं कार्यमिति प्राह प्रजापतिः।

Another son Śakuni[8] stationed on a crow or some other bird announces weal or woe by means of food or birds.[9] With regard thereto, however, the Prajāpati has said, "In an evil matter delay and the abandonment of the undertaking are best; in a good matter one should act very speedily."

गण्डान्तेषु स्थितश्चान्यो मुहूर्तार्द्धं द्विजोत्तम॥१८॥

सर्वारम्भान्कुमारोऽत्ति शमं तस्य निशामय।

विप्रोक्त्या देवतास्तुत्या मूलोत्खातेन च द्विज॥१९॥

गोमूत्रसर्षपस्नानैस्तदृक्षग्रहपूजनैः।

पुनश्च धर्मोपनिषत्करणैः शास्त्रदर्शनैः॥२०॥

1. Teeth-attracter, Lock-jaw?
2. Saṁ-harsha; or bristling of the hair of the body.
3. For sac chvāstra read sac chāstra.
4. Vidhāraṇa; not in the dictionary.
5. The word of Fate.

6. The Interchanger.
7. Aṅga-dhṛsh, the Assailer of the body.
8. Śakuni, a Bird (in general). The word kuśalaiḥ in the text is not supported by the MSS. And seems wrong. They read Śakuniḥ (which I have adopted) or śakunam, "an omen".
9. Khaga-tas, this seems the best meaning; but it might also be read kha-gatas as an adjective to Śakuniḥ.

अवज्ञया जन्मनश्च प्रशमं याति गण्डवान्।

Another son[1] stationed in the borders of the cheeks for half a muhūrta, O brāhmaṇa, consumes every undertaking, and eulogium and sincerity. By addresses to brāhmaṇas, by praise to the gods, and by extracting roots, O brāhmaṇa, by ablutions with cows' urine and mustard seed, so also by worship paid to the constellations and planets, and also by the observance of righteousness and the Upaniṣads, by repeatedly looking at weapons, and by contempt for birth Gaṇḍa-prānta-rati succumbs.

गर्भे स्त्रीणां तथाऽन्यस्तु कललाशी सुदारुणः॥ २१॥

तस्य रक्षा सदा कार्या नित्यं शौचनिषेवणात्।

प्रसिद्धमन्त्रलिखनाच्छस्तमाल्यादिधारणात्॥ २२॥

विशुद्धगेहावसनादनायासाच्च वै द्विज।

Another most terrible son,[2] moreover, destroys the fruit of pregnant women. Women should always secure protection against him by constant personal purification, by writing out famous spells, by wearing auspicious garlands and other decorations, by dwelling in well-cleaned houses, and by abstaining from over-exertion, O brāhmaṇa.

तथैव सस्यहा चान्यः सस्यर्द्धिमुपहन्ति यः॥ २३॥

तस्यापि रक्षां कुर्वीत जीर्णोपानद्विधारणात्।

तथापसव्यगमनाच्चण्डालस्य प्रवेशनात्॥ २४॥

बहिर्बलिप्रदानाच्च सोमाम्बुपरिकीर्तनात्।

The other son Sasya-han[3] moreover is he who destroys the growth of the crops. Against him indeed one should secure protection by wearing worn-out shoes, and by walking on the left side, and by causing a caṇḍāla to enter the field, and by offering the bali outside, and by eulogizing the soma juice.

परदाररद्रव्यहरणादिषु मानवान्॥ २५॥

नियोजयति चैवान्यान्कन्या सा च नियोजिका।

तस्याः पवित्रपठनात्क्रोधलोभादिवर्जनात्॥ २६॥

नियोजयति मामेष विरोधाच्च विवर्जनात्।

आक्रुष्टोऽन्येन मन्येत ताडितो वा नियोजिका॥ २७॥

नियोजयत्येनमिति न गच्छेत्तद्वशं बुधः।

परदारादिसंसर्गे चित्तमात्मानमेव च॥ २८॥

नियोजयत्यत्र सा मामिति प्राज्ञो विचिन्तयेत्।

And Niyojikā[4] is the daughter who incites some men to seize and otherwise molest other men's wives and other men's goods. Immunity from her comes by reciting purifying prayers, by refraining from anger, covetousness and other passions, and by resistance with the thought 'She is inciting me to these acts.' When one is railed against or beaten by another, one should wisely think 'she is inciting him,' and should not fall into subjection to her. In this mundane existence, where there are other men's wires and other alluring objects, the wise man should consider, 'She is inciting my mind and my soul here.'

विरोधं कुरुते चान्या दम्पत्योः प्रीयमाणयोः॥ २९॥

बन्धूनां सुहृदां पित्रोः पुत्रैः सावर्णिकैश्च या।

विरोधिनी सा तद्रक्षां कुर्वीत बलिकर्मणा॥ ३०॥

तथातिवादसहनाच्छास्त्राचारनिषेवणात्।

And the next daughter who causes opposition between a loving married couple, among relatives and friends, between parents and children, and among fellow-caste-people[5]—she is Virodhinī.[6] One should secure protection from her by offering the bali, by enduring outrageous language, and by observing the śāstras and Virtuous Custom.

धान्यं खलाद् गृहाद् गोष्ठात्पयः सर्पिस्तथा परा॥ ३१॥

समृद्धिमृद्धिमद्द्रव्यादपहन्ति च कन्यका।

सा स्वयंहारिकेत्युक्ता सदान्तर्धानतत्परा॥ ३२॥

महानसादर्द्धसिद्धमन्नागारस्थितं तथा।

परिविष्यमाणं च सदा सार्द्धं भुङ्क्ते च भुञ्जता॥ ३३॥

Another daughter destroys grain from granaries and houses, the milk from cows, and ghee, and the produce from prolific things. She is called Svayaṁ-hārikā;[7] she is ever addicted to concealment. She consumes the half-cooked food

1 Gaṇḍa-prānta-rati, the Reveller in the borders of the cheeks.

2. Garbha-han, the Foetus-destroyer.

3. The Crop-destroyer.

4. The Inciter.

5. Sāvarṇika; in this sense not in the dictionary.

6. The Strife-maker.

7. The Voluntary thief.

out of the kitchen, and whatever is kept in the store-house; and she always consumes whatever food is being served up,[1] along with the person who eats it. She takes the remains of food from men and also their food. She is hard to be restrained.[2] She takes the success which men have accomplished from their business offices and from their abodes, O brāhmaṇa.

उच्छेषणं मनुष्याणां हरत्यन्नं च दुर्हरा।
कर्मान्तागारशालाभ्यः सिद्धवृद्धिं हरति द्विजः॥३४॥
गोस्त्रीस्तनेभ्यश्च पयः क्षीरहारी सदैव सा।
दध्नो घृतं तिलात्तैलं सुरागारात्तथा सुराम्॥३५॥
रागं कुसुम्भकादीनां कार्पासात्सूत्रमेव च।
सा स्वयंहारिका नाम हरत्यविरतं द्विज॥३६॥
कुर्याच्छिखण्डिनोर्द्वन्द्वं रक्षार्थं कृत्रिमां स्त्रियम्।
रक्षाश्चैव गृहे लेख्या वर्ज्या चोच्छिष्टता तथा॥३७॥
होमाग्निदेवताधूपभस्मना च परिष्क्रिया।
कार्या क्षीरादिभाण्डानामेवं तद्रक्षणं स्मृतम्॥३८॥

She is constantly taking the fluid and the milk out of cows' udders and women's breasts, the ghee out of curdled milk, the oil out of sesamum seed, and the spirituous liquor out of the liquor-stores, the colour out of saffron[3] and other coloured objects, and the thread out of cotton clothes. She is rightly named Svayaṁ-hārikā, for she is perpetually taking things away, O brāhmaṇa. For the sake of protection against her one should make a pair of peacocks and an artificial woman; and prophylactic marks[4] should he drawn[5] on the house, and allowing the house to be littered with fragments of food[6] should be avoided and vessels in which milk and other things have been kept should certainly be cleaned with the ashes of the incense offered to the gods in the sacrificial fire. All that is well-known to be a preservative.

उद्वेगं जनयत्यन्या एकस्थाननिवासिनः।
पुरुषस्य तु या प्रोक्ता भ्रामणी सा तु कन्यका॥३९॥
तस्याथ रक्षां कुर्वीत विक्षिप्तैः सितसर्षपैः।
आसने शयने चोर्व्यां यत्रास्ते स तु मानवः॥४०॥
चिन्तयेच्च नरः पापा मामेषा दुष्टचेतना।
भ्रामयत्यसकृज्जप्यं भुवः सूक्तं समाधिना॥४१॥

Now the other daughter, who produces perturbation in a man who dwells in one place, is called Bhrāmaṇī.[7] Now a man should secure protection against her by scattering white mustard seed or his seat, on his bed, and on the ground where he sits; and a man should reflect, 'This wicked, evil-minded creature causes me to go astray'; he should mutter the 'Bhuvas' hymn repeatedly, with composed mind.

स्त्रीणां पुष्पं हरत्यन्या प्रवृत्तं सा तु कन्यका।
ता प्रवृत्तं सा ज्ञेया दुःसहा ऋतुहारिका॥४२॥
कुर्वीत तीर्थदेवौकश्चैत्यपर्वतसानुषु।
नदीसङ्गमखातेषु स्नपनं तत्प्रशान्तये॥४३॥
मन्त्रविद्धूततत्त्वज्ञः पर्वसूषसि च द्विज।
(तेषां तु पूजनं कार्यं धूपवर्त्युपहारकैः)॥
चिकित्साज्ञश्च वै वैद्यः सम्प्रयुक्तैर्वरौषधैः॥४४॥

Another daughter robs women of their monthly courses, when they have begun and before they have begun;[8] she is known as Ṛtu-hārikā,[9] the daughter of Duḥsaha. One should cause one's women-folk to bathe at places of pilgrimage, at temples, beside sacred public objects,[10] on mountain tops, at the confluence of rivers, and in excavated places in order to subdue her. And one who knows the spells and knows the principles of action should cause them to bathe at the four changes of the moon and at dawn,[11] O brāhmaṇa;

1. For pari-viśyamāṇaṁ read pari-viṣyamāṇaṁ. This half-line has nine syllables by poetic license.
2. The MSS. Read dur-dharā instead of the text dur-harā. I have adopted the former; the latter might mean "a confirmed thief."
3. For kusambhuka read kusumbhaka? This would be the same as kusumbha, but is not in the dictionary.
4. Rākṣas.
5. For lakhyā read lekhyā.
6. For ca soṣmatā another reading is c oc chiṣṭatā which I have adopted preferable.
7. The Be-wilderer.
8. For atha pravṛttaṁ another reading is tathāpravṛttaṁ which I have adopted as preferable. A third reading is athāpavṛttiḥ.
9. The Stealer of the Menses.
10. Caitya; the primary meaning, "a funeral pile," seems inappropriate here.
11. For parvamūṣasi read parvaśuṣasi.

and a physician[1] who is skilled in medicine should cause them to bathe with choice herbs combined together.

स्मृतिं चापहरत्यन्या (प्रवृत्तां सा तु कन्यका।

अथाप्रवृत्ता सा ज्ञेया) नृणां सा स्मृतिहारिका॥४५॥

विविक्तदेशसेवित्वात्तस्याश्चोपशमो भवेत्।

And Smṛti-hārikā[2] is another daughter who deprives women of their memory. And she may be overcome by observing places distinguished separately.

बीजापहारिणी चान्या स्त्रीपुंसोरतिभीषणा॥

मेध्यान्नभोजनैः स्नानैस्तस्याश्चोपशमो भवेत्॥४६॥

And Bijāpahāriṇī[3] is another daughter very terrible, who robs man and woman of their seed. And she may be overcome by eating clean food and by bathing.

दारुणा सा दुराचारा दारुणं कुरुते भयम्।

तत्प्रशान्त्यै प्रकुर्वीत द्विजानामर्चनं शुभम्॥४७॥

अष्टमी द्वेषणी नाम कन्या लोकभयावहा।

या करोति जनद्विष्टं नरं नारीमथापि वा॥४८॥

मधुक्षीरघृताक्तांस्तु शान्त्यर्थं होमयेत्तिलान्।

कुर्वीत मित्रविन्दां च तथेष्टिं तत्प्रशान्तये॥४९॥

And the eighth daughter named Dveshaṇi,[4] who causes terror among mankind, is she who renders a man, or even a woman, newly hated. Now in order to vanquish her, one should offer an oblation[5] of sesamum seed moistened with honey, milk and ghee; and one should also perform a sacrifice which will procure friends in order to vanquish her.

एतेषां तु कुमाराणां कन्यानां द्विजसत्तम।

अष्टत्रिंशदपत्यानि तेषां नामानि मे शृणु॥५०॥

Now these sons and daughters have thirty-eight children, O brāhmaṇa.; hear from me their names.

दन्ताकृष्टेरभूत्कन्या विजल्पा कलहा तथा।

अवज्ञानृतदुष्टोक्तिर्विजल्पा तत्प्रशान्तये॥५१॥

तामेव चिन्तयेत्प्राज्ञः प्रयतश्च गृही भवेत्।

कलहा कलहं गेहे करोत्यविरतं नृणाम्॥५२॥

कुटुम्बनाशहेतुः सा तत्प्रशान्तिं निशामय।

Vijalpā (Chatterer) was Dantākṛṣṭi's daughter, and Kalahā (Quarreller) also. Vijalpā indulges in contemptuous false and corrupt talk. In order to vanquish her, let the wise house-holder ponder on her and preserve his self-control. Kalahā is always creating disturbances in men's houses; she is the cause why families perish. Hearken how she may be subdued.

दूर्वाङ्कुरान्मधुघृतक्षीराक्तान्बलिकर्मणि॥५३॥

विक्षिपेज्जुहुयाच्चैवानलं मित्रं च कीर्तयेत्।

भूतानां मातृभिः सार्द्धं बालकानां तु शान्तये॥५४॥

विद्यानां तपसां चैव संयमस्य यमस्य च।

कृष्यां वाणिज्यलाभे च शान्तिं कुर्वन्तु मे सदा॥५५॥

पूजिताश्च यथान्यायं तुष्टिं गच्छन्तु सर्वशः।

कूष्माण्डा यातुधानाश्च ये चान्ये गणसंज्ञिताः॥५६॥

One should throw blades of durbā grass smeared with honey, ghee, and milk in the bali ceremony, and offer a sacrifice to fire, and extol one's friends, for the performance of a propitiatory rite to avert evil from all living beings, and boys along with their mothers, and the sciences, and penances,[6] religious vows and the great moral duties.[7] In the cultivation of land and in the profits of trade let men always pacify me. And let the Kuṣmāṇḍas and the Yātu-dhānas[8] and whatever other beings are named according to their classes, let these, when duly adored, always become pacified.

महादेवप्रसादेन महेश्वरमतेन च।

सर्वं एते नृणां नित्यं तुष्टिमाशु व्रजन्तु ते॥५७॥

By the favour of Mahādeva,[9] and by the counsel of Maheś-vara[10] let all these soon become satisfied with regard to men.

तुष्टाः सर्वं निरस्यन्तु दुष्कृतं दुरनुष्ठितम्।

1. For vedyaḥ read vaidyaḥ.
2. The Stealer of the Memory.
3. The Stealer of seed.
4 The Hater.
5. Homayet; verb from homa? Not in the dictionary.

6. For tapaśaś read tapaśaṁ?
7. Saṁyamasya yamasya ca.
8. Two classes of evil-spirits.
9. Śiva.
10. Śiva.

महापातकजं सर्वं यच्चान्यद्विघ्नकारणम्॥५८॥

When pleased let them cast aside every evil deed and evil work, and every result that springs from the great sins, and whatever else causes obstacles.

तेषामेव प्रसादेन विघ्ना नश्यन्तु सर्वशः।
उद्वाहेषु च सर्वेषु वृद्धिकर्मसु चैव हि॥५९॥
पुण्यानुष्ठानयोगेषु गुरुदेवार्चनेषु च।
जपयज्ञविधानेषु यात्रासु च चतुर्दश॥६०॥
शरीरारोग्यभोग्येषु सुखदानधनेषु च।
वृद्धबालातुरेष्वेव शान्तिं कुर्वन्तु मे सदा॥६१॥

By their favour indeed let obstacles wholly perish. And in all marriages and in ceremonies performed for increase of prosperity, in meritorious undertakings and in religious devotion, and in the worship of spiritual teachers and the gods, in the rites of prayer and sacrifice, and in the fourteen pilgrimages, in the pleasures enjoyable in bodily health, and in happiness, liberality and wealth, and among the aged, children and the sick, let them always pacify me.

सोमाम्बुपौ तथाम्भोधिः सविता चानिलानलौ।
तथोक्तेः कलिजिह्वोऽभूत्पुत्रस्तालनिकेतनः॥६२॥

Ukti had sons Soma-pā, Ambu-pā, and Ambhodhi, and Savitā, Anila and Anala;[1] and he had also a son Kālajihva[2] who resides in the palms.[3]

स येषां रसनासंस्थस्तानसाधून् विवादयेत्।
परिवर्तसुतौ द्वौ तु विरूपविकृतौ द्विज॥६३॥
तौ तु वृक्षाद्रिपरिखाप्राकाराम्भोधिसंश्रयौ।
गुर्विण्याः परिवर्तन्तौ कुरुतः पादपादिषु॥६४॥
क्रौष्टुके परिवर्तःस्याद्गर्भस्यान्योदरात्ततः।
न वृक्षं चैव नैवाद्रिं न प्राकारं महोदधिम्॥६५॥
परिखां वा समाक्रामेदबलागर्भधारिणी।

He torments those bad men in whose mothers he abides. Now Parivarta had two sons, Virūpa[4] and Vikṛti,[5] O brāhmaṇa; and they both inhabit the tops of trees, ditches, ramparts and the sea. They both interchange the foetus from one pregnant woman to another, if she walks about among trees and the other places which they frequent, O Krauṣṭuki. In truth, a pregnant woman should not approach a tree, nor a mountain, nor a rampart, nor the sea, nor a ditch.

अङ्गध्रुक्तनयं लेभे पिशुनं नाम नामतः॥६६॥
सोऽस्थिमज्जागतः पुंसां बलमत्त्यजितात्मनाम्।

Aṅga-dhṛṣ begat a son, by name Piśuna. If he enters the marrow inside men's bones, he consumes the energy of even invincible men.

श्येनकाककपोतांश्च गृध्रोलूकौ च वै सुतान्॥६७॥
अवाप शकुनिः पञ्च जगृहुस्तान्सुरासुराः।
श्येनं जग्राह मृत्युश्च काकं कालो गृहीतवान्॥६८॥
उलूकं निर्ऋतिश्चैव जग्राहातिभयावहम्।
गृध्रं व्याधिस्तदीशोऽथि कपोतं च स्वयं यमः॥६९॥

Śakuni begat five sons, Śyena (Hawk), Kāka (Crow), and Kapota (Pigeon), Gṛdhra (Vulture) and Ulūka (Owl).[6] The gods and the demons took them. And Mṛtyu (Death) took Śyena; Kāla (Destiny) took Kāka; and Nirṛti (Destruction) took Ulūka who causes great terror; Vyādhi (Sickness) took Gṛdhra and was his lord : and Yama himself took Kapota.

एतेषामेव चैवोक्ता भूताः पापोपपादने।
तस्माच्छ्येनादयो यस्य निलीयेयुः शिरस्यथ॥७०॥
तेनात्मरक्षणायालं शान्तिं कुर्याद्द्विजोत्तम।
गेहे प्रसूतिरेतेषां तद्वन्नीडनिवेशनम्॥७१॥
नरस्तं वर्जयेद्गेहंकपोताक्रान्तमस्तकम्।
श्येनः कपोतो गृध्रश्च काकोलूकौ गृहे द्विज॥७२॥
प्रविष्टः कथयेदन्तं वसतां तत्र वेश्मनि।
ईदृक्परित्यजेद्गेहं शान्तिं कुर्याच्च पण्डितः॥७३॥
स्वप्नेऽपि हि कपोतस्य दर्शनं न प्रशस्यते।

And the evil beings which sprang from them are indeed said to produce sin. Hence he, on whose head a hawk and the other birds should

1. That is Soma-drinker, water-drinker, ocean, sun, wind and fire. This line, however, seems incongruous.
2. Black-tongue.
3. For tāla-niketanaḥ read tālu-niketanaḥ, who resides in the palate?
4. Deformed.
5. Ill-health.
6. For gṛdhrolūkaiś read gṛdhrolūkāu?

alight, should take effectual pacificatory measures for his safety, O brāhmaṇa. If they are born inside a house or if likewise water should settle in a house, a man should abandon that house and also a house on the top of which pigeons alight. When a hawk, a pigeon, and a vulture, a crow, and an owl have entered a house, O brāhmaṇa, one should prophesy the end of the residents in that dwelling. A wise man should abandon such a house and should employ pacificatory measures. Even in sleep indeed it is unlucky to see a pigeon.

षडपत्यानि कथ्यन्ते गण्डप्रान्तरतेस्तथा॥७४॥
स्त्रीणां रजस्यवस्थानं तेषां कालांश्च मे शृणु।
चत्वार्यहानि पूर्वाणि तथैवान्यत्त्रयोदशम्॥७५॥
एकादशं तथैवान्यदपत्यं तस्य वै दिने।
अन्यह्निनाभिगमने श्राद्धदाने तथापरे॥७६॥
पर्वस्वथान्यत्तस्मात्तु वर्ज्यान्येतानि पण्डितैः।

And the offspring of Gaṇda-prānta-rati are said to be six in number. They dwell in women's menses. Hear from me also their peculiar periods. Of his offspring one takes possession of the first four days after menstruation and the thirteenth day; and another is powerful on the eleventh day; another at dawn; and two others on occasions of śrāddhas and alms-giving; and another at festivals; hence these days should be shunned by the wise in sexual intercourse.

गर्भहन्तुः सुतो निघ्नो मोहनी चापि कन्यका॥७७॥
प्रविश्य गर्भमत्त्येको भुक्त्वा मोहयतेऽपरा।
जायन्ते मोहनात्तस्याः सर्पमण्डूककच्छपाः॥७८॥
सरीसृपाणि चान्यानि पुरीषमथवा पुनः।
षण्मासाद्गुर्विणी मांसमश्नुवानामसंयताम्॥७९॥
वृक्षच्छायाश्रयां रात्रावथवा त्रिचतुष्पथे।
श्मशानकटभूमिष्ठामुत्तरीयविवर्जिताम्॥८०॥
रुद्यमानां निशीथेऽथ आविशेत्तामिमौ स्त्रियम्।

Garbha-hantṛi had a son Nighna[1] and a daughter Mohanī.[2] The former enters within and eats the foetus; and after he has eaten it, the latter beguiles[3] it. Through her beguiling, the offspring are born as snakes, frogs, tortoises, and reptiles also, or yet again as ordure. The son may enter into the six-months pregnant woman who in waywardness eats flesh;[4] or into the woman, who seeks the shade of a tree by night or at a place where three or four roads meet, who stands in a burning-ground or any place pervaded by strong smells, who leaves off her upper garment, or who weeps at midnight.

सस्यहन्तुस्तथैवैकः क्षुद्रको नाम नामतः॥८१॥
सस्यार्द्धिं स सदा हन्ति लब्ध्वा रन्ध्रं शृणुष्व तत्।
अमङ्गल्यदिनारम्भे सुतृप्तो वपते च यः॥८२॥
क्षेत्रेष्वनुप्रवेशं वै करोत्यन्तोपसङ्गिषु॥८३॥
अमङ्गल्यादनारम्भं मङ्गलानां च वर्जयेत्।
(महद्भयं प्रयच्छन्ति यत्र वै तत्प्रसङ्गिषु)॥
तस्मात्कल्पःसुप्रशस्तेदिनेऽभ्यर्च्यनिशाकरम्॥८४॥
कुर्यादारम्भमुप्तिं च हृष्टस्तुष्टः सहायवान्।

And Sasya-hantṛi had one sow named Kṣudraka (Puny). He is constantly injuring the growth of the crops, when he has gained a weak place. Listen thereto. And he, who sows highly pleased at the beginning of an inauspicious day, provides an entrance behind him, for this sprite into the fields which touch other fields along their boundaries.[5] Hence it is the proper practice that a man should worship the moon, and then carry out his undertaking and sow his seed in gladness and contentment, with a companion.

नियोजिकेति या कन्या दुःसहस्य मयोदिता॥८५॥
जातं प्रचोदिकासंज्ञं तस्याः कन्याचतुष्टयम्।
मत्तोन्मत्तप्रमत्तास्तु नरान्नारीस्तु ताः सदा॥८६॥

Niyojikā, who was Duhsaha's daughter as I have said, gave birth to four daughters who bear the names Pracodikā (Instigator), Mattā (Intoxicated), Unmattā (Frantic) and Pramattā (Wanton).

समाविशन्ति नाशाय चोदयन्तीह दारुणम्।
अधर्मं धर्मरूपेण कामं चाकामरूपिणम्॥८७॥

1 Nighna means "dependant", but here it rather seems to mean "slayer"
2 Beguiler
3 Mohayate
4 For gurvinī-māmsam read gurvinīm māmsam
5 Antopasangishu Upa-sangin, a word not in the dictionary

अनर्थं चार्थरूपेण मोक्षं चामोक्षरूपिणम्।

Now they are always entering into young women in order to destroy them, and incite them here vehemently towards unrighteousness with the appearance of righteousness, and to love which bears no appearance of love and to that which is not wealth with the appearance of wealth, and to a final emancipation from existence which bears no appearance of final emancipation.

दुर्विनीतान्विना शौचं दर्शयन्ति पृथङ् नरान्॥८८॥
भ्रंशत्याभिः प्रविष्टाभिः पुरुषार्थात्पृथङ् नराः।
तासां प्रवेशश्च गृहे सनध्यृक्षेषु ह्युदुम्बरे॥८९॥
धात्रे विधात्रे च बलिर्यत्र काले न दीयते।
भुञ्जतां पिबतां वापि संगिभिर्जलविप्रुषैः॥९०॥
नरनारीषु संक्रान्तिस्तासामाश्वभिजायते।

Evilly disposed without purity they lead young women to gaze at strange men; those angry sprites[1] cause strange men to wander near women for the sake of philandering. Those female sprites enter into a house and into clothing when they are reddened by sunset,[2] and wherever the bali is not offered to Dhātri and Vidhātri at the proper time. They make a sudden[3] attack upon men and women[4] among those people who eat or drink with drops of water clinging to them.

विरोधिन्यास्त्रयः पुत्राश्चोदको ग्राहकस्तथा॥९१॥
तमः प्रच्छादकश्चान्यस्तत्स्वरूपं शृणुष्व मे।
प्रदीपतैलसंसर्गदूषिते लङ्घिते खले॥९२॥
मुसलोलूखले यत्र पादुके वासने स्त्रियः।
शूर्पदात्रादिकं यत्र पदाकृष्टं तथासनम्॥९३॥
यत्रोपलिप्तेनाभ्यर्च्य विहारः क्रियते गृहे।
दर्वीमुखेन यत्राग्निराहृतोऽन्यत्र नीयते॥९४॥
विरोधिनी सुतास्तत्र विजृम्भन्ते प्रचोदिताः।
एको जिह्वागतः पुंसां स्त्रीणां चालीकसत्यवान्॥९५॥
चोदको नाम स प्रोक्तः पैशुन्यं कुरुते गृहे।
अवधानगतश्चान्यः श्रवणस्थोऽतिदुर्मतिः॥९६॥
करोति ग्रहणं तेषां वचसां ग्राहकस्तु सः।
आक्रम्यान्यो मनो नृणां तमसाच्छाद्य दुर्मतिः॥९७॥
क्रोधं जनयते यस्तु तमः प्रच्छादकस्तु सः।

Virodhinī had three sons, Codaka (Instigator)[5] and Grāhaka (Seizer) and the other Tamaḥ-pracchidaka (Grloom-enveloper). Hear their characters from me. Where the pestle and mortar, and where a woman's shoes and her upper and lower garments are befouled by contact with burning oil, and are disdained; and where people use a seat, after first drawing it to them with a winnowing basket or a hatchet or other implement or with their foot; and where pastime is held in a house without respecting the place which has been smeared and cleaned; where fire is taken up and carried elsewhere in the bowl of a spoon—there Virodhinī's sons are impelled and display their activity. One dwells in men's and women's tongues and utters falsehood as truth; he is called Codaka; he works calumny in the house. And another who acts with care dwells in the ears and is exceedingly evil-minded; he takes hold of people's words; so he is called Grāhaka. The third is he who, with evil mind, attacks men's minds and enveloping them with darkness arouses anger; so he is called Tamaḥ-pracchadaka.

स्वयंहार्यास्तु चौर्येण जनितं तनयत्रयम्॥९८॥
सर्वहार्यर्द्धहारी च वीर्यहारी तथैव च।
अनाचान्तगृहेश्वेते मन्दाचारगृहेषु च॥९९॥
अप्रक्षालितपादेषु प्रविशत्सु महासनम्।
खलेषु गोष्ठेषु च वै दोहो येषु गृहेषु वै॥१००॥
तेषु सर्वे यथान्यायं विहरन्ति रमन्ति च।

Now Svayaṁ-hārī gave birth to three sons by Caurya (Theft), Sarva-hārī,[6] Arddha-hārī,[7] and also Vīrya-hārī.[8] In the houses of those who do not rinse their months out after meals, and in the houses of those who observe bad customs, and among those who enter the kitchen with unwashed feet and in granaries and cattle-pens and houses

1 For tābhır aṣṭābhıh read tābhī ruṣṭābhıh
2 That text violates sandhi and seems obscure. I have adopted a different reading, sandhyā-rakte hy-athāmbare instead of sandhyarkṣeshu udumare
3 For aśv read āś v?
4 For nava-nārīshu read nara-nārıshu
5 For Codaka-grāhakas read codako grāhakas?
6 He who steals the whole
7 He who steals half
8. He who steals one's vigour.

where perfidy prevails—in such places all these sprites fittingly sport and nave their pleasure.

भ्रामण्यास्तनयस्त्वेक: काकजङ्घ इति स्मृत:॥ १०१॥
तेनाविष्टो रतिं सर्वो नैव प्राप्नोति वै मुने।
भुञ्जन्यो गायते मैत्रे गायते हसते च य:॥ १०२॥
सन्ध्यामैथुनिनं चैव नरमाविशति द्विज।

Now Bhrāmaṇī had one son; he is known as Kāka-jangha (Crow-leg). No one possessed by him can get pleasure in the town. He enters into the man, who while eating sings to a friend, and who sings and laughs at the same time, and who indulges in sexual intercourse during the twilight, O brāhmaṇa.

कन्यात्रयं प्रसूता सा या कन्या ऋतुहारिणी॥ १०३॥
एका कुचहरा कन्या अन्या व्यञ्जनहारिका।
तृतीया तु समाख्याता कन्यका जातहारिणी॥ १०४॥
यस्या न क्रियते सर्व: सम्यग्वैवाहिको विधि:।
कालातीतोऽथवा तस्या हरत्येका कुचद्वयम्॥ १०५॥
सम्यक् श्राद्धमदत्त्वा च तथानभ्यर्च्य मातृका:।
विवाहितायाः कन्याया हरति व्यञ्जनं तथा॥ १०६॥

The daughter Ṛtu-hāriṇī gave birth to three daughters; the first daughter was Kuca-harā,[1] the next Yyañjana-hārīkā[2] and the third daughter was called Jāta-hāriṇī.[3] The first robs of both breasts the maiden, all whose marriage rites are not performed duly, or are performed after the prescribed time. And the second robs of her signs of puberty the married maiden, who has been married without duly offering the śrāddha, and without paying due reverence to her mother.

अग्रयम्बुशून्ये च तथा विधूपे सूतिकागृहे।
अदीपशस्त्रमुसले भूतिसर्षपवर्जिते॥ १०७॥
अनुप्रविश्य सा जातपहृत्यात्मसम्भवम्।
क्षणप्रसविनी बालं तत्रैवोत्सृजते द्विज॥ १०८॥
सा जातहारिणी नाम सुघोरा पिशिताशना।
तस्मात्संरक्षणं कार्यं यत्नत: सूतिकागृहे॥ १०९॥

When the lying-in chamber is destitute of fire and water and is devoid of incense, when it has no lamp or weapon or pestle, when it is destitute of ashes[4] and mustard-seed, the third daughter enters in and bringing about immediate delivery snatches away the new-born child, and castes the child away in that very place, O brāhmaṇa; she is called Jāta-hāriṇī; very terrible is she, she feeds on flesh. Hence one should strenuously guard against her in the lying-in chamber.

स्मृतिं चाप्रयतानां च शून्यागारनिषेवणात्।
अपहन्ति सुतस्तस्या: प्रचण्डो नाम नामत:॥ ११०॥
पौत्रेभ्यस्तस्य सम्भूता लीका: शतसहस्रश:।
चण्डालयोनयश्चाष्टौ दण्डपाशातिभीषणा:॥ १११॥
क्षुधाविष्टास्ततो लीकास्ताश्च चण्डालयोनय:।
अभ्यधावनत चान्योन्यमत्तुकामा: परस्परम्॥ ११२॥
प्रचण्डो वारयित्वा तु यासताश्चण्डालयोनय:।
समये स्थापयामास यादृशे तादृशं शृणु॥ ११३॥

And she, who destroys the memory of men destitute of self-control through inhabiting empty abodes, had a son, by name Pra-caṇḍa (Impetuous). From his son's sons were born the Līkas[5] in hundreds and thousands and eight tribes of Caṇḍalas, very terrible with staves and nooses. Then the Līkas and those tribes of Caṇḍālas were possessed by hunger and ran at one another, desirous of eating one another. But Pra-caṇḍa restrained the several tribes of Caṇḍālas and established them with such and such ordinances : hear what those are.

अद्यप्रभृति लीकानामावासं यो हि दास्यति।
दण्डं तस्याहमतुलं पातयिष्ये न संशय:॥ ११४॥
चण्डालयोन्यावस्थे लीका या प्रसविष्यति।
तस्याश्च सन्तति: पूर्वा सा च सद्यो न शिष्यति॥ ११५॥

Hereafter from today whoever shall give a dwelling to the Līkas, I will assuredly cause an unparalleled punishment to fall on him. The female Līka who shall give birth to offspring in the dwelling of a Caṇḍāla,[6] her child shall die first and she also shall perish at once.

प्रसूते कन्यके द्वे तु स्त्रीपुंसोर्बीजहारिणी।

1. She who steals the breasts.
2. She who steals the signs of puberty.
3. She who steals new-born children.
4. Bhūti.
5. A class of evil spirits.
6. Caṇḍāla-yonyo 'vasathe seem wrong; read caṇḍāla-yony-avasathe instead?

वातरूपामरूपां च तस्याः प्रहरणं तु ते॥ ११६॥
वातरूपा निषेकान्ते सा यस्मै क्षिपते सुतम्।
स पुमान्वातशुक्रत्वं प्रयाति वनितापि वा॥ ११७॥
तथैव: गच्छत: सद्यो निर्बीजत्वमरूपया।
अस्नाताशी नरो योऽसौ तथा चापि वियोगिन:॥ ११८॥

Now Vīja-hāriṇī, who robs man and woman of their seed, gives birth to two daughters, Vāta-rūpā[1] and A-rūpā.[2] I will tell you of her method of attach. The man or the wife, to whom Vāta-rūpā casts a son at the end of the impregnation, suffers from the seminal secretion becoming dried up through disorder of the wind within the body.[3] Similarly both the man who eats without first bathing and the man who eats flesh,[4] are deprived of their seed at once by A-rūpā. A man or a woman, if he or she neglects personal cleanliness, lapses into sterility.[5]

विद्वेषिणी तु या कन्या भृकुटीकुटिलानना।
तस्य द्वौ तनयौ पुंसामपकारप्रकाशकौ॥ ११९॥
निर्बीजत्वं नरो याति नारी वाशौचवर्जिता।
पैशुन्याभिरतं लोलमसज्जलनिषेवणम्॥ १२०॥
पुरुषद्वेषिणं चैतो नरमाक्रम्य तिष्ठत:।
मात्रा भ्रात्रा तथा मित्रैरभीष्टैः स्वजनैः परैः॥ १२१॥
विद्विष्टो नाशमायाति पुरुषो धर्मतोऽर्थत:।
एकस्तु स्वगुणाँल्लोके प्रकाशयति पापकृत्॥ १२२॥
द्वितीयस्तु गुणान्मैत्रीं लोकस्यामपकर्षति।
इत्येते दौ: सहा: सर्वे यक्ष्मण: सन्ततावथ॥
पापाचारा: समाख्याता यैर्व्याप्तमखिलं जगत्॥ १२३॥

Now the daughter called Vi-dveshaṇī has a countenance rugged with frowns. She had two sons, Apa-kāra[6] and Prakāśaka.[7] These two sons come to a man, who delights in calumny, who is inconstant, and who uses impure water, and who hates mankind, and stay with him permanently. Hated by mother, by brother, by beloved friends, by kinsmen, by strangers, a man perishes from righteousness or wealth. Now one son, working sin, divulges[8] men's peculiar qualities in the world; and the second plucks away[9] one's good qualities and the friendship that exists among people. All these are the offspring of Duḥsaha, in the pedigree of that goblin;[10] they are notorious as observers of wicked customs; it is they who have over-spread the whole world.

इति श्रीमार्कण्डेयपुराणे दौ:सहोत्पत्तिसमापनं नामाष्टचत्वारिंशोऽध्याय:॥४८॥

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अथैकोनपञ्चाशत्तमोऽध्याय:

CHAPTER 49

The Creation and Appellations of the Rudras.

Mārkaṇḍeya narrates the creation of Rudra in his eight personalities—and mentions their names, stations, wives and sons—He mentions briefly the wives and offspring of the ṛsis, Bhṛgu (from whom he himself was descended). Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Vasiṣṭha and Agni and also of the Pitṛs.

मार्कण्डेय उवाच

इत्येष तामस: सर्गो ब्रह्मणोऽव्यक्तजन्मन:।
रुद्रसर्गं प्रवक्ष्यामि तन्मे निगदत: शृणु॥ १॥
तनवश्च तथैवाष्टौ पत्न्य: पुत्राश्च ते तथा।
कल्पादावात्मनस्तुल्यं सुतं प्रध्यायत: प्रभो:॥ २॥

Mārkaṇḍeya spoke

Such was the creation, which Brahmā of inscrutable origin made, characterised by darkness. I will tell you of the creation of the Rudras. Hearken to me while I narrate it. Now

1 She who has the form of wind.
2 Form-less
3 Vāta-śukra-tvam, such is said to be the meaning of this word
4 Viyoginah in the text seems wrong I have adopted another reading, yo vai tathaiva piśitāśanah for yo'sau tathā cāpi viyoginah
5 This sentence is made the first line of verse 118 in the text, and is clearly out of place there. I have placed it after verse 116 which is the natural context.
6 Apa-karṣa, which must be the real name of the son (see verse 121) is preferable to Apa-kāra, for neither son has anything to do with injuries, but all the MSS Read apakāra, and I have not ventured to alter it.
7 That is, Divulger
8 Pra-kāśayati.
9 Apa-karshati
10 For yakṣanah read yakṣasya?

they were eight sons indeed of Brahmā and they had wives and children.

प्रादुरासीदथाङ्केऽस्य कुमारो नीललोहितः।

रुरोद सुस्वरं सोऽथ द्रवंश्च द्विजसत्तम॥ ३॥

किं रोदिषीति तं ब्रह्मा रुदन्तं प्रत्युवाच ह।

नाम देहीति तं सोऽथ प्रत्युवाच जगत्पतिम्॥ ४॥

At the beginning of the kalpa, while the Lord was meditating about a son who should be his equal, there appeared in his lap a youth blue and red in colour; and running about he cried with a sweet voice, O brāhmaṇa. "Why cries you?" answered Brahmā to him as he cried. "Give me a name,"

ब्रह्मोवाच

रुद्रस्त्वं देव नाम्नासि मा रोदीर्धैर्यमावह।

एवमुक्तस्ततः सोऽथ सप्तकृत्वो रुरोद ह॥ ५॥

ततोऽन्यानि ददौ तस्मै सप्त नामानि वै प्रभुः।

स्थानानि चैषामष्टानां पत्नीः पुत्रांश्च वै द्विज॥ ६॥

भवं शर्वं तथेशानं तथा पशुपतिं प्रभुः।

भीममुग्रं महादेवमुवाच स पितामहः॥ ७॥

चक्रे नामान्यथैतानि स्थानान्येषां चकार ह।

सूर्यो जलं मही वह्निर्वायुराकाशमेव च॥ ८॥

दीक्षितो ब्राह्मणः सोम इत्येतास्तनवः क्रमात्।

सुवर्चला तथैवोमाविकेशी चापरा स्वधा॥ ९॥

स्वाहा दिशस्तथा दीक्षा रोहिणी च यथाक्रमम्।

सूर्यादीनां द्विजश्रेष्ठ रुद्राद्यैर्नामभिः सह॥ १०॥

शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः।

स्कन्दः सर्गोऽथ सन्तानो बुधश्चानुक्रमात्सुताः॥ ११॥

Brahmā spoke

Then replied he to the lord of the world. "You are named 'Rudra,'[1] O divine one; cry not, assume some fortitude," thus was he addressed. Then he cried seven times more, and the Lord gave him seven other names and stations for these eight personalities and wives and sons, O brāhmaṇa. The Lord, the forefather, called him Bhava, Sarva and Īśāna and Paśupati, Bhīma, Ugra and Mahādeva. He gave these names and assigned stations for these—the sun, water, the earth, fire, the wind and the ether, an initiated brāhmaṇa, and the moon. These were the wives[2] in order, Suvarcanā and Umā and Vikeśī and the next Svadhā, Svāhā, the Diśas[3] and Rohiṇī in due order—of the sun and the other stations, O brāhmaṇa, together with Rudra and the other names. And there were born to him gradually Cara and Śukra, Lohitānga, Manojava, Skanda and Sarga, Santāna and Budha successively.

एवम्प्रकारो रुद्रोऽसौ सतीं भार्यामविन्दत।

दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम्॥ १२॥

हिमवद्दुहिता साभून्मेनायां द्विजसत्तमः॥

तस्या भ्राता तु मैनाकः सखाम्भोधेरनुत्तमः॥ १३॥

उपयेमे पुनश्चैनामनन्यां भगवान् भवः।

Such was Rudra himself. He found Satī for his wife;[4] and through Dakṣa's curse Satī quitted her body. She was the daughter of Himavat by Menā, O brāhmaṇa; her brother was Maināka, the chiefs friend of Ambho-dhi (the Ocean). And the lord Bhava married her again as his only wife.

देवौ धाताविधातारौ भृगोः ख्यातिरसूयत॥ १४॥

श्रियं च देवदेवस्य पत्नी नारायणस्य या।

आयतिर्नियतिश्चैव मेरोः कन्ये महात्मनः॥ १५॥

भार्ये धाताविधात्रोस्ते तयोर्जातौ सुतावुभौ।

प्राणश्चैव मृकण्डुश्च पिता मम महायशाः॥ १६॥

Khyāti the wife of Bhṛgu[5] gave birth to the two gods Dhātri and Vidhātri and to Śrī who was the wife of the supreme god Nārāyaṇa. Āyati and Niyati were the two daughters of high-souled Meru; they became the wives of Dhātri and Vidhātri. A son was born from each of them, both Prāṇa and Mṛkaṇḍa.

मनस्विन्यामहं तस्मात्पुत्रो वेदशिरा मम।

धूम्रवत्यां समभवत्प्राणस्यापि निबोध मे॥ १७॥

The later was my illustrious father. I am his son by Manasvinī; Veda-śiras is my son, he was born of Dhūmravatī.

1. By a pun on the root rud, to cry, to weep; rudra would thus mean crier," "weeper".

2. Tanavaḥ.
3. The eight regions of the sky.
4. See Chap. 47, verses 22-25.
5. Ibid.

प्राणस्य द्युतिमान्पुत्र उत्पन्नस्तस्य चात्मजः।

अजराश्च तयोः पुत्राः पौत्राश्च बहवोऽभवन्॥ १८॥

Hear also from me of the offspring of Prāna Dyutimān was the son begotten by Prāna and A-jaias was his son also, from them both issued many sons and grandsons.

पुत्री मरीचेः सम्भूतिः पौर्णमासमसूयत्।

विरजाः पर्वतश्चैव तस्य पुत्रौ महात्मनः॥ १९॥

तयोः पुत्रास्तु वक्ष्येऽहं वंशसंकीर्त्तने द्विज।

Sambhūti was the wife of Marīci,[1] she brought forth Paurna-māsa, he high-souled man had two sons Vi-iajas and Parvata, but I will defer mentioning their sons till I detail the genealogies, O brāhmana

स्मृतिश्चाङ्गिरसः पत्नी प्रसूता कन्यकास्तथा॥ २०॥

सिनीवाली कुहूश्चैव राका चानुमतिस्तथा।

अनसूया तथैवात्रेर्जज्ञे प्रत्रानकल्मषान्॥ २१॥

सोम दुर्वासस चैव दत्तात्रेयं च योगिनम्।

प्रीत्यां पुलस्त्यभार्याया दत्तोऽन्यस्तत्सुतोऽभवत्॥ २२॥

पूर्वजन्मनि सोऽगस्त्यः स्मृतः स्वायम्भुवेऽन्तरे।

कर्दमश्चार्ववीरश्च सहिष्णुश्च सुतत्रयम्॥ २३॥

And Smrti was the wife of Angiras,[2] and daughters were born of her, Śinīvālī and Kuhu, Rākā and Bhānumati Moreover, Anasūyā gave birth by Atri[3] to sons without blemish, Soma and Durvāsas and the yogī Dattātreya Dattoli was born the son of Pulastya[4] by his wife Prīti, he was known as Agastya in a previous life during the Svāyambhuva Manvantara

क्षमा तु सुषुवे भार्या पुलहस्य प्रजापतेः।

क्रतोस्तु सन्नतिर्भार्या वालखिल्यानसूयत्॥ २४॥

षष्ठिर्यानि सहस्राणि ऋषीणामूर्द्धवरेतसाम्।

Now Ksamā, the wife of the Prajāpati Pulaha[5] brought forth three sons, who were Kardama and Arvavīra and Sahisnu Now Sannati was the wife of Kratu,[6] she gave birth to the Bālikhilyas, the sixty thousands, which they are, of rsis who live in perpetual chastity [7]

ऊर्जायां तु वसिष्ठस्य सप्ताजायन्त वै सुताः॥ २५॥

रजो गात्रोर्ध्वबाहुश्च सबलश्चानवस्तथा।

सुतपाः शुक्ल इत्येते सर्वे सप्तर्षयः स्मृताः॥ २६॥

Now seven sons were born of Urjā by Vasist ha,[8] Rajas, Gātra and Urdhva-bāhu and Sa-bala and An-agha, Su-tapas, Śukta, all these are well-known as seven Rsis

योसावग्निरभीमानी ब्रह्मणस्तनयोऽग्रजः।

तस्मात्स्वाहा सुतॉल्लेभे त्रीनुदारौजसो द्विज॥ २७॥

पावक पवनं चैव शुचिं चापि जलाशिनम्।

तेषां तु सन्ततावन्ये चत्वारिंशच्च पञ्च च॥ २८॥

Agni, who is arrogant, was the eldest son of Brahmā, by him Svāhā[9] begat three sons of exalted vigour, O brāhmana, Pāvaka and Pavamāna and Śuci who pervades[10] water, but in descent from them were forty and five others These and the father and his three sons are often spoken of as the invincible and illustrious forty and nine

कथ्यन्ते बहुशश्चैते पितापुत्रत्रय च यत्।

एवमेकोनपञ्चाशद् दुर्जयाः परिकीर्तिताः॥ २९॥

पितरो ब्रह्मणा सृष्टा ये व्याख्याता मय तव।

अग्निष्वात्ता बर्हिषदोऽनग्नयः साग्नयश्च ये॥ ३०॥

तेभ्यः स्वधा सुते जो मेनां वै धारिणी तथा।

ते उभे ब्रह्मवादिन्यौ योगिन्यौ चाप्युभे द्विज॥ ३१॥

Brahmā created the Pitrs[11] whom I have mentioned to you, who are the Agni-śvāttas,[12] the Barhi-shads,[13] those who did not maintain the sacred fire on earth and those who did maintain

1 See chap 47 verses 22-25
2 Ibid
3 For anusūyā read anasūyā, see chap 47, verses 23-25
4 See chap 47 verses 22-25
5 Ibid
6 Ibid
7 For ūrddha-ratasām read ūrddhva-retasām
8 See Chap 47, verses 23-25
9 For khāhā read svāhā, see Ibid
10 Jalāsinam
11 This account differs from what Manu says (III, 193-199)
12 The Manes, especially of those who on earth neglected the sacrificial fire
13 A particular class of the Pitrs

the fire[1] By them Svadhā[2] gave birth to two daughters, Menā and Dhārinī, they both were teachers of the Veda, and they both were female yogīs

इति श्रीमार्कण्डेयपुराणे रुद्रसर्गाभिधानो
नामैकोनपञ्चाशत्तमोऽध्याय:॥४९॥

♣♣♣

अथ पञ्चाशत्तमोऽध्याय:

CHAPTER 50

The Story of the Svāyambhuva Manvantara

Mārkandeya, states the duration of the Manvantaras, and mentions the names of the Manus past, present and future—He mentions the descendants of Manu Svāyambhuva and his son Priya-vrata, and explains how the whole world with its seven continents was peopled by them and divided among them—Jambu-dvīpa was assigned to Priya-vrata's son Agnīdhra, and was portioned out among Agnīdhra's sons—His eldest son Nābhi begot Rsabha, and Rsabha begot Bharata, to whom India was assigned

क्रौष्टुकिरुवाच

स्वायम्भुव त्वया ख्यातमेतन्मन्वन्तरं च यत्।
तदह भगवन्सम्यक् श्रोतुमिच्छामि कथ्यताम्॥१॥
मन्वन्तरप्रमाणं च देवा देवर्षयस्तथा।
ये च क्षितीशा भगवन्देवेन्द्रश्चैव यस्तथा॥२॥

Krauṣṭuki spoke

Adorable Sir! I wish to hear fully of this Svāyambhuva Manvantara also which you has mentioned Tell me of it, and also of the duration of this Manvantara, and its gods and rsis, and the kings who ruled during it, and also who was the lord of the gods during it, adorable Sir!

मार्कण्डेय उवाच

मन्वन्तराणां संख्याता साधिका ह्येकसप्तति:।
मानुषेण प्रमाणेन शृणु मन्वन्तरं च मे॥३॥
त्रिंशत्कोट्यस्तु संख्याता सहस्राणि च विंशति:।
सप्तषष्टिस्तथान्यानि नियुतानि च संख्यया॥४॥
मन्वन्तरप्रमाणं च इत्येतत्साधिकं विना।
अष्टौ शतसहस्राणि दिव्यया संख्यया स्मृतम्॥५॥
द्विपञ्चाशत्तथान्यानि सहस्राण्यधिकानि च।

Mārkaṇḍeya spoke

The duration of the Manvantaras has been declared to be the four yugas multiplied by seventy-one and a fraction[3] Hear the duration of a Manvantara from me in human reckoning Thirty times ten millions are announced, and twenty thousands, and sixty-seven lakhs[4] more by computation—this is the length of the Manvantara in human years, omitting the fraction it is known to be eight hundreds of thousands and fifty two thousands more besides of years by the divine reckoning

स्वायम्भुवो मनु: पूर्वं मनु: स्वारोचिषस्तथा॥६॥
औत्तमस्तामसश्चैव रैवतश्चाक्षुषस्तथा।
षडेते मनवोऽतीतास्तथा वैवस्वतोऽधुना॥७॥
सावर्णा: पञ्च रौच्याश्च भौत्याश्चागामिनस्त्वमी।
एतेषां विस्तर भूयो मन्वन्तरपरिग्रहे॥८॥
वक्ष्ये देवानृषींश्चैव देवेन्द्रा: पितरश्च ये।

At first was the Manu Svāyambhuva, then the Manu Svarocisa, Auttama,[5] and Tāmasa, Raivata, and Caksusa, these six Manus have passed, and Vaivasvata is the Manu now These are to come, the five Sāvarnas and Raucya, and Bhautya[6] Of these I will tell you fully afterwards in connection with their respective Manvantaras, and of their gods and rsis, and the lords of the Yaksas and the Pitrs who lived during each, of their commencement and end, O brāhmana

उत्पत्तिसंग्रहं ब्रह्मन् श्रूयतामस्य सन्तति:॥९॥

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1 An-agnayas and sāgnayas, these appear to be the same as Manu s Agni-daghas and An-agni-dagdhas, (III 109)

2 See chap 47 verses 23-25

3 See Chap 43, verses 34-38

4 Niyuta Verses 4, 5 and 6 agree with Chap 43, verses 35-37

5 For auttamas read auttamis

6 The text appears to be wrong For Sāvarnih pañca raucyāśca bhautyāś read Sāvarnāh pañca raucyaśca bhautyas The five Sāvarna or Sāvarni Manus are n 8 Sāvarni n 9 Daksa-sāvarni n 10 Brahma-sāvarni n 11 Dharma-sāvarni and n 12 Rudra sāvarni

यच्च तेषामभूक्षेत्रं तत्पुत्राणां महात्मनाम्।

Hear who were his offspring, and who were the wives of those their high-souled sons.

मनोः स्वायम्भुवस्यासन्दश पुत्रास्तु तत्समाः॥ १०॥

यैरियं पृथिवी सर्वा सप्तद्वीपा सपर्वता।

ससमुद्राऽऽकरवती प्रतिवर्षं निवेशिता॥ ११॥

स्वायम्भुवेऽन्तरे पूर्वमाद्ये त्रेतायुगे तथा।

प्रियव्रतस्य पुत्रैस्तैः पौत्रैः स्वायम्भुवस्य च॥ १२॥

Now Manu Svāyambhuva had ten sons equal to himself, by whom all this tributary earth with its seven continents, with its mountains, and with its oceans was peopled according to its countries. It was first peopled in the Svāyambhuva period in the Kṛta and Tretā ages by the sons of Priya-vrata and the grandsons of Svāyambhuva.

प्रियव्रतात्प्रजावत्यां पौरात्कन्या व्यजायत।

कन्या सा तु महाभाग कर्दमस्य प्रजापतेः॥ १३॥

कन्ये द्वे दशपुत्रांश्च सम्राट् कुक्षी च ते उभे।

तयोर्वै भ्रातरः शूरा प्रजापतिसमा दश॥ १४॥

आग्नीध्रो मेधातिथिश्च वपुष्मांश्च तथापरः।

ज्योतिष्मान्द्युतिमान्भव्यः सवनः सप्त एव ते॥ १५॥

मेधाग्निबाहुमित्रास्तु त्रयो योगपरायणाः।

जातिस्मरा महाभागा न राज्याय मनो दधुः॥ १६॥

A daughter was begotten of Prajāvatī by the hero Priya-vrata. Now that illustrious daughter gave birth through the Prajāpati Kardama to two daughters and ten[1] sons; those two daughters were Samrāj[2] and Kukṣi; their ten brothers were warriors equal to the Prajāpati their father. Agnīdhra, and Medhā-tithi, and Vapuṣmat[3] the next, Jyotiṣ-mat, Dyuti-mat. Bhavya, Savana, they were seven of them indeed. Priya-vrata anointed those seven as kings over the seven continents. According to that his statute, hear their continents also from me.

प्रियव्रतोऽभ्यषिञ्चत्तान्सप्त सप्तसु पार्थिवान्।

द्वीपेषु तेन धर्मेण द्वीपांश्चैव निबोध मे॥ १७॥

1 Only seven are mentioned in verse 15.

2 This name as a feminine is not in the dictionary.

3 Vapusyat in the text seems incorrect. Vapuṣmat is given correctly in verses 18 and 26.

जम्बुद्वीपे तथाग्नीध्रं राजानं कृतवान्पिता।

प्लक्षद्वीपेश्वरश्चापि तेन मेधातिथिः कृतः॥ १८॥

शाल्मलेस्तु वपुष्मन्तं ज्योतिष्मन्त कुशाह्वये।

क्रौञ्चद्वीपे द्युतिमन्तं भव्य शाकाह्वयेश्वरम्॥ १९॥

पुष्कराधिपतिं चापि सवनं कृतवान्सुतम्।

Their father made Agnīdhra thus king over Jambu-dvīpa; and he made Medhā-tithi lord over Plakṣa-dvīpa; and he made Vapuṣmat lord of Śālmali, Jyotiṣ-mat lord over Kuśa-dvīpa, Dyuti-mat lord over Kraunca-dvīpa, Bhavya lord over Śaka-dvīpa, and his son Savana ruler over Puṣ kara-dvīpa.

महावीतो धातकिश्च पुष्कराधिपतेः सुतौ॥ २०॥

द्विधा कृत्वा तयोर्वर्षं पुष्करे सन्यवेशयत्।

Mahā-vīta and Dhātaki were the two sons of Savana, the ruler over Puṣkara-dvīpa; he divided the Puṣkara[4] land into two parts, and assigned to them one part each.

भव्यस्य पुत्राः सप्तासन्नामतस्तान्निबोध मे॥ २१॥

जलदश्च कुमारश्च सुकुमारो मणीवकः।

कुशोत्तरोऽथ मेधावी सप्तमस्तु महाद्रुमः॥ २२॥

तन्नामकानि वर्षाणि शाकद्वीपे चकार सः।

Bhavya had seven sons, hear them by name from me; both Jala-da, and Kumāra, Su-kumāra, Manīvaka, and Kuśottara, Medhāvin, and Mahā-druma the seventh. He portioned out for them countries in Śāka-dvīpa, which were named after them.

तथा द्युतिमतः सप्त पुत्रास्तांस्तु निबोध मे॥ २३॥

कुशलो मनुगश्चोष्णः प्राकाराश्चार्थकारकः।

मुनिश्च दुन्दुभिश्चैव सप्तमः परिकीर्तितः॥ २४॥

तेषां स्वनामधेयानि क्रौञ्चद्वीपे तथाभवन्।

Moreover Dyuti-mat had seven sons; hear them also from me; Kuśala, and Manu-ga, Uṣṇa, and Prākara, Artha-kāraka, and Muni, and Dundubhi who was famed as the seventh. And they had countries in Kraunca-dvīpa, which were named after them.

ज्योतिष्मतः कुशद्वीपे पुत्रनामाङ्कितानि वै॥ २५॥

4. For puṣkaraḥ read puṣkaraṁ?

(तत्रापि सप्त वर्षाणि तेषां नामानि मे शृणु)।
तस्यापि सप्त पुत्रास्तु ज्ञेयास्तेऽपि महौजसः॥
उद्भिदं वैणवं चैव सुरथं लम्बनं तथा॥२६॥
धृतिमत्प्राकरं चैव कपिलं चापि सप्तमम्।

In Kuśa-dvīpa itself also there were seven countries called by the names of the sons of Jyotiṣ-mat; hear their names from me—Ud-bhida, and Vaiṇava, Su-ratha, and Lambana, Dhṛtimat, and Prākara, and Kāpila the seventh.

वपुष्मतः सुताः सप्त शल्मलेशस्य चाभवन्॥२७॥
श्वेतश्च हरितश्चैव जीमूतो रोहितस्तथा।
वैद्युतो मानसश्चैव केतुमान्सप्तमस्तथा॥२८॥
तथैव शाल्मले तेषां समनामानि सप्त वै।

And Vapuṣmat the lord of Śālmali had seven sons, both Śveta, and Harita, Jīmūta, and Rohita, Vaidyut, and Mānasa, and Ketu-mat the seventh. And they had seven countries in Śālmali, which bore the same names.

सप्त मेधातिथेः पुत्राः प्लक्षद्वीपेश्वरस्य वै॥२९॥
येषां नामाङ्कितैर्वर्षैः प्लक्षद्वीपस्तु सप्तधा।
पूर्वं शाकभवं वर्षं शिशिरं तु सुखोदयम्॥३०॥
आनन्दं च शिवं चैव क्षेमकं च ध्रुवं तथा।

Medhā-tithi, the lord of Plakṣa-dvīpa had seven sons, and Plakṣa-dvīpa was divided into seven parts by the countries which were named after them, first the Śāka-bhava country, then Śiśira, Sukhodaya, and Ānanda, and Śiva, and Kṣemaka, and Dhruva.

प्लक्षद्वीपादिभूतेषु शाकद्वीपान्तिमेषु वै॥३१॥
ज्ञेयः पञ्चसु धर्मश्च वर्णाश्रमविभागजः।
नित्य स्वाभाविकश्चैव अहिं साऽविधिवर्जितः॥३२॥
(यानि किंपुरुषाद्यानि वर्जयित्वा हिमाह्वयम्।
सुखमायुश्च रूपं च बलं धर्मश्च नित्यशः॥)
पञ्चस्वेतेषु वर्षेषु सर्वसाधारणः स्मृतः।

In the five continents, which begin with Plakṣa-dvīpa and end with Śāka-dvīpa, righteousness also must be known as arising from the divisions of the castes and the several stages of a brāhmaṇa's life. The righteousness which is settled,[1] and springs from one's natural disposition, and is exempt from the rules of harmlessness is well-known to be universal in these five continents.

आग्नीध्राय पिता पूर्वं जम्बूद्वीपं ददौ द्विज॥३३॥
तस्य पुत्रा बभूवुर्हि प्रजापतिसमा नव।
ज्येष्ठो नाभिरिति ख्यातस्तस्य किंपुरुषोऽनुजः॥३४॥
हरिवर्षस्तृतीयस्तु चतुर्थोऽभूदिलावृतः।
वश्यश्च पञ्चमः पुत्रो हिरण्यः षष्ठ उच्यते॥३५॥
कुरुस्तु सप्तमस्तेषां भद्राश्वश्चाष्टमः स्मृतः।
नवमः केतुमालश्च तन्नाम्ना वर्षसंस्थितिः॥३६॥

His father Priya-vrata gave Jambu-dvīpa to Agnīdhra at the first, O brāhmaṇa. He had nine sons indeed, who were equal to the Prajāpati Priya-vrata. The eldest was named Nābhi; his younger brother was Kiṁpuruṣa; the third son was Havir-varṣa; the fourth was Ilāvṛta; and the fifth son was Vaśya; the sixth was called Hiraṇya; the seventh of them was Kuru; the eighth was known as Bhadrāśva; and the math was Ketu-māla. Designated by their names was the arrangement of their countries.

यानि किंपुरुषाद्यानि वर्जयित्वा हिमाह्वयम्।
तेषां स्वभावतः सिद्धिः सुखप्राया ह्ययत्नतः॥३७॥
विपर्ययो न तेष्वस्ति जरामृत्युभयं न च।
धर्माधर्मौ न तेष्वास्तां नोत्तमाधममध्यमाः॥३८॥
न वै चतुर्युगावस्था नाश्रमा ऋतवो न च।

Perfection exists naturally in Kiṁpuruṣa, and the other continents,[2] with the exception of that named from the mountain Hima;[3] and the perfection is almost complete happiness which comes without exertion. There is no adversity there, nor old age, death or fear; neither righteousness nor unrighteousness existed there, nor had the people differences of position, such as high, low or middling; nor have the four ages existed there, nor periodic times, nor the seasons of the year.

1. Nitya
2. For kiṁpuruṣākhyāni read kimpuruṣādyāni?
3. Himāhvaya. See also verses 40 and 41 where this is said to be a name for India. This meaning is not in the dictionary.

आग्नीध्रसूनोर्नाभेस्तु ऋषभोऽभूत्सुतो द्विज॥३९॥
ऋषाभाद्भरतो जज्ञे वीर: पुत्रशताद्वर:।
सोऽभिषिच्यर्षभ: पुत्रं महाप्राव्राज्यमास्थित:॥४०॥
तपस्तेपे महाभाग: पुलहाश्रमसंश्रय:।
हिमाह्वं दक्षिणं वर्षं भरताय पिता ददौ॥४१॥
तस्मात्तु भारतं वर्षं तस्य नाम्ना महात्मन:।
भरतस्यान्वभूत्पुत्र: सुमतिर्नाम धार्मिक:॥४२॥
तस्मिन् राज्यं समावेश्य भरतोऽपि वनं ययौ।

Now Agnīdhra's son Nābhi had a son Ṛṣabha, O brāhmana. Ÿsabha begot Bharata, a hero, the best among his hundred sons Rsabha having anointed his son in his stead betook himself to the strictest life of a wandering religious mendicant, and devoted himself to austerities, an illustrious hermit dwelling in Pulaha's hermitage. His father gave Bharata the southern country named after the mountain Hima;[1] hence the country is called Bhārata after the name of that high-souled king. Bharata also had a righteous son called Sumati; and Bharata transferred the kingdom to him and departed to the forest.

एतेषां पुत्रपौत्रैस्तु सप्तद्वीपा वसुन्धरा॥४३॥
प्रियव्रतस्य पुत्रैस्तु भुक्ता स्वायम्भुवेऽन्तरे।
एष स्वायम्भुव: सर्ग: कथितस्ते द्विजोत्तम॥४४॥
पूर्वमन्वन्तरे सम्यक्किमन्यत्कथयामि ते॥४५॥

Now during the Svāyambhuva period Priyavrata's sons, and their sons and grandsons enjoyed[2] the earth with its seven continents. This was the Svāyambhuva creation; I have narrated it to you, O brāhmana. What else shall I fully tell you of in the first Manvantara ?

इति श्रीमार्कण्डेयपुराणे भुवनकोशे स्वायंभुवमन्वन्तरकथनं नाम पञ्चाशत्तमोऽध्याय:॥५०॥

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1 Himāhva, this meaning, 'India', is not in the dictionary
2 For *bhuktvā* read *bhuktā*

अथैकपञ्चाशत्तमोऽध्याय:

CHAPTER 51

The description of Jambu-dvīpa

Mārkandeya tells Krauṣṭuki further the size of the earth, and the order and dimensions of the seven continents and their oceans—So describes Jambu-dvīpa, the countries in it, and Meru and the other mountains; and mentions various local facts.

क्रौष्टुकिरुवाच

कति द्वीपा: समुद्रा वा पर्वता वा कति द्विज।
कियन्ति चैव वर्षाणि तेषां नद्यश्च का मुने॥१॥
महाभूतप्रमाणं च लोकालोकं तथैव च।
पर्यासं परिमाणं च गतिं चन्द्रार्कयोरपि॥२॥
एतत्प्रबूहि मे सर्वं विस्तरेण महामुने॥३॥

Krauṣṭuki spoke

How many are the continents, and how many the oceans, and how many are the mountains, O brāhmana? And how many are the countries, and what are their rivers, O Muni? And the size of the great objects of nature,[3] and the Lokā-loka mountain-range; the circumference, and the size and the course of the moon and the sun also—tell me all this at length, O great Muni.

मार्कण्डेय उवाच

शतार्द्धकोटिविस्तारा पृथिवी कृत्स्नशो द्विज।
तस्या: संस्थानमखिलं मथयामि शृणुष्व तत्॥४॥
ये ते द्वीपा मया प्रोक्ता जम्बुद्वीपादयो द्विज।
पुष्करान्ता महाभाग शृण्वेषां विस्तरं पुन:॥५॥
द्वीपात्तु द्विगुणो द्वीपो जम्बु: प्लक्षोऽथ शाल्मलि:।
कुश: क्रौञ्चस्तथा शाक: पुष्करद्वीप एव च॥६॥
लवणेक्षुसुरासर्पिर्दधिक्षीरजलाब्धिभि:।
द्विगुणैर्द्विगुणैर्वृद्ध्या सर्वत: परिवेष्टिता:॥७॥

Mārkaṇḍeya spoke

The earth is fifty times ten million yojanas[4] broad in every direction,[5] O brāhmaṇa. I tell you

3 Mahā-bhūta
4 This word must obviously be supplied, see verse 8
5 Taking the yojana as 40,000 feet (see Chap 46, 40), this diameter of the earth equals 3,787,878,788 miles

of its entire constitution, hearken thereto. The dvīpas which I have mentioned to you, began with Jambu-dvīpa and ended with Puṣkara-dvīpa, O illustrious brāhmaṇa; listen further to their dimensions. Now each dvīpa is twice the size of the dvīpa which precedes it in this order, Jambu, and Plakṣa, Śālmala, Kuśa, Krauñca and Śāka, and the Puṣkara-dvīpa. They are completely surrounded by oceans of salt water, sugar-cane juice, wine, ghee, curdled milk, and milk, which increase double and double, compared with each preceding one.

जम्बूद्वीपस्य संस्थानं प्रवक्ष्येऽहं निबोध मे।
लक्षमेकं योजनानां वृत्तो विस्तारदैर्घ्यतः॥८॥
हिमवान्हेमकूटश्च निषधो मेरुरेव च।
नीलःश्वेतस्तथा शृङ्गी सप्त तद्वर्षपर्वताः॥९॥
द्विलक्षयोजनायामौ मध्ये तत्र महाचलौ।
तयोर्दक्षिणतो यौ तु यौ तथोत्तरतो गिरी॥१०॥
दशभिर्दशभिर्न्यूनैः सहस्रैस्ते परस्परम्।
द्विसाहस्रोच्छ्रयाः सर्वे तावद्विस्तारिणश्च ते॥११॥
समुद्रान्त-प्रविष्टाश्च षडस्मिन्वर्षपर्वताः।
दक्षिणोत्तरतो निम्ना मध्ये तुङ्गा यथा क्षितिः॥१२॥

I will tell you of the constitution of Jambu-dvīpa; hearken to me. It is a hundred thousand yojanas in breadth and length, it being of a circular shape.[1] Himavat, and Hema-kūṭa, Niṣadha,[2] and Meru, Nīla, Śveta and Śṛṅgin are the seven great mountain-systems[3] in it. Two of these great mountain-ranges[4] are a hundred thousand yojanas in extent and are situated in the middle of Jambu-dvīpa; there are two more mountain-ranges which are south of those two and two more which are north. They are severally less by ten and ten thousand yojanas in length;[5] they are all two thousands yojanas in height and they have the same breadth. And six of the mountain-ranges in it extend into the sea. The earth is low on the south and north, it is highly elevated in the middle.

वेद्यर्द्धे दक्षिणे त्रीणि त्रीणि वर्षाणि चोत्तरे।
इलावृतं तयोर्मध्ये चन्द्रार्द्धाकारवत्स्थितम्॥१३॥
ततः पूर्वेण भद्राश्वं केतुमालं च पश्चिमे।
इलावृतस्तय मध्ये तु मेरुः कनकपर्वतः॥१४॥

On the southern half of the elevated ground[6] are three countries, and on the north are three. Ilāvṛta is situated between those halves and is shaped like the half-moon. East of it is Bhadrāśva and west in Ketumāla.[7]

चतुराशीति साहस्रस्तस्योच्छ्रायो महागिरेः।
प्रविष्टः षोडशाधस्ताद्विस्तारः षोडशैव तु॥१५॥
शरावसंस्थितत्वाच्च द्वात्रिंशन्मूर्ध्नि विस्तृतः।
शुक्लः पीतोऽसितो रक्तः प्राच्यादिषु यथाक्रमम्॥१६॥
विप्रे वैश्यस्तथा शूद्रः क्षत्रियश्च स्ववर्णतः।
तस्योपरि तथैवाष्टौ पुर्यो दिक्षु यथाक्रमम्॥१७॥
तस्योपरि सभा दिव्याः पूर्वादिषु क्रमेण तु।
इन्द्रादिलोकपालानां तन्मध्ये ब्रह्मणः सभा॥
योजनानां सहस्राणि चतुर्दश समुच्छ्रिता॥१८॥

Now in the middle of Ilāvṛta is Meru, the mountain of gold. The height of that immense mountain is eighty-four[8] thousand yojanas; it penetrates downwards sixteen thousand yojanas, and it is just sixteen thousand yojanas broad; and since it is fashioned like a cup,[9] it is thirty-two thousand yojanas broad at the summit. It is white, yellow; black and red on the east and other sides consecutively; and a brāhmaṇa, a vaiśya, a śūdra

1. Vṛttan. This distance cannot apply to the circumference (vṛtti) as well, the circumference, length and breadth cannot all be the same.
2. The text reads Ṛṣabha, which disagrees with other Purāṇas and verses and 23.
3. Varṣa-parvata.
4. Niṣadha on the south of Meru and Nīla on the north, according to the Viṣṇu-Purāṇa, Bk. II, ch. ii.
5. The text of the first line of verse 11 seems wrong : read instead, as in the MS.—Daśabhir daśabhir nyūnāḥ sahasrais te parasparam. Hema-kūṭa (south of Niṣadha) and Śveta (north of Nīla) are 90,000 yojanas long. Himavat (south of Hema-kūṭa) and Śṛṅgin (north of Śveta) are 80,000 yojanas long. The decrease is due to their position in the circle of the earth. See Viṣṇu Purāṇa, Bk. II., ch. ii.
6. Vedi.
7. These are the nine countries mentioned in chap. 50, verses 32-35.
8. For catur-aśiti read catur-aśīti?
9. Śarāva; other authorities compare it to the inverted seed vessel of a lotus, which is somewhat like an inverted cone.

and a kṣatriya are stationed there according to the castes. Moreover, upon it on the east and the seven other directions of the sky consecutively[1] are the Courts of Indra and the other Loka-pālas; and in the centre is Brahmā's Court, which is fourteen thousand yojanas high.

अयुतोच्छ्रायास्तस्याधस्तथा विष्कम्भपर्वत:।
प्राच्यादिषु क्रमेणैव मन्दरो गन्धमादन:॥ १९॥
विपुलश्च सुपार्श्वश्च केतुपादपशोभिता:।
कदम्बो मन्दरे केतुर्जम्बुर्वै गन्धमादने॥ २०॥
विपुले च तथाश्वत्थ: सुपार्श्वे च वटो महान्।
एकादशशतायामा योजनानामिमे नगा:॥ २१॥
जठरो देवकूटश्च पूर्वस्यां दिशि पर्वतौ।
आनीलनिषधायातौ परस्परनिरन्तरौ॥ २२॥
निषध: पारियात्रश्च मेरो: पार्श्वे तु पश्चिमे।
यथा पूर्वौ तथा चैतावानीलनिषधायतौ॥ २३॥
कैलासो हिमवांश्चैव दक्षिणेन महाचलौ।
पूर्वपश्चायतावेतावर्णवान्तर्व्यवस्थितौ॥ २४॥
शृङ्गवाञ्जारुधिश्चैव तथैवोत्तरपर्वतौ।
यथैव दक्षिणे तद्वदर्णवान्तर्व्यवस्थितौ॥ २५॥
मर्यादापर्वता ह्येते कथ्यतेऽष्टौ द्विजोत्तम।
हिमवद्धेमकूटादिपर्वतानां परस्परम्॥ २६॥
नवयोजनसाहस्रं प्रागुदग्दक्षिणोत्तरम्।
मेरोरिलावृते तद्वदन्तरे वै चतुर्दिशम्॥ २७॥

Moreover below it are the subjacent hills[2] with a height of ten thousand yojanas. On the east and other sides consecutively are the mountains Mandara, Gandhamādana and Vipula and Supārśva;[3] they are decorated with trees as standards. The kadam tree[4] is the standard on Mandara, the jambu tree[5] on Gandha-mādana and the aśvattha tree[6] on Vipula and the great banyan[7] on Supārśva. These mountains are eleven hundred yojanas in extent. Jaṭhara and Devakūṭa are two mountains on the east side; they struck up to Nīla and Niṣadha without any space intervening between them. Niṣadha[8] and Pāripātra are on the west side of Meru; these two mountains, like the two former, extend to Nīla and Niṣadha. Kailāsa and Himavat are two great mountains on the south; they stretch east and west; they extend into the ocean. Śṛṅgāvat and Jārudhi, moreover, are two mountains on the north; they, like the two on the south, extend into the ocean.[9] These eight are called the boundary mountains, O brāhmaṇa. Himavat, Hemakūṭa and the other mountains comprise, one with another, nine thousand yojanas, eastward, westward, southward and northward. Similarly Meru stretches to the four quarters in the middle in Ilāvṛta.

फलानि यानि वै जम्ब्वा गन्धमादनपर्वते।
गजदेहप्रमाणानि पतन्ति गिरिमूर्द्धनि॥ २८॥
तेषां स्रावात्प्रभवति ख्याता जम्बूनदीति वै।
यत्र जाम्बूनदं नाम कनकं सम्प्रजायते॥ २९॥
सा परिक्रम्य वै मेरुं जम्बूमूलं पुनर्नदी।
विशति द्विजशार्दूल पीयमाना जनैश्च तै:॥ ३०॥

The fruits which the jambu[10] tree produces on the mountain Gandhamādana, are as large as an elephant's body; they fall on the top of the mountain. From their juice springs the famous Jambū river, in which is found the gold called Jāmbū-nada. That river passes around Meru and then enters Jambū-mūla. O brāhmaṇa; and those people drink of it.

भद्राश्वेऽश्वशिरा विष्णुर्भारते कूर्मसंस्थिति:।
वराह: केतुमाले च मत्स्यरूपस्तथोत्तरे॥ ३१॥
तेषु नक्षत्रविन्यासादृषय: समवस्थिता:।

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1. The MS. reads *puryo dikṣu* for *pūrvādiṣu*, with practically the same meaning.
2. Viṣkambha-parvata.
3. Mandara is on the East; Gandhamādana on the south; Vipula on the West; and Supārśva on the north. See Chap. 53, verses 7, 13 and 16.
4. See note, p.25.
5. Eugenia Jambolana, Hooker, vol.II, p.499; Roxb. P.398. A large tree, common everywhere, with a rather crooked trunk, shining leaves and edible fruit. The bark yields brown dyes.
6. Called also Pippala; Ficus religiosa (Oliver, p.272; Roxb. P.642); the modern peepul; a large spreading tree with a grateful shade, common everywhere. See also note, p.33.
7. Vaṭa, Ficus benghalensis (Oliver, p.272; F. indicai, Roxb. P.639), the large, common, well-known tree.
8. Read Ṛṣabha?
9. For antarvāntar read arṇavāntar?
10. For *jambā* read *jambvā*?

चतुर्ष्वपि द्विजश्रेष्ठ ग्रहाभिभवपाठका:।। ३२।।

In Bhadrāśva Viṣṇu is figured with a horse's head; in Bhārata[1] he has the shape of a tortoise; and he is like a boar in Ketu-māla; and he has a fish's form in the north. In all those four countries, worldly affairs are governed by the arrangement of the constellations, O brāhmaṇa; the people there study the influence of the planets.

इति श्रीमार्कण्डेयपुराणे भुवनकोशे जम्बूद्वीपवर्णनं
नामैकपञ्चाशत्तमोऽध्याय:।।५१।।

♣♣♣

अथ द्विपञ्चाशत्तमोऽध्याय:

CHAPTER 52

The Geography of Jambu-dvīpa

Mārkaṇḍeya mentions the forests and lakes and mountains around Meru—All the heavenly beings dwell in that region where there is the most charming scenery—Bhārata alone is the land of action, which entails merit and sin.

मार्कण्डेय उवाच

शैलेषु मन्दराद्येषु चतुर्ष्वपि द्विजोत्तम।
वनानि यानि चत्वारि सरांसि च निबोध मे।। १।।
पूर्वे चैत्ररथं नाम दक्षिणे नन्दनं वनम्।
वैभ्राजं पश्चिमे शैले सावित्रं चोत्तराचले।। २।।
अरुणोदं सर: पूर्वे मानसं दक्षिणे तथा।
शीतोदं पश्चिमे मेरोर्महाभद्रं तथोत्तरे।। ३।।

Mārkaṇḍeya spoke

Hear from me of the four forests and lakes which exist on Mandara and the three other mountains,[2] O brāhmaṇa. On the east is the forest named Caitra-ratha, on the southern mountain the forest Nandana, on the western mountain the forest Vaibhrāja, and on the northern mountain the forest Sāvitra. On the east is the lake Aruṇode,[3] and on the south Mānasa, on the west of Meru is Śītoda and Mahā-bhadra on the north.

शीतार्तश्चक्रमुञ्जश्च कुलीरोऽथ सुकङ्कवान्।
मणिशैलोऽथ वृषवान्महानीली भवाचल:।।४।।
सुबिन्दुर्मन्दरो वेणुस्तामसो निषधस्तथा।
देवशैलश्च पूर्वेण मन्दरस्य महाचल:।।५।।

On the east of Mandara are the mountains Śītārtta,[4] and Cakra-muñja and Kulīra, Su-kanka-vat and Maṇi-śaila, Vṛṣa-vat, Mahā-nīla, Bhavācala, Sa-bindu, Mandara, Veṇu, Tāmasa and Niṣadha and Deva-śaila.

त्रिकूट: शिखराद्रिश्च कलिङ्गोऽथ पतङ्गक:।
रुचक: सानुमांश्चाद्रिस्ताम्रकोऽथ विशाखवान्।। ६।।
श्वेतोदर: समूलश्च वसुधारश्च रत्नवान्।
एकशृङ्गो महाशैलो राजशैल: पिपाठक:।।७।।
पञ्चशैलोऽथ कैलासो हिमवांश्चाचलोत्तम:।
इत्येते दक्षिणे पार्श्वे मेरो: प्रोक्ता महाचला:।।८।।

The mountain Śikhara with its three peaks[5] and Kaliṅga, Patangaka, Rucaka and the mountains Sānu-mat and Tāmraka, Viśākha-vat, Śvetodara and Sa-mūla and Vasu-dhāra, Ratna-vat, Eka-śṛṅga, Mahāśaila, Rāja-śaila, Pipāṭhaka and Pañca-śaila, Kailāsa and Hima-vat the loftiest of mountains; these mountains are said to lie on the south side of Meru.

सुरक्ष: शिशिराक्षश्च वैदूर्य: पिङ्गलस्तथा।
पिञ्जरोऽथ महाभद्र: सुरस: कपिलो मधु:।।९।।
अञ्जन: कुक्कुट: कृष्ण: पाण्डुरश्चाचलोत्तम:।
सहस्रशिखरश्चाद्रि: पारियात्र: सशृङ्गवान्।। १०।।
पश्चिमेन तथा मेरोर्विष्कम्भात्पश्चिमाद्बहि:।
एतेऽचला: समाख्याता: शृणुष्वान्यांस्तथोत्तरान्।। ११।।

Surakṣa[6] and Śiśrakṣa, Vaidurya and Kapila[7] and Piñjara, Mahā-bhadra, Su-rasa, Kapila, Madhu, Añjana, Kukkuṭa, Kṛṣṇa and Pāṇḍura the loftiest of mountains and the mountain Sahasra-śikhara, Pāripātra and Śṛṅgavat; these mountains are well-known as lying on the west of Meru

1. For *bhārite* read *bhārate*?
2. For *śailaṣu* read *śaileṣu*.
3. Or Varuṇoda, see Chap. 53, verse 6.
4. *Śītārttaś* read *Śītāntaś*? See verse 17 and Chap. 53.6
5. See chap. 53, verse 9. Śikhara must be first mountain on the south, and tri-kūṭa must be an adjective qualifying it.
6. See chap. 53, verse 14.
7. The text "Kapila" seems erroneous, as it mentions Kapila again in the next line. Another reading is Pingala.

beyond the subjacent hills[1] which are on the west side.

शङ्खकूटोऽथ वृषभो हंसनाभस्तथाचलः।
कपिलेन्द्रस्तथा शैलः सानुमान्नील एव च॥ १२॥
स्वर्णशृङ्गः शातशृङ्गः पुष्पको मेघपर्वतः।
विरजाक्षो वराहाद्रिर्मयूरो जारुधिस्तथा॥ १३॥
इत्येते कथिता ब्रह्मन्मेरोरुत्तरतो नगाः।
एतेषां पर्वतानां तु द्रोण्योऽतीव मनोहराः॥ १४॥

Hear yet the other mountains on the north. Śankha-kūṭa, Vṛṣabha and the mountain Haṁsa-nābha and the mountain Kapilendra, Sānu-mat and Nīla, Svarṇa-śṛṅgin, Śāta-śṛṅgin, Puṣpaka, Megha-parvata, Virajākṣa, Varāhādri, Mayūa and Jārudhi; these are said to be the mountains on the north of Meru, O brāhmaṇa.

वनैरमलपानीयैः सरोभिरुपशोभिताः।
तासु पुण्यकृतां जन्म मनुष्याणां द्विजोत्तम॥ १५॥
एते भौमा द्विजश्रेष्ठ स्वर्गाः स्वर्गगुणाधिकाः।
न तासु पुण्यपापानामपूर्वाणामुपार्जनम्॥ १६॥
पुण्योपभोग एवोक्तो देवानामपि तास्वपि।
शतान्ताद्येषु चैतेषु शैलेषु द्विजसत्तम॥ १७॥
विद्याधराणां यक्षाणां किन्नरोरगरक्षसाम्।
देवानां च महावसा गन्धर्वाणां च शोभनाः॥ १८॥
सभा पुर्यो मनोज्ञाश्च सदैवोपवनैर्युताः।
सरांसि च मनोज्ञानि सर्वर्तुसुखदोऽनिलः॥ १९॥
न चैतेषु क्लमो बाधा वैमनस्यं च कुत्रचित्।
तदेतत्पार्थिवं पद्मं चतुष्पत्रं मयोदितम्॥ २०॥

The valleys among these mountains are exceedingly charming; they are decorated with forests and lakes of the clearest water. In them men are born who practise meritorious deeds, O brāhmaṇa. These are terrestrial Svargas, O brāhmaṇa; they surpass Svarga with their excellencies. In them no fresh merit or sin accrues. Even the gods are said to enjoy merit in them. And on these mountains, Śitānta[2] and the rest, O brāhmaṇa, are the great and resplendent abodes of the Vidyādharas, the Yakṣas, the Kinnaras, the Nāgas and the Rākṣasas and the gods and the Gandharvas, which possess great merit and are studded with charming groves which the gods frequent. And the lakes are charming; the breeze is pleasant at every season. Nor anywhere on these mountains do men have any kind of mental agitation.

भद्राश्वभारतादीनि पत्राण्यस्य चतुर्दिशम्।
भारतं नाम यद्वर्षं दक्षिणेन मयोदितम्॥ २१॥
तत्कर्मभूमिर्नान्यत्र सम्प्राप्तिः पुण्यपापयोः।
एतत्प्रधानं विज्ञेयं यत्र सर्वं प्रतिष्ठितम्॥ २२॥
अस्मात्स्वर्गापवर्गौ च मानुष्यनारकावपि।
तिर्यक्त्वमथवाप्यन्यन्नरः प्राप्नोति वै द्विज॥ २३॥

Thus have I told you of that four-leaved lotus-flower which is the earth; its leaves are Bhadrāśva, Bhārata and the other countries on the four sides. The country named Bhārata, which I have told you of on the south, is the land of action; nowhere else is merit and sin acquired; this must be known to be the chief country, wherein everything is fixedly established.[3] And from it a man gains Svarga and final emancipation from existence or the human world and hell or yet again the brute-condition, O brāhmaṇa.

इति श्रीमार्कण्डेयपुराणे भुवनकोशे जम्बूद्वीपान्तर्गतखण्डवर्णनं
नाम द्विपञ्चाशत्तमोऽध्यायः॥५२॥

♣♣♣

अथ त्रिपञ्चाशत्तमोऽध्यायः

CHAPTER 53

The Descent of the Ganges

Mārkaṇḍeya describes the course of the River Ganges from the moon on to mount Meru, then in four streams flowing east, south, west and north, of which the southern stream was allowed by Śiva to flow through India at the entreaties of King Bhagīratha.

He describes briefly the happy condition of all the other countries (except India) in Jambu-dvīpa.

1. For *viskambhāt* read *viṣkambhāt*; see Chap. 51, verse 19.
2. See verse 4.

3. Pati-ṣṭita.

मार्कण्डेय उवाच

धराधारं जगद्योनेः पदं नारायणस्य च।
ततः प्रवृत्ता या देवी गङ्गा त्रिपथगामिनी॥ १॥
सा प्रविश्य सुधायोनिं सोममाधारमम्भसाम्।
ततः संवर्द्धमानार्करश्मिसङ्गतिपावनी॥ २॥
पपात मेरुपृष्ठे च सा चतुर्द्धा ततो ययौ।
मेरुकूटतटान्तेभ्यो निपतन्ती विवर्तिता॥ ३॥
विकीर्यमाणसलिला निरालम्बा पपात सा।
मन्दराद्येषु पादेषु प्रविभक्तोदका समम्॥ ४॥
चतुर्ष्वपि पपाताम्बुविभिन्नांघ्रिशिलोच्चया।

Mārkaṇḍeya spoke

The foot of Nārāyaṇa, moreover who is the origin of the universe,[1] supports the earth. The divine river Ganges which issued thence flows in the three courses. She enters the moon, which is the womb of the nectar and the receptacle of the waters and thence, having purified with her contact the rays of the sun[2] which is indissolubly connected with the moon, she fell on the summit of Meru and then divided into four streams. As she fell from the summit and the sides and the outer bounds of Meru, she turned around and finding no support fell scattering her waters widely. Dividing her waters equally at the foot of Mandara and the three other mountains, she fell, piling high the rocks broken off from their bases by her waters.

पूर्वा सीतेति विख्याता ययौ चैत्ररथं वनम्॥ ५॥
तत्प्लावयित्वा च ययौ वरुणोदं सरोवरम्।
शीतान्तं च गिरिं तस्मात्तताश्चान्यान्गिरीन्क्रमात्॥ ६॥
गत्वा भुवं समासाद्य भद्राश्वे जलधिं गता।

The eastern stream, which is celebrated by its name Sītā[3] flowed to the forest Caitra-ratha[4] and overflowing it, passed on to the lake Varuṇoka,[5] and thence to the mountain Śitānta[6] and thence to the other mountains on the east in order. Descending to the earth in her course, she flowed from Bhadrāśva into the ocean.

तथैवालकनन्दाख्या दक्षिणे गन्धमादने॥ ७॥
मेरुपादे वनं गत्वा नन्दनं देवनन्दनम्।
मानसं च महावेगात्प्लावयित्वा सरोवरम्॥ ८॥
आसाद्य शैलराजानं रम्यं त्रिशिखरं गता।
तस्माच्च पर्वतान्सर्वान्दक्षिणे ये क्रमोदिताः॥ ९॥
तान्प्लावयित्वा सम्प्राप्ता हिमवन्तं महागिरिम्।
दधार तत्र तां शम्भुर्न मुमोच वृषध्वजः॥ १०॥
भगीरथेनोपवासैः स्तुत्या चाराधितो विभुः।
तत्र मुक्ता च शर्वेण सप्तधा दक्षिणोदधिम्॥ ११॥
प्रविवेश त्रिधा प्राच्यां प्लावयन्ती महानदी।
भगीरथरथस्यानु स्रोतसैकेन दक्षिणाम्॥ १२॥

Moreover the second stream called Alakanandā flowed south towards Gandha-mādana into the forest Nandana that delights the gods and that lies at the foot of Meru and over-flowed the lake Mānasa with great force and reached the delightful kingly mountain Śikhara[7] and thence overflowed all the mountains which I have mentioned in order on the south and reached the lofty mountain Hima-at. There the bull-bannered Śiva held her and would not let her go. The lord was propitiated by king Bhagīratha with fasting and hymns and Śiva released her there. She entered the southern ocean in seven steams and in three streams on the east; inundating as a great river the south with the overflow from her stream, behind Bhagīratha's chariot.

तथैव पश्चिमे पादे विपुले सा महानदी।
सुचक्षुरिति विख्याता वैभ्राजं सा वनं ययौ॥ १३॥
शीतोदं च सरस्तस्मात्प्लावयन्ती महानदी।
तस्मात्क्रमेण चाद्रीणां शिखरेषु निपत्य सा॥
सुचक्षुः पर्वतः प्राप्ता ततश्च त्रिशिखं गता॥ १४॥
केतुमालं समासाद्य प्रविष्टा दक्षिणोदधिम्॥ १५॥

1. *Jagad-yonim* in the text seems impossible. Read *jagad-yoneḥ*?
2. Or, being purified by contact with the rays of the sun.
3. The text appears incorrect. For *pūrvāsīte 'tivikhyātā* read *pūrvā sīteti vikhyātā*?
4. See Chap. 52, verse 2.
5. Or *Aruṇoda*, see chap. 52, verse 3.
6. See chap. 52, verse 4
7. Ibid

Moreover the great river famed as Sva-rakṣu fell on Mount Vipula on the west side and went towards the forest[1] Vaibhrāja; and thence the great river overflowing the lake Śītoda reached the mountain Svarakṣu[2] and thence she went to the mountain Tri-śikha;[3] and thence falling on the summits of the other mountains on the west in order, she reached Ketumāla and entered the salt ocean.

(गत्वोत्तरां दिशं गङ्गा दिव्या सा च महानदी।
तस्माच्च ऋषभादींश्च क्रमादुत्तरजान्नगान्॥)
सुपार्श्वं तु तथैवाद्रिं मेरुपादं हि सा गता।
भद्रसोमेति विख्याता सा ययौ सवितुर्वनम्॥ १६॥
तत्प्लावयन्ती सम्प्राप्ता महाभद्रं सरोवरम्।
ततश्च शङ्खकूटं सा प्रयाता वै महानदी॥ १७॥
तस्माच्च वृषभादीन्सा क्रमात्प्राप्य शिलोच्चयान्।
महार्णवमनुप्राप्ता प्लावयित्वोत्तरान्कुरून्॥ १८॥

Now she flowed on to mount su-pārśva also, which is at the foot of Meru; there she is famed as Somā. She flowed to the wood of Savitā.[4] Overflowing[5] it, she reached lake Mahābhadra;[6] and thence she passed as a great river to mount Śankha-kūṭa;[7] and thence reaching in succession Vṛṣabha and the other mountains on the north and overflowing the Northern Kurus she entered the great ocean.

एवमेषा मया गङ्गा कथिता ते द्विजर्षभ।
जम्बूद्वीपनिवेषश्च वर्षाणि च यथातथम्॥ १९॥
वसन्ति तेषु सर्वेषु प्रजाः किंपुरुषादिषु।
सुखप्राया निरातङ्का न्यूनतोत्कर्षवर्जिताः॥ २०॥
नवस्वपि च वर्षेषु सप्त सप्त कुलाचलाः।

Thus I have appropriately described to you, O brāhmaṇa, this river, the Ganges and the countries according to their arrangement in Jambu-dvīpa. In Kiṁpuruṣa and all the other countries dwell people, who have almost unalloyed happiness, who are free from sickness and who are exempt from low and high diversities of condition. In each of the nine countries in it are seven mountain ranges.

एकैकस्मिंस्तथा देशे नद्यश्चाद्रिविनिःसृताः॥ २१॥
यानि किंपुरुषाद्यानि वर्षाण्यष्टौ द्विजोत्तम।
तेषूद्भिज्जानि तोयानि नैवं वार्यत्र भारते॥ २२॥
वार्क्षी स्वाभाविकी देश्या तोयोत्था मानसी तथा।
कर्मजा च नृणां सिद्धिर्वर्षेष्वेतेषु चाष्टसु॥ २३॥
कामप्रदेभ्यो वृक्षेभ्यो वार्क्षी सिद्धिः स्वभावजा।
स्वाभाविकी समाख्याता तृप्तिर्देश्या च दैशिकी॥ २४॥
अपां सौक्ष्म्याच्च तोयोत्थाद्ध्यानोपेताच्च मानसी।
उपासनादिकार्यात्तु कर्मजा साप्युदाहृता॥ २५॥

And then in each country there are rivers flowing down from the mountains. In Kiṁpuruṣa and the seven other countries, O brāhmaṇa, waters bubble up from the ground; here in Bhārata we have rain. And in these eight countries[8] men enjoy a perfection which comes from the trees, from the water, from their mental condition and from their actions.[9] The tree-bestowed perfection is obtained from the trees that grant them every wish; the natural is well-known as that which springs from the natural disposition; and the local delight is that which is connected with the land itself; and the water given[10] perfection comes from the meditation; and the perfection which comes from reverential service and the performance of other duties is denominated righteousness produced.[11]

न चैतेषु युगावस्था नाधयो व्याधयो न च।
पुण्यापुण्यसमारम्भा नैव तेषु द्विजोत्तम॥ २६॥

1. For sācalam read sā vanam? See chap. 52, verse 2.
2. There seems to be a confusion in the text between the names of the river and the mountain, which latter is called Su-rakṣa in chap. 52, verse 9; for Sva-rakṣuḥ then read Su-rakṣam?
3. This name seems erroneous. See chap. 52, verse 9, where Śiśirākṣa is mentioned as the second mountain. No mountain of the name Tri-śikha is mentioned in that and the following verses among the western mountains. The two should agree; compare Vṛṣabha in verse 18 and chap. 52, verse 12.
4. Sāvitra; see chap. 52, verse 2.
5. For *pavayanti* read *plāvayanti*.
6. See chap. 52, verse 3.
7. See chap. 52, verse 12.
8. For *vaṣershv* read *varṣeshv*.
9. *Karma-jā*, this seems preferable to *dharma-jā* in verse 25.
10. For *toyātthā* read *toyotthā*.
11. *Dharma-jā*; verse 23 reads *karma-jā* instead, which seems preferable.

And in these countries the ages do not exist, nor bodily nor mental sicknesses; nor is there any undertaking involving merit or demerit there, O brāhmaṇa.

इति श्रीमार्कण्डेयपुराणे गङ्गावतरणवर्णनं नाम
त्रिपञ्चाशत्तमोऽध्यायः॥५३॥

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अथ चतुःपञ्चाशत्तमोऽध्यायः

CHAPTER 54

Mārkaṇḍeya mentions the nine divisions of Bhārata, one of which is India—He mentions the seven mountain ranges in India (exclusive of the Himālaya Mountains) and names twenty-two separate hills—He mentions the chief rivers in India, grouping them according to the mountain ranges out of which they rise—He mentions the chief peoples in India and on its borders, arranging them according to the main natural divisions of the country—and he concludes with general descriptive remarks and an encomium on India as the sole land of action.

क्रौष्टुकिरुवाच

भगवन्कथितं त्वेतज्जम्बूद्वीपं समासतः।
यदेतद्भवता प्रोक्तं कर्म नान्यत्र पुण्यदम्॥१॥
पापाय वा महाभाग वर्जयित्वा तु भारतम्।
इतः स्वर्गश्च मोक्षश्च मध्यश्चान्तश्च गम्यते॥२॥
न खल्वन्यत्र मर्त्यानां भूमौ कर्म विधीयते।
तस्माद्विस्तरशो ब्रह्मन्ममतद्भारतं वद॥३॥
ये चास्य भेदा यावन्तो यथावत्स्थितिरेव च।
वर्षोऽयं द्विजशार्दूल ये चास्मिन्देशपर्वताः॥४॥

Krauṣṭuki spoke

Adorable Sir! You has fully described this Jambu-dvīpa. Just as you has declared it, merit-producing action exists nowhere else, nor action that tends to sin, except in Bhārata, O illustrious Sir! And from this land both Svarga is attained and final emancipation from existence and the medium end also. Verily nowhere else on earth is action ordained for mortals. Therefore tell me, O brāhmaṇa, about this Bhārata in detail and what are its divisions and how many they are and what is its constitution accurately; it is the country[1] and what are the provinces and the mountains in it, O brāhmaṇa?

मार्कण्डेय उवाच

भारतस्य वर्षस्य नव भेदान्निबोध मे।
समुद्रान्तरिता ज्ञेयास्ते त्वगम्या परस्परम्॥५॥
इन्द्रद्वीपः कशेरूमांस्ताम्रवर्णो गभस्तिमान्।
नागद्वीपस्तथा सौम्यो गान्धर्वो वारुणस्तथा॥६॥
अयं तु नवमस्तेषां द्वीपः सागरसंवृतः।
योजनानां सहस्रं वै द्वीपोऽयं दक्षिणोत्तरम्॥७॥
पूर्वे किराता यस्यान्ते पश्चिमे यवनास्तथा।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चान्तः स्थिता द्विज॥८॥
इज्याध्यायवणिज्याद्यैः कर्मभिः कृतपावनाः।
तेषां संव्यवहारश्च एभिः कर्मभिरिष्यते॥९॥
स्वर्गापवर्गप्राप्तिश्च पुण्यं पापं च वै तदा।

Mārkaṇḍeya spoke

Hear from me the nine divisions of this country Bhārata; they must be known as extending to the ocean, but as being mutually inaccessible. They[2] are Indra-dvīpa, Kaśerūmat,[3] Tāmra-varṇa,[4] Gabhasti-mat and Nāga-dvīpa, Saumya, Gāndharva[5] and Vāruṇa; and this is the ninth dvīpa among them and it is surrounded by the sea.[6] This dvīpa is a thousand yojana from south to north.[7] At its east end are the

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1. Varṣa.
2. This and the three following verses agree closely with the Kūrma Purāṇa canto xlvii, verses 22-25.
3. The dictionary gives the word as kaśeru-mat; the Kūrma Purāṇa as kaseruk-mat (canto xlvii, verse 22), in preference. Another form is said to be Kasetu.
4. The Kūrma Purāṇa gives the word as tāmra-parṇa in preference (canto xlvii, verse 22). It is Ceylon.
5. Or, gandharvas, Kūrma Purāṇa, canto xlvii, verse 23.
6. This is understood to mean India, as the following verses show; see Wilson's Viṣṇu Purāṇa, Edn. Fitz Edward Hall, Book II, chap. Iii, note on the similar passage. But this Purāṇa states clearly enough (see verse 59 below) that India is not surrounded by the sea, but bounded by it only on the east, south and west and only partially so on the east and west, for verse 8 places the Kirātas and Yavanas there respectively.
7. The *yojana* is defined in chap. 46, verse 40, to be about 40,000 feet; this length therefore is 7,576 miles.

Kirātas[1] and at the west the Yavanas[2] Within it dwell brāhmanas, ksatriyas, vaiśyas and śūdras, O brāhmana They accomplish their purification with the occupations of sacrifice, meditation, trade etc ; and they seek their mutual business through these occupations and they gain Svarga or final emancipation from existence, merit and sin then

महेन्द्रो मलय: सह्य: शुक्तिमानृक्षपर्वत:॥ १०॥
विन्ध्यश्च पारियात्रश्च सप्तैवात्र कुलाचला:।
तेषां सहस्रशश्चान्ये भूधरा ये समीपगा:॥ ११॥
विस्तारोच्छ्रायिणो रम्या विपुलाश्चित्रसानव:।
कोलाहल: स वै भ्राजो मन्दरो दर्दुराचला:॥ १२॥
वातस्वनो वैद्युतश्च मैनाक: स्वरसस्तथा।
तुङ्गप्रस्थो नागगिरी रोचन: पाण्डुराचला:॥ १३॥
पुष्पो गिरिर्दुर्जयन्तौ रैवतोऽर्बुद एव च।
ऋष्यमूक: सगोमन्त: कूटशैल: कृतस्मर:॥ १४॥
श्रीपर्वतश्चकोरश्च शतशोऽन्ये च पर्वता:।
तैर्विमिश्रा जनपदा म्लेच्छाश्चार्याश्च भागश:॥ १५॥

The seven mountain ıanges[3] in it are Mahendra,[4] Malaya,[5] Sahya,[6] Śukti-mat,[7] the Rksa mountains,[8] and

1 The Kirātas are the uncivilized tribes of the forests and mountains, here the word appears to denote all the races with the Burmese type of features along the eastern limits of India

2 The Greeks originally and afterwards the Mohammedans

3 For the notes in this Chap I have consulted, Wilson's Visnu Purāna (Edn FitzEdward Hall), General Cunningham's Ancient Geography of India (1871), his Archaeological Survey of India Reports, besides other works and maps

4 "Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which near Ganjam is still called Mahindra Malei or hills of Mahindra " Wilson's Viṣnu Purāna, Book II, chap iii, note The rivers which flow from these hills are named in verses 28 and 29, but only a few of them have been identified This range then appears to be the portion of the Eastern Ghats between the Godāvarī and Mahānadī rivers and the hills in the south of Berar See, however, note on the Sukti-mat range on the next page

5 This is the southern portion of the Western Ghats Only four rivers are mentioned in verses 27 and 28 as rising in these hills and none of them appear to have been identified, but as the River Kaveri is said in verses 26 and 27 to rise in the Sahya mountains, the Malaya mountains can be only the portion of the Western Ghats from the Nilgiris to Cape Comorin

6 The Sahya mountains are the Northern portion of the Western Ghats, and, as appears from the rivers which rise in them (see verses 26 and 27), extend from the River Tapti down to the Nilgiris

7 This range is not definitely identified, nor the rivers which are said in verses 29 and 30 to rise in it

General Cunningham says the river Śuktimati "derived its name from the Śuktimāl (sic) mountains, in which it had its source," asserts that the river must be the same as the Mahānadī, and infers that the Śukti-mat mountains must "correspond with the high range of mountains to the south of Sehoa and Kānker, which gives rise to the Mahānadī, the Pairi and the Seonath rivers, and which forms the boundary between Chattisgarh and the feudatory state of Bastar " (Arch Survey Reports, vol XVII, pp 24 and 69, and map at end) His premises seem to me unsafe, and his conclusion confounds the Śukti-mat range with the Mahendra range, and must be incorrect, for the latter range appears to be identified beyond doubt

Mr Beglar proposes to identify the R Śukti-matī with the Sakri (which is a tributary of the Ganges and flows northwards about 35 miles east of Gaya), to connect the river with the Śukti-mat range and apparently to identify the range with the hills in the north of the Hazaribagh district He proposes to strengthen this position by identifying the rivers Kiyul (another tributary of the Ganges, east of the Sakri) and Kaorhari (which I do not find, but which seems to be another small tributary) with the Rṣi-kulyā and Kumārī, which rise in the Śukti-mat mountains, see verses 29 and 30 (Arch Survey Reports, vol VIII, pp 124 and 125) But the Śukti-mat range and Śukti-matī river do not seem necessarily connected, neither this nor the Vāyu Purāna makes the river rise in the Śukti-mat range, (see verse 23), Sakri does not appear the natural equivalent for Śukti-matī, (there is besides another river Sakri, a tributary of the Seonath), nor Kiyul and Kaorhari of Rṣi-kulyā and Kumārī, Sakri corresponds better with Śakulī (see verse 23), and the hills in the north of the Hazaribagh district are not remarkable, and are rather the termination of the Vindhya range than a separate mountain system

The only mountains, which have not been appropriated to the Sanskrit names, are the Aravalli mountains and the southern portion of the Eastern Ghats, so that this range might be one of these two, and if the former are rightly included in the Pāripātra Range, (see note, next page) the Sukti-mat range might be the southern portion of the Eastern Ghats and the hills of Mysore If, however, the Śukti-mat range must be placed in Berar, the Mahendra range will be restricted to the Eastern Ghats

8 These are said to be the mountains of Gondwana, see Wilsons's Viṣnu Purāna, Book II, chap iii, note Judging from the rivers which are said in verses 21 to 25 to rise in the Vindhya and Rkṣa Ranges, it appears this range consists of the hills which form the water-shed between the Narbuda, Sone and Mahānadī on one side and the Tapti and northern tributaries of the Godāvarī on the other side, that is, it comprises the Śatpura Hills and the hills extending through the middle of Berar and the south of Chutia Nagpur nearly into West Bengal

Vindhya[1] and Pāripātra.[2] And there are other hills besides them in thousands, which are situated near them. Their summits are broad and lofty and are delightful and spacious; Kolāhala[3] and Vaibhrāja,[4] Mandarā,[5] the hill Durdura,[6] Vāta-svana[7] and Vaidyutas,[8] Maināka[9] and Sva-rasa,[10] Tunga-prastha,[11] Nāga-giri,[12] Rocana,[13] the hill Pāṇḍara,[14] the hill Puṣpa,[15] Dur-jayanta,[16] Raivata[17] and Arbuda,[18] Ṛṣyamūka[19] and Go-manta,[20]

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1. For *vindhaś* read *vindhyaś*. This does not denote the whole of the modern Vindhya Range, but only the portion of it east of Bhopal, and also the water-shed hills which extend from it into Bihar, as will appear from a comparison of the rivers which rise in it according to verses 21—23.
2. Called also Pāriyātra. This is the western portion of the modern Vindhya Range, west of Bhopal, as appears from the rivers which rise in it according to verses 19 and 20. Prof. Wilson says (Viṣṇu Purāṇa, Book II, chap. Iii, note) "the name, indeed, is still given to a range of mountains in Gujarat (see Colonel Tod's Map of Rajasthan)," and that may be considered an offshoot of the main range. If the Vāyu Purāṇa is right in reading Varṇāśā instead of Veṇvā in verse 19, this range would also probably include the Aravalli mountains in Rajputana. If this be so, the configuration of this range, a curve around the west and south of Malwa, would suggest a derivation for both the names, viz., Pāripātra, from pari+pātra, "the mountains shaped like an enclosing receptacle," or "the mountains which form a protection around;" or Pāriyātra, from pari + yā, "the mountains which curve around." The name may thus still survive in the Pathar range, which lies between the rivers Chambal and Banās. (Arch. Survey Reports, vol. VI, p.1 and map; and vol. XIV, p.151.)
3. Mr. Beglar proposes to identify this hill with the Kawa Kol range, which is east of the river Sakri (a tributary of the Ganges about 35 miles east of Gaya); but there does not appear to be anything about the range agreeing with the description in the text. (Arch. Survey Reports, vol. VIII, pp. 123 to 125 and map at end).
4. This as a mountain is not mentioned in the dictionary and I do not find any such mountain. The Vāyu Purāṇa reads Vaihāra instead (xlv 90), which is a synonym for a famous hill called Vaibhāra or Baibhāra, near Raja-gṛha and about 28 miles north-east of Gaya. (Cunningham's Anc. Geog. of India, vol. I, p.452, map and p.463; Arch. Survey Reports, vol. I, p.21 and plates III and XIV; vol. III, p.140).
5. Mandara, the famous mountain, in situated about 35 miles, south of Bhāgalpur in Bihar (Arch. Survey Reports, vol. VIII, p.130).
6. I do not find this in the dictionary. There is a hill called Turturiya, which stands a little south of the junction of the R. Mahānadī with its tributary the Seonath and which was a place of pilgrimage. (Arch. Survey Reports, vol. VII, p.202; vol. XIII, pp. 146-152).
7. This as a mountain is not mentioned in the dictionary. The Vāyu Purāṇa reads Pātandhama instead (xlv. 91). I do not find either. But Mr. Beglar found a hill Bathan or Bathani in South Bihar and mentions a hill called Banthawa or Pandhawa in Buddhist records. These names might be easy corruption's of Pātandhama. (Arch. Survey Reports, vol. VIII, p.46).
8. This as a mountain is not mentioned in the dictionary and I do not find it. Is it to be connected with Baijnath or Vaidya-nath, the famous place of pilgrimage, near the R. Karma-nāśā, south of Ghazipur? There does not seem, however, to be any prominent hill there. (Arch. Survey Reports, vol. VIII, p.137; and vol. XIX, p.27). Or, should the reading by Vipula? Vipula is a well-known hill near Raja-gṛha (Anc. Geog. of India, vol. I, p.452, map, and p.464; Arch. Survey Reports, vol. I, p.21 and plates III and XIV).
9. This appears to be the mountain in which the R. Sone takes its rise, the river being thence called Maināka-prabhā (Arch. Survey Reports, vol. VIII, p.124); but some placed it between the southern point of the Indian peninsular and Ceylon (Prof. Sir M. Monier-Williams' Dictionary), and in this connection see chap. 49, verse 13.
10. This as a mountain is not mentioned in the dictionary; and I do not find it. The Vāyu Purāṇa reads Sasurasa or Su-sarasa instead (xlv. 90); I do not find any such hill.
11. I do not find this. The Vāyu Purāṇa reads Gantu-prasth instead (xlv. 91), which seems a mistake.
12. I do not find this.
13. I do not find this.
14. The Vāyu Purāṇa reads Pāṇḍura (xlv. 90); neither is mentioned in the dictionary as a mountain. Should we read Pāṇḍava instead? There are two hills now which are called Pāṇḍus hill or the Pāṇḍus' hill, one found by Mr. Carlleyle north west of Bairāt (or Vairāṭa) in Alwar (Arch. Survey Reports, vol. VI, pp.95-101); and the other by Mr. Beglar north of Hatta and near the R. Ken in Bundelkhand, where pilgrimages are still made (id., vol. VII, p.56).
15. I do not find this.
16. I do not find this. The Vāyu Purāṇa reads Uj-jayanta instead (xlv. 92), which Gen. Cunningham identifies with Girinar hill in the peninsula of Gujarat (Anct. Geog. vol. I, p.325). There are also the Ajanta hills, north east of Aurangabad (Arch. Survey Reports, vol. IX, p.121) which seem to be the same as the Ajayanti hill (Anc. Geog. of India, vol. I, p. 555).
17. This is near Dwaraka or Kuśa-sthalī, the capital of the country Ānarta in the peninsula of Gujarat; and the Girinar hill mentioned in the last preceding note is sometimes identified with this hill.
18. The modern Mount Abu, at the south end of the Aravalli range.
19. Ṛṣyamūka is in the Dekhan; but I do not find its each site.
20. This appears to be the hill of Gwalior. Gen. Cunningham says it was originally called Gopācala and Gopagiri, Gopāhvaya and later Go-manta (Arch. Survey Report, vol. II, pp. 372, 373). The Vāyu Purāṇa mentions Go-dhana instead (xlv. 91), which suggests Go-vardhana, but Go-vardhana does not suit the metre. It is strange, however, so famous a hill should be omitted.

Kūta-śaila,[1] Krta-smara[2] and Śrī-parvta[3] and Kora[4] and other mountains in hundreds By them the people, both Mlecchas and Āryas, are mingled together according to their divisions

तै: पीयन्ते सरिच्छ्रेष्ठा यास्ता: सम्यङ् निबोध मे।
गङ्गा सरस्वती सिन्धुश्चन्द्र भागा तथाऽपरा।। १६ ।।
यमुना च शतद्रुश्च वितस्तेरावती कुहू:।
गोमती धूतपापा च बाहुदा च दृषद्वती।। १७ ।।
विपाशा देविका रंक्षुर्निश्चीरा गण्डकी तथा।
कौशिकी चापगा विप्र हिमवत्पादनि:सृता:।। १८ ।।

The chief rivers of which those people drink, hear them from me duly Gangā, Sarasvatī,[5] Sindhu[6] and Candra-bhāgā[7] also[8] and Yamunā and Śatadru,[9] Vitastā,[10] Irāvati,[11] Kuhu,[12] Gomatī[13] and Dhūta-pāpā,[14] Bāhudā,[15] and Drśadvati,[16] Vipāsā,[17]

1 I do not find this

2 I do not find this Is this is to be connected with the Kāramār hill, in Gāndhāra? (Arch Survey Reports, vol II, pp 92 and 106 and map at p 87, vol XIX, p 126)

3 Mr Beglar in a list of tīrthas where portions of Pārvatī's body are fabled to have fallen when she was destroyed at Dakṣa's sacrifice, mentions "Śrī Parvat, near the Karatoya river " This must be the river mentioned in verse 25, for I do not think there is any such hill near the other Karatoya in North East Bengal

4 The Vāyu Purāna reads Kāru or Ketu (xlv 92), none are mentioned as mountains in the dictionary There is a hill called Kolla in Mewat (Arch Survey Reports, vol XX, p 133)

5 The modern Sursooty, between the Jumna and Sutlej For a clear description, see Arch Survey Reports, vol II 214, and XIV Pp 87-90 and Plate XXVI
There can be little doubt that in ancient times it was a very much larger river than it is now, see an interesting paper in the Journal, Beng Asiat Socy 1886, Part II, p 340, but in later times it perished, as it does now, in the sands of the desert and Vinasana was the name of the place where it disappeared (M Bh , Vana Parva, lxxxii 5052-5, and Salya Parva xxxviii 2119-20) South and East of it was the Dṛsadvatī and between them lay the sacred region called Brahmavarta (Manu II 17, 18) and Tri-piṣṭapa (M Bh Vana P lxxxiii 5074 and 7075) and also apparently Brahmaksetra (ibid , 5076) The name Sarasvatī, however, was given to the seven rivers Suprabhā, Kāñcanākṣī, Visālā, Manoramā, Oghavatī, Surenu and Vimalodakā (id , Salya Parva xxxix 2188-2216)

6 The Indus As to its ancient course through Sindh, see Journal Beng Asiat Socy , 1886, Part II P 323

7 The river Chenab, in the Punjab It was also called the Asiknī, the Greek Akesines

8 Or "and anther Candra-bhāgā " There were two rivers of this name (M Bh Bhīṣma Parva ix 322 and 327), but I have found no data to identify the second

9 The river Sutlej, the Greek Hyphasis In ancient times this river probably did not join the Beas, as it does not, but pursued an independent course to the confines of Sindh It flowed South-West from where it issues from the Himalayas, into the channel called the Naiwal and then along the dry bed called the Hakra or Ghaggar, at a distance of 30 to 50 miles south of and more or less parallel to, its present course See Journal, Beng Asiat Socy , 1886, Part II, p 332

10 The modern river Jhelam, in the Punjab, the Greek Hydaspes

11 The modern R Ravi, in the Punjab, the Greek Hydraotes

12 This does not appear to be known, though it is also mentioned by the Vāyu (xlv 95) and Kūrma Purāna (xlvii 27), both of which read Kuhū As it is mentioned in conjunction with rivers in the Punjab, is it to be identified with the Kubhā (Rgveda x , 75 6), the Greek kophen, the modern Kabul river? (Cunningham, Anc Geog of India, I 37)

13 The modern Goomti, which joins the Ganges on the left bank below Benares There was, however, another and older Gomati (Rgveda x 75 6), which is probably the modern R Gomal, a western tributary of the Indus (Muir, Sansk Texts, II 357)

14 Gen Sir A Cunningham says this is a name of the Gomatī (Arch Survey Reports, I 315) The text is Gomatī Dhūta-pāpā ca, and the Vāyu (xlv 95), Kūrma (xlvii 27), Varāha (lxxxv) and Visnu Purānas all read the same The two words are also linked together in the Mahābhārata (Bhīṣma Parva ix 325), but not, I believe, in the Rāmāyana, where the Gomatī is generally called "crowded with cattle " Dhūta-pāpā then either means the Gomatī and the translation would be, "and the sin-cleansing Gomatī," or it denotes some tributary of that river

15 There were two rivers of this name, this one (see M Bh , Bhīṣma Parva ix 337) and another in the Dekhan (ibid , 322, Anuśās Parva clxv 7653 and Rāmāyaṇa, Kiṣk K xli 13) This river is mentioned in various passages (M Bh , Vana P lxxxiv 8045-6, lxxxvii 8323, xcv 8513, Śānti P xxiii 668, Anuśās P xix 1408-11 and Hari-Vamśa xii 710) and from these it appears to have been a considerable river between the Gomatī and Ganges, in or near the territory of Ayodhyā and having its source well up in the Himālayas The only river which satisfies these conditions is the modern Rāmagaṅgā, which joins the Ganges on the left, near Kanauj, and this river therefore is probably the Bāhudā

16 Or, better, Dṛṣadvatī, the famous river between the Sarasvatī and Jumna It was the southern and eastern boundary of Brahmāvarta (Manu ii 17) For a full description, see Cunningham, Arch Surv Repts II 214, and XIV 87-90 and plate xxvi See also note under Sarasvatī in verse 16

17 Read *Vipaśā* for *Vispasā* It is the modern river Bias, in the Punjab, the Greek Hyphasis It is now a tributary of the Sutlej, but was probably altogether separate in olden times, for the Sutlej then had an independent course considerably to the south-east

Devika,[1] Ranksu,[2] Niścīrā[3] and Gandakī[4] and Kauśikā[5] are the rivers[6] which flow from the slopes of Himavat, O brāhmana

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1 There are two Devikās, one in the Dekhan (Rāmāy Kiṣk K xli 13), and this river M Bh, Bhīṣma P ix 324, Anusās P xxv 1696-7, and Vana P ccxxi 14229) From the second of these passages it appears that the northern Devikā was near Kashmir and it may probably be identified with the modern river *Deeg*, a tributary of the Ravi on is right bank The Devikā, which is mentioned in Vana P lxxxii 5044-9, seems to be a lake and may be the same as Devikā Sundarikā hrada in Anusās P xxv 707-8

2 I do not find any river of this name mentioned elsewhere The Vāyu Purāna reads Ikṣu (xlv 96) and this occurs in the M Bh (Bhīsma P ix 324), but I have found no data to identify it Probably, however, we should read Vakṣu or Vankṣu, which is the Oxus

3 This is not in the dictionary They Vāyu Purāna gives the same name (xlv 96) an the Varāha reads Nisvīrā (lxxxv), while other readings are Niści*ā, Nirvīrā and Micitā The Niscitā and two other rivers, the Nicitā and Nīvārā, are mentioned in the Bhīsma Parva list (ix 326, 328) and the Nirvirā in M Bh, Vana P lxxxiv 8116-9, but there appears to be nothing to identify them beyond that the Nirvīrā is connected with the Kauśikī (see note below) in the last passage in its context

4 The river Gandak, which flows into the Ganges on its north bank near Patna It has shifted its course considerably, and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhanga

5 Or generally, Kausikī, the modern Kosi, which flows into the Ganges on its north bank, through the district of Purnea It has shifted its course very remarkably Formerly it flowed east of its present position

6 Or, as the text may be read, "and the Apagā flow", There is river called the Apagā in Kuruksetra (M Bh Vana P lxxxiii, 6038-40, Cunningham's Arch Surv Repts, XIV 88 and plate xxvi) The Kūrma Purāna reads Lohinī ceti instead (xlvii 28), and the Vāyu (xlv 96) and Varāha Purānas lxxxv) mention the Lohita The Lohita is the Brahmaputra, which till last century flowed round the south side of the Garo Hills and then southward through the districts of Maimansingh and Dacca Lohinī, though fem, no doubt means the same The Vāyu Purāna reads Kausikī ca tritiyā tu instead (xlv 96), which may mean the "third Kausikī," for there seem to be three rivers of this name (see M Bh, Vana P ccxxi 14231), or may refer to a river Tritīyā which is mentioned in the M Bh (Sabhā P ix 373), but I would suggest as preferable, *Kausiki Karatoyā tu*, or *Kausikī ca tri-srotās tu* The Karatoyā is the modern Kuratee in the Bogra District in North Bengal, and Trisrotas or Trih-srotasī (see M Bh, Sabhā Parva ix 375) is, I believe, the ancient name of the modern Teesta, which is east of that, both now flow into the Brahmaputra, but the first formerly flowed into the delta, before the Ganges and Brahmaputra shifted their courses (Cunningham Arch Surv Repts, XV 127 and 13, and plates i And xxxiii The Varāha Purāna adds the Caksusmatī (75), an unknown name

वेदस्मृतिर्वेदवती वृत्रघ्नी सिन्धुरेव च।
वेणा सानन्दना चैव सदानीरा मही तथा॥१९॥
पारा चर्मण्वती नूपी विदिशा वेत्रवत्यपि।
क्षिप्रा ह्यवन्ती च तथा पारियात्राश्रया: स्मृता:॥२०॥

The Veda-smrti,[7] Vedavatī,[8] Vritraghnī[9] and Sindhu,[10] Venva[11] and Anandinī[12] also, Sadā-

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7 Or Veda-smṛtā Both names are mentioned in the M Bh, the former in Anusā P clxv 7651 and the latter in Bhīsma P ix 324, and the Veda-smṛti is also mentioned in the Bhāgavata P (V xix 17), but I have found nothing to identify if

8 Or Vedasinī, or Vetasinī I have not met with these two names elsewhere, the Vedavatī is mentioned in the M Bh, (Bhīsma P ix 324, Anuśās P clxv 7651), but there appears to be nothing to identify it

9 Or Vrataghnī, as the Kūrma Purāna reads (xlvii 28) I have not met with either name elsewhere and the river is not known apparently

10 This is most probably the modern Kali Sindh, a tributary of the river Chambal, though it may also be the Sindh, which is a tributary of the Jumna, between the Chambal and Betwa The former is the more probable, because it is a large river and rises well up in the Pāripātra range and suits the following incident better This Sindhu was a river of much note and on it was a great tīrtha, where Agastya met Lopā-mudrā, daughter of the king of Vidarbha and she chose him for her husband (M Bh, Vana P xcvi, xcvii and cxxx 10541) The name of this tīrtha may have been Sindhūttama, (id, lxxxii, 4082-4095, and Anusas P clxv 7650), but if so, it must be distinguished from the great tīrtha Sindhūttama, which was on the Indus (Vana P lxxxii 5021)

11 This name is not in the dictionary, but it occurs several times and is a variation of Venā There is a river of this name in the Dekhan (see verse 24 note to Venyā), and one in Western India (see verse 26 note to Venyā), but I have not met with any river of this name in North India Both the Vayu (xlv 97), and the Kūrma (xlvii 29) Purānas read Varnāsā instead, the Varāha reads Parnā instead (lxxxv) and the Kūrma offers Parnā and Parnasā in a note, (loc cit) The Varnāsā or Parnasā is the modern Banās, and there are two rivers of this name, one a tributary of the Chambal rising near Udaypur (Cunningham, Arch Surv Repts VI, plate i) and the other, a stream rising near Mt Ābu and flowing into the Rann of Kachh, the former is the larger and is probably the river meant in the text Cunningham writes the name Parnāśā (id VI 157) and Parnā-nāśā (id XV 132), but the latter form seems doubtful Devāvṛdha is said to have married one of these rivers (Hari V xxxviii 1999 and 2004-10), probably the second

12 Or, Sānandinī The Vāyu (xlv 97) and Kūrma (xlvii 29) Purānas read Candanā instead and the latter proposes Bandhanā and Sābandhanā in a note The Varāha reads Candanābhā nāsadācārā (lxxxv) for this and the next

nīrā[1] and Mahī,[2] Pārā,[3] Carmanvatī,[4] Nūpī,[5] Vidiśā[6] and Vetravatī,[7] Śiprā[8] and Avarnī[9] also are known[10] as those connected with the Pāripātra mountains

शोणो महानदश्चैव नर्मदा सुरथाद्रिजा।
मन्दाकिनी दशार्णा च चित्रकूटा तथापरा।। २१।।
चित्रोत्पला सतमसा करमोदा पिशाचिका।
तथान्या पिप्पलश्रोणिर्विपाशा वञ्जुला नदी।। २२।।
सुमेरुजा शुक्तिमती सकुली त्रिदिवाक्रमुः।
ऋक्षपादप्रसूता वै तथान्या वेगवाहिनी।। २३।।

The Śona[11] and Mahānada,[12] Narmadā,[13] Surathā,[14] Adrijā,[15] Mandākini[16] and

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river, but not very intelligibly None of these names appear to be identified

1 The river "that is always filled with water" The inclusion of this name among the rivers that rise in the Pāripātra Mountains is strange yet the Kūrma Purāna places it in the same group (xlvii 29, note) I have met with no river Sadānīrā except that in North India A river Sadānīrā mayā is mentioned in Bhīsma P ix 340, but there is nothing to identify it The Vāyu Purāna reads Satīrā and Sadātīrā instead (xlv 97), but I have not found these names elsewhere

A few remarks may be offered about the Sadānīrā in North India Sāyana says it is the Karatoyā, the modern Kurattee (see verse 18 note), but it is stated in the Śatapatha Brāhmana (I Iv 1), that the Sadānīrā was the boundary between Kosala and Videha It is therefore identified with *the R Gandak By Dr Eggeling (loc cit, note) and Muir* (Sansk Texts, II 419-422) But the old stream of the Gandak flowed through the districts of Champaran, Muzaffarpur and Darbhanga, i e, through the middle of the Videha country, and the Gaṇḍakī and Sadānīrā are mentioned as district the same as the Gandak and is more probably the modern Rapti, a tributary of the Sarayū and the midway position of the Rapti eminently satisfies the position of a boundary

2 The river Mahi, which rises in Malwa and falls into the Bay of Cambay The Vāyu Purāna has a variant, Mahatī (xlv 97) and the Varāha reads Rohii (lxxxv), both seem incorrect The Mahitā mentioned in M Bh, Bhīṣma P ix 328, appears to be this river

3 Or Parā, according to the Vāyu Purāna (xlv 98) This is *said to be the modern R Parbatī, which rises in Bhopal* and falls into the Chambal (Cunningham, Arch Surv Repts II 308 and Rennell's Atlas of 1781)

4 For *Carmanvatī*, read *Carmanvati* The river Chambal, the largest tributary of the Jumna

5 This is not in the dictionary The Kūrma Purāna mentions the Surā and the Sūryā (xlvii 29), but I have found no other mention of them, and they do not appear to be known

6 This must, no doubt, be connected with the town Vidisā which was on the river Vetravatī (Megha D i 25) the modern river Betwa (see next note) Vidisā appears to be the modern town Bhilsa The river Vidisā therefore was probably the small tributary which joins the Betwa on its left bank at Bhilsa

7 The modern river Betwa, which rises near Bhopal and flows into the Jumna There was another river of this name in Western India (Hari V clxviii 9514 6) The Varāha Purāna reads Vedatrayī wrongly (lxxxv)

8 This is the river on which Ujjayinī, the modern Ujjain, stands (Megha D i 31, 32) Another Śiprā is mentioned in verse 24

9 This is not in the dictionary and I have not found it elsewhere The Vāyu Purāṇa reads Avantī instead (xlv 98), which is preferable and would be the river of the Avanti country (see notes to verses 52 and 55, below) The river Avantī therefore is probably the river which rises near Mhow and flows into the Chambal The Varāha Purāna reads Vopantī (lxxxv) erroneously

10 For smatāh, read smṛtāh

11 The R Sone which rises near the source of the Narbada and flows into the Ganges above Patna It was also called Hiranyabāhu and Hiranyavāha, the Greek Erannoboas For changes in its course, see Cunning Arch Surv Repts, VIII 4-24

12 Or, Mahānadī It flows through Orissa into the Bay of Bengal The main stream is now considered to be the river which rises near Kanker, but that cannot be the source meant in the text, for it would belong to quite a different water-shed The Mahānada here must designate the branch now called the Hasdu or Hestho, which rises near the source of the Sone (Cunning) Arch Surv Repts XVII Plate i) The Varāha Purāṇa omits the Mahānadī altogether and reads Jyotirathā instead (lxxxv) This river, which is also Jyotirathyā (M Bh, Vana P lxxxv 8150) and Jyotirathā (Hari V clxviii 9510-12) is said to be a tributary of the Sona in the former passage, and is placed in the Dekhan in the latter It is, therefore, probably the modern Johila, the southern of the two sources of the R Sone

13 The modern Narbada or Nerbudda, which rises near the Sone and flows into the Gulf of Cambay

14 This is not in the dictionary and I have not met the name elsewhere, it is a synonym of Jyotī-rathā? (See last page, note) The Kūrma Purāna mentions the Su-rasā (xlvii 30) and so also the Varāha (lxxxv), instead of this and the next river the Vāyu Purāna reads Su-mahā-drumā or Surahādrumā (xlv 990, but I have not met with any of these names elsewhere, except Su-rasā in the Bhāgavata P (V xix 17)

15 This is not in the dictionary, but is mentioned in M Bh, Anusās P clxv 7648 I have found nothing to identify it

16 The R Mandakin, which flows near Mt Chitrakut into the river Paisunī, a tributary of the Jumna between the Ken and the Tons (Cunning, Arch Surv Repts, XXI 11) Mr Beglar's proposal to identify it with the R Reur, a southern tributary of the Sone (Ibid XIII 42-54) depends upon his identification of Mt Citrakūṭa with Ramgarh hill in Chhattisgarh and is untenable (see Journal, R A S, April, 1894, page 240) The river Reur, or Rer, is also called Arand, and all these forms appear to point to Eraṇḍā as the original name

Daśāinā[1] and Citrakūta[2] also, Citrotpalā[3] and Tamasā,[4] Karamoda,[5] Piśācikā[6] and Pippali-śorni[7] also Vipāśā,[8] the river Vañjulā,[9] Sumerujā,[10] Śuktimati,[11] Śakulī,[12] Tridivā in regular order,[13] Vega-vāhinī[14] also[15] flow from the slopes of the Vindhya[16] mountains

1 The river of the country Daśārna, the modern R Dasān, between the Betwa and the Ken

2 This is not in the dictionary It is no doubt to be connected with Mt Citrakūta, the modern Chitrakut (see Journal, R A S April, 1894, page 239) and is probably the stream which flows round the south and east of the modern Mt Chitrakut, past Karwi into the Jumna

3 This is not in the dictionary, but a Citropalā is mentioned in M Bh, Bhīsma P ix 341 Cunningham says Citrotpalā is the name of the modern main-stream of the Mahānadī below its junction with the Pairi (Arch Surv Repts, VII 155 and XVII 70), but that river as mentioned already (page 248, note) would belong to a different water-shed

4 Or Tāmasī, as the Kūrma Purāna reads (xlvii 30) It is the river Tons which flows into the Ganges on the right bank below Allahabad

5 This is not in the dictionary and I have not found the name elsewhere The Vāyu Purāna (xlv 100) and the Varāha (lxxxv) read Karatoyā instead Should we read Karmanodā, as a synonym of Karmanāśā? The river meant is no doubt the modern Karamnasa, which flows into the Ganges on the right bank just above the Sone

6 I have not met with this river elsewhere Piśāca was a name given to various races, chiefly barbarous hill tribes (Muir, Sansk Texts, II 59) In this place it would, no doubt, mean the tribes inhabiting Rewah and Chuta Nagpore and the Piśācikā is probably one of the southern tributaries of the Sone, such as the Rer or Kanhar

7 Or *Pippala sronī* as the Vāyu Purāna reads (xlv 100), or Pippalā, as the Varāha reads (lxxxv) I have not found any data to identify it, but have seen the name assigned to the modern river Paisuni or Parsaroni, a tributary of the Jumna between the Ken and the Tons (Arch Surv Repts XXI 11), and these words may well be corruption's of *Pippali-śronī*

8 This appears to be the river mentioned in M Bh, Anuśās P xxv 1733 and perhaps 1710-11 also It is probably the modern Bias which flows past Sangor and joins he R Ken, a tributary on the right bank of the Jumna (Cunning, Arch Surv Repts, XXI 157 and plate xxxiv) The Ken or Kiyān, as important streams, does not appear to be mentioned, it is said to be a corruption of Karnavatī (Ibid 156, and II 446), though Lassen gives Kāyana as its ancient form (Ind Alt, Map) Was Vipāśā the ancient name of this whole river? The Vipāśā in the Punjab is mentioned is verse 18 The Varāha Purāna reads Viśālā (lxxxv) and the rivers of this name and the river here meant is no doubt the Sarasvatī Viśālā at Gaya (M Bh, Śalya P xxxix 2188-9 and 2205-6), probably the modern Lilajan which flows past Bodh Gaya

9 I have not found this name elsewhere The Varāha Purāna reads Vañjukā (lxxxv), the Kūrma Mañjulā (xlvii 31) and the Vāyu Jambulā (xlv 100) Of these names I have met only with Mañjulā elsewhere (M Bh, Bhīṣma P ix 341), but with no data to identify if The river meant is probably that on which Gaya stands, its eastern source is called the Mohana, its middle portion the Phalgu, and the eastern branch, into which it divides the Jumna

10 The Vāyu Purāna reads Siterajā (xlv 101) and the Varāha Vīrajā (lxxxv) I have not met with any of these names elsewhere, but the M Bh, mentions three rivers Vīrā (Bhīsma P, ix 329), Vīravatī (Ibid, 332) and Vīrankarā (ibid, 333) which are all distinct The Matsya Purāna reads two names instead, the Iśunī and Lajjā (cxiii 26), probably erroneous

11 This river has been much written about but does not seem to be identified safely yet See p 285, note and also Cunning, Arch Surv Repts, IX 55 It is mentioned in the Hari-vamśa (clxviii 9509-13) and is said there to be in the Dekhan, it seems to be meant by the name Muktimatī in M Bh, Bhīṣma P ix 342, and perhaps it is referred to in Hari-V xxxvii 1980-7 These passages, however, may allude to two rivers of this name It was the river on which stood Śuktimatī, the capital of Cedi, see note to Cedi in chap 55, verse 16

12 The Vāyu Purāna reads Makru ā or Maksanā (xlv 101) and the Varāha Pankinī (lxxxv), but I have not met with any of these names elsewhere The Śakulī, however, may probably be identified with the R Sakri, which flows into the Ganges on the south, about half-way between Patna and Monghyr (Cunning, Arch Surv Repts, VIII Plate i, and XV Plate iv) There is also another Sakri which is a tributary of the river Seonath, a tributary of the Mahānadī (id XVII Plate i), but that rises rather in the Rsa Mts The Bhīsma P list mentions a river called Makarī (ix 331), and the Matsya Purāna reads Mukutā instead (cxiii 26)

13 The text Tridivā-kramu seems wrong and I have adopted the reading of the Vāyu Purāna Tridivā Kramāt, which is preferable The word kramāt, if right, would indicate that the rivers are mentioned in regular order from west to east The Tridivā is also mentioned in the M Bh, (Bhīṣma P ix 324, and Anuśās P clxv 7654), but no data are given to identify it It may be noticed there is a river called the Krumu (Rgveda, X 75 6), which is probably the modern R Kuram, a tributary of the Indus, south of the Kabul R (Muir's Sansk Texts, II 357), but it cannot be intended here Another Tridivā is mentioned in verse 28

14 This is not in the dictionary, but it occurs in M Bh, Sabhā P ix 371 The Vāyu (xlv 100) and Varāha (lxxxv) and Kūrma Purāna (xlvii 31) read *Bālu-vāhini* instead and the last gives *Ratna-vāhinī* as a variant I have not met with either of these names elsewhere

15 The Varāha Purāna adds another river Rātrī (lxxxv), but I have not met with it elsewhere

16 The text reads Skandha, which is clearly wrong The Vāyu (xlv 101) Kūrma (xlvii 31) and Varāha Purāṇa (lxxxv) read Rkṣa There is certainly some confusion in this group of rivers, for the Mandākinī, Daśarṇā and Tamasā rise in the Vindhya water-shed, while the Śoṇa, Mahānada and Narmadā rise rather in the Rkṣa Mts, but the rivers mentioned in verse 24 rise in the Rkṣa Mts, so that the proper reading here should no doubt be Vindhya The

क्षिप्रा पयोष्णी निर्विन्ध्या तापी च निषधावती।
वेण्या वैतरणी चैव सिनीवाली कुमुद्वती॥२४॥
करतोया महागौरी दुर्गा चान्तः शिवा तथा।
विन्ध्यपादप्रसूतास्ता नद्यः पुण्यजलाः शुभाः॥२५॥

The Siprā,[1] Payosnī,[2] Nirbindhyā,[3] Tāpī[4] and Nisadhāvatī,[5] Venyā[6] and Vaitaranī,[7] Sinībālī,[8]

Agni Purāna says the Narmadā rise in the Vindhya Mts (cxviii 7) so that perhaps this river and also the Sone and the Hasdu branch of the Mahānadi, which all rise close together near Amara-kantaka, may have been considered to belong to the Vindhya water-shed There seems to have been some vagueness in this matter, for the Utkalas and (Daksina) Kosalas are classed among the races who inhabited the Vindhya Mts, in verses 58 and 54

1 One Siprā has been mentioned already in verse 20 and the Hari-Vamsa says there is a Śiprā in the southern region (clxviii 9509) The Vāyu Purāna reads Madrā instead (xlv 102), and the Kūrma (xlvii 32) and Varāha (lxxxv) sighrodā I have not found either of these names elsewhere, but a river Śighrā is mentioned (M Bh, Bhīṣma P ix 336) and another called Śivā (ibid, 332) The Matsya Purāna reads Ksiprā (cxiii 27)

2 The Payosnī was in the southern region (M Bh, Vana P lxxxviii 8329-35), it was the river of Vidarbha (ibid cxx 10289-90) and was separated from the Narmadā by the Vaidūrya Mts (ibid cxxi 10306-7) It was the modern river Purna (the tributary of the Tapti) together with the lower part of the Tapti into which the Purna continues A careful consideration of King Nala's remarks (ibid lxi 2317-9) with a map will show that the view described could only have been obtained from a position on the Satpura Ms about longitude 75o, hence the Payoṣnī visible from there could be only the lower part of the Tapti Such was considered the main stream in old times, and it was a famous and sacred river Gen Cunningham's proposal to identify the Payosnī with the Pahoj, a tributary of the Jumna between the Sindh and Betwa, (Arch Surv Reports VII Plate xxii) is untenable as regards this famous river, but there were two rivers of this name (M Bh, Bhīsma P ix 324 and 327) and the Pahoj may be the other Payoṣnī The Varāha Purāna reads Payolli (lxxxv), which seems a mistake

3 Or Nirvindhyā, or according to the Vāyu Purāna, Nirbandhya (xlv 102) One river Nirvindhyā is mentioned in the Megha D (I 28 and 29, commentary) as lying between the R Vetravatī (or Betwa) and Ujjayinī (Ujjain), and (if the Pārā is rightly identified with the modern Parbati, see note to verse 20) must be the modern Parwan which is west of the Parbati, but that rive rises in the Vindhya Range according to the Megha-Dūta and belongs to the Pāripātra water-shed according to verses 19 and 20 above, on either view it is out of place here There was, however, another large river of this name in the Dekhan, for it is mentioned along with the Payoṣnī, the Tāpī and the Godāvarī and its tributaries in the Bhāgavata- Purāna (V xix 17) and judged by its position there, it may be the Pen-gange a tributary of the Warda

4 See note to Payosnī above This is the upper part of the modern Tapti before it joins the Purna This branch was hardly known in early times, it does not appear to be named in the Mahā-Bhārata or Rāmāyana, nor it is mentioned in the copious list in the Bhīsma P (ix) The reason was, no doubt, it was hidden amid hills and forests

5 Or Nidhadhā, as the Vāyu Purāna reads (xlv 102) I have not met with this name elsewhere, but it naturally suggests a connection with Niṣadha, the realm of Nala As regards Nisadha, see the note to verse 54 below This river then may be one of the small tributaries of the Narmadā or Tapti, which rise in the middle part of the Śatpura Range The Kūrma Purāna reads Mahānadī instead (xlvii 32), which may mean the Mahānadī in Chhattisgarh and Orissa, but is unsatisfactory, as it has mentioned that river before (ibid, 30) The Matsya Purāna reads Rsabhā instead (cxiii 27), which I have not met elsewhere

6 This form is not in the dictionary The Vāyu Purāna reads Venvā (xlv 102), the Kūrma reads Vinnā and gives Venyā and Cintā as variants (xlvii 32) Cintā is no doubt an error The other names are merely different forms of the same word The river is called Venvā in the Hari V (clxviii 9509-10) and also in the M Bh, (Sabhā P xxx 1118), but in the latter poem it is generally called Venā and this seems the proper term (Bhīsma P ix 335, Anusās P clxv 7648, Vana P lxxxviii 8328, clxxxix 1290 and lxxxv 8176-7, whether the same river is also meant in line 8175 is not clear) From the passage last cited it appears the Venā is the river which joins the Godāvarī and Varadā (the modern Warda), that is, the modern Wain-ganga and its continuation the Pranhita The Varāha Purāna reads Vesnāpāśā (lxxxv) which seems a mistake This river appears to be also called Suvenā (M Bh, Vana P clxxxix 12909) in contra-distinction to the Krsna-venā (ibid, and also id Vana P lxxxv 8180-1, Bhīṣma P ix 335 and Anuśās P clxv 7648, and Hari V clxviii 9509-11) which appears from the second passage to be a tributary of the Venā and which I have proposed to identify with the western tributary rising near Deoghar and Seoni (Journal, R A S, 1894, p 244) Another river of this name is mentioned in verse 26 and a Venvā in verse 19

7 This is no doubt the modern Bytarni, which flows through the north of Orissa, and if it is rightly classed here, the Rksa Range must include the hills which stretch along the south of Chuta Nagpore

8 The Vāyu Purāna reads Sitibāhu (xlv 102), the Kūrma Balākā (xlvii 32) and the Varāha Vedipālā (lxxxv) None of these rivers are mentioned in the dictionary, but the name Sinibāhu is given I have not found any of these names elsewhere, except Balākā in M Bh, Anusās P xxv 1706-7, which may be a river, but appears from the context to be in Northern India Perhaps the reading should be Śilāvatī or Śilāvatī, which seems to have been the ancient name of the modern river Selye, this after uniting with the Rūpnarain is the river on which Tamluk, the ancient Tāmra-liptaka (see verse 44 below), is situated, and which may well find mention here Perhaps the name Balākā may be connected with the modern river Barākar, a tributary of the Damudā, these two combined form the largest river in Western Bengal and flow close to

Kumudvatī,[1] Karatoyā,[2] Mahāgaurī[3] and Durgā[4] and Antahśirā,[5] those rivers[6] flow from the slopes of the Rksa[7] mountains, have holy waters and are bright

Tamluk Tamluk was a famous port and it would be strange if the rivers near it were overlooked The M Bh mentions a river Śatabalā (Bhīsma P ix 328) The Matsya Purāna reads Visvamālā instead (cxiii 37) I have not met either name elsewhere

1 I have not met with this name elsewhere It may be the Subarna-rekha or one of the small rivers in the north of Orissa or may we conjecture Damud-vatī, and identify it with the river Damudā in West Bengal? See the last note

2 One river of this name in North Bengal has been mentioned in verse 18 note, and there was another of the same name in the north of India (M Bh, Anuśās P xxv 1699), neither can be meant here I have not found any Karatoyā elsewhere, which rises in the Rksa range The Vāyu Purāna reads Toyā instead (xlv 103) and so also the Varāha (lxxxv), but I have not found this name elsewhere Perhaps the reading should be Karabhāca Karabhā or Karpisā is the name of a river on the confines of Utkala and Kalinga (Raghu V iv 38, commentary), but no details are given to identify it The name Kapiśā suggests identification with the modern Cossye or Kansai (the chief river in the Midnapur district) which is said to be modified from Kamsavatī, but may well be a corruption of Kapisāvatī

3 This is also mentioned in M Bh, Bhīsma P ix 341 It is no doubt a synonym of Brahmānī and Brāhmanī, all being names of Durgā, it would then be the modern R Brahmani in Orissa

4 There are two rivers of this name mentioned in the Bhisma P list (ix 337 and 341) in the M Bh and the second is that intended here, as it is placed with the Mahagaurī, but I have not met with the name elsewhere It may be a synonym of the small river Brāhmanī which flows through the Moorshedabad district into the right bank of the Bhāgīrathī branch of the Ganges

5 This is not in the dictionary The Vayu (xlv 103) and Kurma (xlvii 33) Purānas read Antah-silā The Varāha reads Antyāgirā (lxxxv), which is no doubt an intended synonym I have not met with any of these name (V) where but *Antrasila* is mentioned (M Bh, Bhīsma P ix 337) *Antahsila* seems to be the correct form, and if the name is description the river probably one of the northern tributaries of the Mahānadī, all of which are encompassed with hills See however a people called Antar-giryas in verse 24 below

6 The Varāha Purāna mentions also Manijālā Śubhā (lxxxv), I have not found the former name elsewhere, but the Subhā is mentioned in the Hari-Vamsa (clxviii 9509-10) and a river Maningā is mentioned in the Bhisma P list (ix 342) There are no data to identify them, except that the passage in the Hari Vamśa places the Śubhā in the Dekhan

7 The text reads Bindhya or Vindhya, and yet makes the next group of rivers also rise in the same range The Vāyu (xlv 103) and Kūrma (xlvii 33) and Varāha (lxxxv) Purānas read the same, but the proper reading must be Rksa as the Visnu Purāna says (Bk ii Chap III), for the Tāpī, Venyā and Vaitaranī certainly do not rise in the former mountains but in the latter The Agni Purāna wrongly groups the Tāpī and Payosnī with the Godāvarī and other rivers as rising in the Sahya Mts

गोदावरी भीमरथी कृष्णा वेण्या तथापरा।
तुङ्गभद्रा सुप्रयोगा वाह्या कावेर्यथापगा॥ २६॥
सह्यपादविनिष्क्रान्ता इत्येताः सरिदुत्तमाः।

The Godāvarī,[8] Bhīma-rathā,[9] Krsnā[10] and another[11] Venyā,[12] Tunga-bhadrā,[13]

8 The modern Godāvarī This river was famous from the earliest times Jana-sthāna, the scene of Rāmas first conflict with the Rāksasas was the country on both its banks between its tributaries the Manjira and Pranhita (see Journal, R A S, 1894, p 247)

9 Or Bhīma-rathī as the Vāyu (xlv 104) and Varāha (lxxxv) Purānas read Bhīma-raksī which the Kūrma gives (xlvii 34) seems incorrect The former is the name as given in the M Bh (Vana P lxxxviii 8328, Bhīsma P ix 327, and Anuśās P clxv 7653) This is the modern Bhīma, the tributary of the Krsnā, rising near Poona The Varāha Purāna adds immediately Marathī (lxxxv), is it a mistaken repetition of the last three syllables of the preceding river? I have found no such river

10 The modern Kistna This river received very little notice in ancient times and was almost unknown compared with the Godāvarī and Kāverī Besides its inclusion in the Bhīsma P list (ix 340), it is doubtful if it is so mentioned in the M Bh, or Rāmāyana It is omitted from the lengthy account of Sahadeva's conquests in the south (Sabhā P xxx) and the detailed pilgrimage itineraries (Vana P, Tīrtha yātrā P) and other geographical discourses It does not occur in the story of Raghu's conquests even in the late poem, the Raghu-Vamsa The reason seems to be that the country through which it flows was nearly all forest in ancient times

11 For tathātarā of the text the Vāyu Purāna reads ca vañjulā (xlv 104) and the Kūrma ca vasyata or ca vatsarī (xlvii 34) I have not found these names elsewhere Perhaps we should read some name like Mañjirā, as the large southern tributary of the Godāvarī is now called though its earliest name was apparently Mandākinī (Rāmāyana, Yuddha K cx 38 39, Journal, R A S, 1894, p 250)

12 This form is not in the dictionary The Varāha Purāna reads Venā (lxxxv), the Kūrma Venā or Varnā (xlvii 34), and the Vāyu Vainī (xlv 104)—al mere variations, the proper name no doubt being Venā This is the third river of this name mentioned here, see verses 19 and 24 It is probably the same as the Vīnā in the Bhīsma P list (ix 328) and the Venā in the Bhāgavata Purāna (V xix 17) Is it to be identified with the R Penner which is between the Kistna and Kaveri, though the Sanskrit name of the Penner is said to be Pinākā (Arch Surv of S India, by R Sewell, I 123 and 129)?

13 The modern Tumbhudra, the large southern tributary of the Kistna, consisting of the combined streams of the Tunga and Bhadra

Suprayogā,[1] Vāhyā[2] and the river Kāverī,[3] these noble rivers[4] issue from the slopes of the Sahya[5] mountains

कृतमाला ताम्रपर्णी पुष्पजा सूत्पलावती॥२७॥
मलयाद्रिसमुद्भूता नद्यः शीतजलास्त्विमाः।

28. The Kṛtamālā,[6] Tāmra-parnī,[7] Puṣpajā,[8] Sūtpal-vatī;[9] these are rivers[10] which rise in the Malaya mountains and have cool water

पितृसोमर्षिकुल्या च इक्षुका त्रिदिवा च या॥२८॥
लाङ्गूलिनी वंशकरा महेन्द्रप्रभवाः स्मृताः।

And the Pitr-somā[11] and Rsi-kulyā,[12] Iksukā[13] and Tridivā,[14] Lāngūlinī[15] and Vamśa-karā[16] are known to spring from the Mahendra[17] mountains

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1 This is not in the dictionary, but it is also mentioned in the Bhīṣma P list (ix 328) and in the Vana P (ccxx 14232) and was a large and known river Though not apparently identified, it is probably one of the large western tributaries of the Kistna

2 This is not in the dictionary, but the Varāha Purāna agrees (lxxxv) and the Matsya (cxiii 29) I have not found the name elsewhere and it does not appear to be identified The Agr P reads Vāradā (cix 22), the large southern tributary of the Kistna called Varada or Vedavati

3 The modern Cavery or Coleroon in south India It was better known than the Kistna in ancient times It is mentioned in the M Bh, (Vana P lxxxv 8164-5, clxxxix 12910, and Bhīsma P ix 328) and Rāmāy (Kisk K xli 21 and 25) King Jahnu is said in the Hari-Vamśa to have married this river and made the Ganges his daughter (xxvii 1416-22, and xxxii 1757-61)

4 The Matsya (cxiii 29) and Varāha (lxxxv) Purānas add the Vañjulā, as to which see verse 26 note

5 The text reads Bindhya or Vindhya here, after having read it already in verse 25, and offers Sahya as a variant in a note The latter in manifestly the proper reading and agrees with the Kūrma (xlvii 34) and Vāyu (xlv 104) Purānas

6 This is not in the dictionary The Agni Purāna agrees with it (cxviii 8), the Kūrma reads Rtumālā (xlvii 35), the Varāha Śata-mālā (lxxxv) and the Bhāgavata Kata-mālā (V xix 17) It is to be identified with the Vedamali which flows out north of Cochin? The people of Kaccha or Cochin are mentioned in chap 55, verse 28

7 This is mentioned as a place pilgrimage in the M Bh (Vana P lxxxviii 8340) and the Raghu V says (iv 49 and 50), that the vanquished Pāṇḍya kings gave Raghu the choicest pearls from the sea at the mouth of the R Tamra-parṇī, where (the commentator adds, it is well known) pearls were produced This river then was in the Pāṇḍya country and flowed into the G of Manaar It is the modern Chittar, the river of Tinnevelly (Arch Surv of S India, By R Sewell, I 303)

8 The Vāyu Purāna reads Puṣpajāti (xlv 105), the Kūrma Puṣavatī (xlvii 35) and the Varāha Puṣpāvatī (lxxxv) I do not find any of these names elsewhere A tīrtha Puṣpavatī is mentioned (M Bh, Vana P lxxxv 8154-5), but it was situated between Dakṣiṇa Kosala (Chhattisgarh) and Campā (Bhagalpur) A river Puṣaveṇī is mentioned (id Bhīṣma P ix 342), which is joined with a river Utpalāvatī and therefore is probably the same as the river in the text A Puṣpavāhinī is mentioned as situated in the south in the Hari Vamsa (clxviii 9510-2)

9 This is the same as the Utpalāvatī mentioned in the last note (M Bh, Bhīsma P ix 342) and the Utpalā (Hari V, clxviii 9510-2), and the Vāyu (xlv 105) and Kūrma (xlvii 35), Matsya (cxiii 30) and Varāha (lxxxv) Purānas read Utpalāvatī

10 There are only six noteworthy rivers rising in the Malaya Mts, viz, the Vaigai, Vaippar and Chittar on the east, the Amaravati (a tributary of the Kāverī) on the north and the Ponani and Peri or Veda-mali on the west The Chittar is the Tāmra-parnī, hence the three others named in the text must be found among the five remaining modern rivers

11 Not in the dictionary The Vāyu Purāna reads Tri-sāmā (xlv 106) and the Agni P also (cxviii 8), while the Varāha reads Triyāmā (lxxxv) I have met only with the Trisāmā elsewhere (Bhāgavata Purāna, V xix 17) It is probably one of the small rivers on the Eastern coast, for the interior behind these mountains was not well known The Matsya Purana reads Tri-bhāgā (cxiii 31) which I have not met elsewhere

12 This is the river on which Ganjam stands, and it bears the same name still It is mentioned in the Bhīsma P list (ix 343) The Vāyu Purāṇa reads Rtu-kulyā (xlv 106) by mistake Another Rsikulyā is mentioned in verse 23

13 This is not in the dictionary The Vāyu (xlv 106) and Varāha Purānas (lxxxv) read Ikṣulā, and Ikṣudā which the Matsya Purāṇa reads (cxiii 31) is a variant I have not found any of these names elsewhere, but the R Ikṣu is mentioned (M Bh, Bhīsma P ix 324) It is probably one of the small streams on the Eastern coast

14 This is the second Tridivā, see verse 23, but I have not found two rivers of this name mentioned anywhere else Instead of Tridivā ca ya as in the text, the Matsya Purāna reads Tridivācalā (cxiii 31)

15 This is the modern Languliya, on which Chicacole stands, between Vizianagram and Calingapatam The Varāha Purāna reads Mūlinī or Lāmūlinī (lxxxv) and the Matsya Mūlī (cxiii 31), I have not found these names elsewhere and they seem incorrect The Lāngalī mentioned in the M Bh, (Sabhā P ix 374), is probably this river

16 The Varāha Purāna reads Vamśa-varā (lxxxv) and the Vāyu Vamsadharā (xlv 106), the latter is the correct name It is the modern Bansdharā, the river on which Calingapatam stands

17 The Kūrma Purāna omits this group of rivers altogether and puts three of them Tri-sāmā, Rṣīkā and Vamśadhāriṇī into the next group (xlvii 36) The Matsya Purāna mentions three more rivers, the Tāmraparnī, Śaravā and Vimala (cxiii 31), but all these seem doubtful A Tāmrāparṇī has been mentioned in verse 28 A Śarāvatī is named in the Bhīṣma P list (ix 327) and a Vimalā or Vimalodā in various passages (e g Śalya P xxxix 2214-5, Hari V, clxviii 9517-8), but they are in Northern and Western India

ऋषिकुल्या कुमारी च मन्दगा मन्दवाहिनी॥२९॥

कृपा पलाशिनी चैव शुक्तिमत्प्रभवाः स्मृताः।

The Rsi-kulyā[1] and Kumārī,[2] Manda-gā,[3] Mandavāhinī,[4] Krpā[5] and Palāśinī[6] are known to spring in the Śuktimat[7] mountains.

सर्वाः पुण्याः सरस्वत्यः सर्वा गङ्गाः समुद्रगाः॥३०॥

विश्वस्य मातरः सर्वाः सर्वपापहराः स्मृताः।

All the rivers[8] possess holy merit, all are rivers flowing into the ocean; all are mothers of the world;[9] they are well-known to cleanse from all sin.

अन्याः सहस्रशश्चोक्ताः क्षुद्रनद्यो द्विजोत्तम॥३१॥

प्रावृट्कालवहाः काश्चित्सर्वकालवहाश्च याः।

And others, small streams, are mentioned in thousands, O brāhmana, those which flow only during the rainy season and those which flow at all seasons

मत्स्याश्वकूटाः कुल्याश्च कुन्तलाः काशिकोशलाः॥३२॥

अर्बुदाश्चाकलिङ्गाश्च मलकाश्च वृकैः सह।

मध्यदेश्या जनपदा प्रायशोऽमी प्रकीर्तिताः॥३३॥

The Matsyas[10] and

In note on page 244, the Mahendra mountains are said to be "the portion of the Eastern Ghats between the Godāvarī and Mahānadī rivers and the hills in the south of Berar," but this proposition must be modified on a full consideration of all the foregoing identifications Gondwana as used by Wilson was applied to a very wide tract in Central India The Mahendra Mountains cannot extend as far west as Berar nor beyond the Wain-ganga, and must be limited to the hills between the Mahānadī, Godāvarī and Wain-ganga and may perhaps comprise only the portion of the Eastern Ghats north of the Godāvarī It is in this last tract only that the name has survived See Raghu Vamśa, iv 43

1 This is the second Rsikulyā, see verse 28 The Vāyu Purāna reads Rsīkā (xlv 107) and the Varāha Rsikā (xxxv) and the Matsya kāśikā (cxiii 32) I have not met with these name elsewhere

2 The Vāyu Purāna reads Su-kumārī (xlv 107) and the Varāha Lūsatī I have not found these names elsewhere, but the Kumārī is mentioned in the Bhīsma P list (ix 313)

3 This is mentioned in the Bhīṣma P list (ix 340) The Varāha Purāna reads Manda-gāminī (lxxxv), and for this and the next river the Kūrma reads Gandha-mādana-gāminī (xlvii 36), which is probably erroneous

4 This is mentioned in the Bhīsma P list (ix 340), but hardly in the same connection

5 The Vāyu Purāna reads Kūpā (xlv 107) and the Kūrma Ksiprā or Rūpā (xlvii 36) I do not find any of these names elsewhere A river Krtyā is mentioned in the Bhīṣma P list (ix 326), but that appears from its context to be in north India

6 This is mentioned in the Bhīṣma P list (ix 330), but in so different a connection that the references appear to be to two separate rivers The Matsya Purāna reads Pāsinī (cxiii 32), which however I have not met elsewhere

7 This Mts , are but very rarely mentioned, and in page 244 note I have noticed what has been written about them They were in the Eastern region, for Bhīma in his conquests in that quarter marched from Himavat towards Bhallāta and conquered the Suktimat mountain (M Bh , Sabhā P xxix 1079) Though Bhallāṭa does not appear to have been identified, the only noteworthy hills in the east which have not been assigned to the other great ranges are the Garo, Khāsi and Tipperah Hills which bound Bengal in that direction Can these be the Suktimat Mts ? There seems to be no improbability in this, for the river Lohita or Brahmaputra and the country Kāmarūpa, which is in the Assam Valley, were known If this identification is satisfactory the R Kumārī may be the modern Someśvarī which flows southward between the Garo and Khasi Hills (both being names of Durgā), and the Krpā may perhaps be the Kapili which flows into the Brahmaputra a little above Guwahati, the ancient Kāmarūpa, the other streams are not recognizable

8 Saras-vatyah Or should this mean only the rivers called Sarasvatī? There were seven rivers specially distinguished by this name (M Bh , Śalya P xxxix 2188-9), namely, 1 The Suprabhā among the Puskaras (ibid 2198-2200), that is, near Ajmir, 2 The Kāñcanākṣī in Naimiṣa forest (ibid 2201-4), which was on the Gomatī, 3 the Viśālā at Gaya (ibid 2205-6), 4 The Manoramā, the swift stream flowing from Himavat in the north part of Kosala (ibid 2207-10), 5 The Oghavatī, which seems to be in Kuruks etra (ibid 2212-3), 6 The Surenu, which seems to be in Kurukṣetra or near Gangādvāra (ibid 2211-4), 7 The Vimalodā or Vimalodakā at Haimantagiri (ibid 2214-5)

9 *Visvasya mātarah*, compare M Bh , Bhīṣma P ix 344

10 The people and their country both went by the name Matsya This country was part of the region called Brahmarsi (Manu ii 19) It was south or south-west of Indraprastha, the modern Delhi (M Bh , Sabhā P xxx 1105-6, the mention in ibid xxix 1083 may be a mistake, but the Matsyas are named twice in the Bhīṣma P list, ix 347 and 348, unless one name be a mistake for Vatsa), and it was west of Surasena, which was the country round Mathurā, the modern Muttra (Virata P , v 141-5, see note in canto lviii verse 7), hence Matsya comprised the modern Alwar State and the land around that It appears to have extended up to Kurukṣetra, because no other country which could intervene is mentioned in Manu ii 19 Its capital was Upaplavya or Upalava (Śalya P , xxxvi 1973-6) which was 11/2 or 2 days' journey by chariot from Hastināpura (Udyoga P , lxxxiii 3010-17, lxxxv 3040, and lxxxviii 3101) Cunningham says Matsya was the country west of Agra and north of the R Chambal, i e , the whole of Alwar with portions of Jaypur and Bharatpur, and its capital was Vairāṭa, the modern Bairat (Arch Surv Repts , II 242, and XX 2, and plate i)

Aśvakūtas[1] and kulyas,[2] the Kuntalas,[3] the people of Kāśī[4] and the Kośalas[5] and the Atharvas and Arka-lingas[6] and the Malakas[7] and Vrkas,[8] these[9] are well known

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The Vāyu Purāna reads Vatsas instead (xlv 110) Vatsa or Vātsya was in the region east of Delhi (Sabhā P, xxix 1084) and king Vatsa who is said to have given his name to the country was grandson of Divodāsa, king of Benares (Hari V, xxix 1587, 1597, and xxxii 1753) Kausāmbī was the capital, and it has been identified by Cunningham with the modern Kosam which is on the north bank of the Jumna about 31 miles above Allahabad Hence the country was also called Kausāmba (Arch Surv Repts, I 301-310) Vatsa or Kauśāmba therefore comprised the lower part of the Ganges and Jumna Doab and also probably the tract south of that, on the other side of the Jumna

1 The Vāyu Purāna reads Kisasnas, Kisastas or Kisadyas instead (xlv 110), but none of these names are in the dictionary The Matsya reads kirātas (cxiii 35) but they are out of place here The text reads *Matsyasvakūṭah kulvasca,* but i would suggest instead *Matsyās ca Kanyakubjass ca*, thus reading Kanyā-kubjasor Kānya-kubhas instead of Asvakūtas and Kulyas Kanyā-kubja or Kānya-kubja is the modern Kanauj, on the Ganges about 50 miles above Cawnpore, it was a famous city all through Indian history People called Sukutyas are mentioned (Bhīsma P, ix 347), Aśvakas (ibid 351) and Asvātakas (ibid li 2105)

2 This is not in the dictionary as a people, the word occurs in Vana P, (cxxv 10408), but does not appear to mean a people there See the last note

3 This country is said by Muir to be one of the Pisāca countries (Sansk Texts, II 59), but there were three people of this name, one in the Dekhan (Bhīsma P, ix 367), who are mentioned in verse 48 below, and two others elsewhere (ibid 347 and 359) Those mentioned in verse 347 are the people meant here, for they are grouped with the people of Kāśī and Kosala, and they probably occupied the country near Chunār (south of Benares), which Cunningham calls Kuntila (Arch Surv Repts, XI 123) The third people were probably in the West

4 Benares, the ancient Vārānasī It was the capital of an ancient and famous kingdom According to the Rāmāyana Kāśī was a kingdom (Ādi K, xii 20) while Prayāga and the country all around it was still forest (Journal, R A S, 1894, pp 237-239) Its sacred character dates from comparatively late times, for it was one of the exploits for which Krsna was extolled that he burnt it for a succession of years and devastated it (Udyoga P, xlvii 1883, and Hari V, clxi 9142-3) For some vicissitudes in its early history, see Hari V, xxix and xxxii

5 Kosala, Kosala or Uttara Kosala, with its capital Ayodhyā, is the modern Oudh Gen Cunningham says it meant more particularly the country north and east of the R Ratpi (Arch Surv Repts, I 327, and XVII 68), but it seems rather to have denoted the country stretching from the Ratpi on the east (see page 248 note) to the confines of the Kuru and Pāñcāla kingdoms on the west Northward it was bounded by the tribes that inhabited the slopes of the Himalayas and southward by the kingdom of Benares It was distinguished from another Kosala, which was called Daksina or Mahā Kosala and which is mentioned in verse 54

6 These two names are not in the dictionary and I have not found them elsewhere, they seem to be mistakes The Vāyu Purāna reads instead of them atha pārśve tilangāś ca (xlv 111), but this is doubtful and unsatisfactory, for the Tilangas are mentioned as a southern people in chap 55, verse 28 The Matsya reads and Āvantas and Kalingas (cxiii 36), but these are hardly satisfactory the former are mentioned in verse 52 and 55 and the latter in verses 37 and 46 below Perhaps Arka-lingas may be meant as a synonym of Sūrya-vamsas, the Solar Race, yet this again is hardly satisfactory, for that race reigned in Kosala, which has just been mentioned separately There is a low group of Brāhmans in Bihar called Atharvas (Risley's Tribes and Castes of Bengal, I 26)

7 This is not in the dictionary and seems erroneous The Vāyu Purāna reads Magadhas instead (xlv 111), the people of Magadha or South Bihar, but this is unsatisfactory for the Magadhas are mentioned in verse 44 The Matsya reads Mūkas (cxiii 36) which I have not met elsewhere The reading should be Malajas probably They are mentioned in the M Bh (Bhīsma P ix 357) and Rāmāyana (Ādi K, xxvii 16 23) and from the course described in the latter poem as taken by Visvāmitra and Rāma it appears they were neighbours of the Karūsas, (see note to verse 53) and occupied the district of Shahabad, west of the Sone, for Visvāmitra and Rāma crossing from the Sarayū to the south of the Ganges entered that district, which had been inhabited by the Malayas (ibid 8-16)

8 The Vrkas are named in Bhīṣma P, li 2106 and a king Vrka is alluded to in the Hari-Vamsa (xiii 760-61), but there is nothing to identify them The Matsya Purāna reads Andhakas (cxiii 36) The Andhakas were a subordinate family of the Yādava race and are often mentioned in the M Bh, (e g Udyoga P, lxxxv 304) and Hari Vamsa (xxxv 1907-8, and xxxix 2041, and xciv 5190-5204), but they dwelt in Surāṣtra in the West and appear to be out of place here The most probable reading seems to be the Vrajas, the people of Vraja (or Vrji, as it was also called), the modern Braj, the country north-west of Mathurā or Muttra

9 This is a short list Besides these the Vāyu Purāna has two lines at the beginning of this group, viz, "the Kurus, the Pāñcālas and the Śālvas and the Jāngalas, the Śūrasenas, the Bhadrakāras, the Bodhas and the lords of Śatapatha" (xlv 109 and 110), much like a passage in the M Bh, (Bhīṣma P, ix 346-7) The Matsya has the same lines, but gives the last two names as Bāhyas and Pataccaras (cxiii 35, 36) For the Kurus, seen chap 55, verse 9, for the Pāñcālas, chap 55 verse 8, for the Śālavas, chap 55, verse 6, the Jāngalas are not doubt the people of Kuru-jāngala, see note to Kuru, chap 55, verse 9, for the Śūrasenas, see chap 55, verse 7 The Bhadrakāras are mentioned in the M Bh, (Sabhā P, xiii 590) and ma perhaps be the same as the Bhadras mentioned in Vana P, cclm 15256, they appear from these passages to have been situated on the west bank of the Jumna, somewhere

generally as the peoples who inhabit the Central Region [1]

सह्यस्य चोत्तरे यास्तु यत्र गोदावरी नदी।
पृथिव्यामपि कृत्स्नायां स प्रदेशो मनोरमः॥३४॥
गोवर्द्धनपुरं रम्यं भार्गवस्य महात्मनः।
बाह्लीका वाट्धानाश्च आभीरा कालतोयकाः॥३५॥

Now along the northern half of the Sahya mountains[2] that region, in which the river Godāvarī flows, is a delightful one compared even with the whole earth, Govardhana is the charming city of the high-souled Bhārgava race.[3]

अपरान्ताश्च शूद्राश्च पह्लवाश्चर्मखण्डिकाः।
गान्धारा यवनाश्चैव सिन्धुसौवीरमद्रकाः॥३६॥
शतद्रुजाः कलिङ्गाश्च पारदा हारभूषिकाः।
माठरा बहुभद्राश्च कैकेया दशमालिकाः॥३७॥
क्षत्रियोपनिवेशाश्च वैश्यशूद्रकुलानि च।

The North-western peoples are these—The Vāhlīkas[4] and the

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between Delhi and Muttra The Bodhas are mentioned in the M Bh, (Sabhā P, xiii 590, Bhīṣma P, ix 347) and are probably the same as the Bodhis (Rāmāy, Ayodh K, lxx 15), who appear to have been situated on the eastern confines of the Punjab I have not met Bāhyas elsewhere, it seems erroneous Śatapatha seems to be erroneous and Pataccara is much better The Paṭaccaras are mentioned in the M Bh, (Sabhā P, xiii 590-1, xxx 1108, Virāta P, i 11-12) and appear from the second of these passages to have occupied the tract south of the Apara-matsyas, that is probably the country south-west of Gwalior

1 Madhya-deśa, the whole of the Ganges basin from the Punjab as far east as the confines of Bihar, but Manu restricts it and defines its limits thus (ii 21)—north, the Himalayas, south, the Vindhya Range, west, Vinaśana which is where the R Sarasvatī perishes in the desert (M Bh, Sālya P, xxxviii 2119-20), and east, Prayāga or Allahabad

2 The text *Sahyasya cottare yas tu* seems incorrect, these words cannot well go with the preceding verse, for no people north of the Sahya Mts and south of the Pāripātra Mts could be within Madhya-deśa, and they do not agree with the following words The Vāyu Purāṇa reads *sahyasya cottarārddhe tu*, which I have adopted That Purāna agrees and is a little fuller—"Now along the northern half of the Sahya mountains where the river Godavarī flows, that region is a delightful one within the whole of this earth This paradise named Govardhana was built there by Surarāja for the sake of Rāma's spouse, the trees and herbs there were brought down from above by the Muni Bharadvāja for the sake of Rāma's spouse He made a delightful wooded tract the private part of the palace (antahpura)" (xlv 112-114) The Matsya Purāna reads *Sahyasyānantare caite* and is similar, but varies at the second sentences, Mandara, Gandha-madana, trees from Svarga and heavenly plants (*osadhih*, acc) were brought down by the Muni Bharadvāja for the sake of the spouse, hence that region excels in flowers, therefore it has become delightful" (cxiii 37-39) The Rāma alluded to here must be Ramā Jāmadagnya or Paraśurāma, who dwelt in this region, see the next note

3 These people are here placed on the east side of the Sahya mountains among the sources of the Godāvarī This region and the country west of it on the other side of these mountains and the tract northwards to the Narmadā are connected in many a story with Bhṛgu, his Cyavana and his descendants Rcīka, Jamadagni and Paraśurāma (e g M Bh, Ādi P, clxxviii 6802-10, Vana P, cxxi and cxxii with Śatapatha Brāhmana IV I 5, Vana P, lxxxix 8364-5, cxv 10150-2, Śānti P xlix 1778-82, Vana P, xcix 8681-8 with Śānti P, ii) The Bhārgavas were however a numerous race and spread into other regions, they are also mentioned as one of the eastern peoples in verse 43 below They held a high position and appear to have been numerous in king Kṛtavīrya's kingdom at Māhiṣmatī and after his death their wealth, it is said, brought down on them the hostility of the Kṣatriyas (Ādi P, clxxviii 6802-15) Govardhana (masc) as a city is not in the dictionary I have not found it alluded to elsewhere

4 *Vahlika* or *Bāhlika* or *Bālhika* is said in the dictionary to be the modern Balkh and in Lassen's map to be the ancient Bactriane, but there was another country, if not two tribes of this name, in the Punjab The name is written *Vāhlika* or *Vāhlika* and there may have been a distinction between the two words, for both are mentioned in the Bhīṣma P list (ix 354 and 361) These were not uncommon names and there were two princes called Vāhlīka between Parīkṣit and Bhīṣma in the Lunar Dynasty and the later prince is styled a king (M Bh, Ādi P, xciv 3745 and 3750-51, and xcv 3798-3800) The Vāhlīkas are mentioned twice in the Rāmāyana and are placed in the western region (Kisk K xliii 5) and also in the northern region (ibid xliv 13) A distinction as between two people of this name is also indicated by the mention of two independent kings of the Vāhlīkas reigning contemporaneously in the M Bh (Ādi P, clxxxvi 6992, Sabhā P xxviii 1266 and 1272, Udyoga P iii 74 and 77) One of these who peoples was closely connected with the Madras, for Śalya, king of Madra, is also called lord of the Vāhlīkas (Ādi P cxiii 4425-40, and lxvii 2642) and his sister Mādrī is called Vāhlīkī also (ibid, cxxv 4886), and an ancient eponymous king Vāhlīka is placed in the same Krodha-vaśa gana with the eponymous kings Madraka and Suvīra (ibid lxvii 2695-6) The other people of this name appear to have been closely connected with the Daradas who were a mountain tribe in the north of the Punjab (see note to verse 38) and are the modern Dards of Dardistan, for an ancient king Darada the Vāhlīka is mentioned who did not belong to the Krodha-vāsa group (Ādi P lxvii 2694), and the Vāhlīkas are linked with the Daradas (Bhīṣma P cxviii 5484) and are mentioned with the Kāmbojas and Yavanas and other ultra-Punjab tribes (Drona P cxxi 4818, see also Sabhā P xxvi 1031-2) If these inferences may be trusted, one Vāhlīka or Vāhlika was situated in the plains

Vāṭadhānas[1] and the Abhīras,[2] the Kālatoyakas[3] and the Aparāntas[4] and the Śūdras,[5]

of the Punjab alongside Madradeśa and very possibly south of it (see Rāmāy. Ayodh.K. lxx. 16-19, with note to Madrakas in verse 36 and note to Kaikeyas in verse 37) i.e., between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayas, very possibly between the Chenab and Bias. The name Vāhlīka appears to have been altered in later times to Bāhīka seemingly by a punning resemblance to *vahis*, "outside", because they were shut out by the Sarasvatī, Kurukṣetra and other natural features from the central country which remained true to Brahmanism. The people of the Punjab were then collectively called *Āraṭṭas* or *Bāhīkas*, and they and all the tribes beyond were stigmatized as impure and contemptible by the arrogant and intolerant brāhmaṇas of Madhyadeśa (Muir's Sansk. Texts II. 482 and M.Bh., Karṇa P. xliv. 2026; see also Cunningham's Arch. Surv. Repts., II. 6, 14, 17, 195).

1. This people is mentioned in several passages in the M.Bh. (Sabhā P. I. 1826; Udyoga P. iii. 86; Bhīṣma P. ix. 354; and Droṇa P. xi. 398) and their name appears to be derived from an eponymous king *Vāṭabhāna*, who was of the same *Krodha-vaśa* group as the eponymous kings of the Vāhlīkas, Madras and Sauvīras (Ādi P. lxvii. 2695-9). No doubt therefore they dwelt alongside those tribes. Their country Vāṭadhāna was part of the territory stretching from Pañcanada to the Ganges, over which the hosts assembled on the Kauravas' side spread at the beginning of the great war (Udyoga P. xviii. 596-601) and it was in the western region (Sabhā P. xxxi. 1190-1). From these data it may be inferred that the Vāṭadhānas inhabited the country on the east side of the Sutlej, southward from Ferozpur. Manu declares a Vāṭadhāna to be the offspring of an outcaste brāhmaṇa and a brāhmaṇa woman (x. 21), but that is no doubt an expression of the same arrogance which in later times stigmatized all the Punjab races as outcastes (as mentioned in the last note), for Vāṭadhāna *dvijas* were among the people whom Nakula conquered (Sabhā P. xxxi. 1190-1). The Vāyu Purāṇa reads Vāḍhadhānas (xlv. 115) erroneously.
2. They were an aboriginal tribe and are called Mlecchas and dasyus. (M.Bh. Vana P. clxxxviii. 12838-40; and Mausala P. vii. 222). They were scattered over various tracts and gained their livelihood in various ways. Three divisions of them are mentioned in the M.Bh. (Sabhā P. xxxi. 1192), those who dwelt along the river Sarasvatī, those who lived by fishing and those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Vinaśana on that river, for it is said the river perished there because of her hated of them (Śalya P. xxxviii. 2119-20) and as far west as Pañcanada (Mausala P. vii. 220-242; and viii. 270; where Pañcajana is probably a mistake for Pañcanada); this group is probably the tribe of Ābhīras mentioned in Kiṣk. K. xliii.5. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north or west of the Punjab, for it is classed with the Daradas and Kāśmīras (Bhīṣma P. ix. 375; and see note to verse 38) and with the Pāradas (Sabhā P. I. 1832; and see note to verse 337). The Ābhīras were closely connected with the Śūdras in these three groupings (Sabhā P. xxxi. 1192; and see note to next verse). The descendants of all these Ābhīras are the modern Ahirs who are scattered widely over Hindustan proper. Another body of Ābhīras was found in the Dekhan (see verse 47). The Ābhīras are said in the Hari-Vaṁśa to have been dominated by the Daityas and Dānavas in ancient times and to have been the chief inhabitants of the country from the Jumna to the peninsula of Gujarat (xciv. 5142-80).
3. So also in the Matsya Purāṇa (cxiii. 40). This word is written *Kālajoṣaka* in the M.Bh. (Bhīṣma P. ix. 354), but I have not found either name elsewhere. Possible readings might to *Bālajartikāḥ* or *Bālakāthikāḥ*. The former, however, seems inappropriate; the *Jartikas* are the same as the Bāhīkas (Karṇa P. xliv. 2033; Arch. Surv. Repts. II. 13 and 195) who are noticed in the note to "Vāhlīkas" (page 255). The *"Bālas and Kāthis"* would be a preferable reading. The Bālas, according to Cunningham, occupied the northern portion of Sindh and were ousted from the there about the middle of the seventh century A.D. and moved south-east. The Kāthis (the *Kathaei* of the Greek writers), according to the same authority occupied the Rechna Doab between the Chenab and Ravi rivers and also probably the northern portion of Sindh; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D. and settled in the peninsula of Gujarat where they have given the name Kāthiāwār to a district (Arch. Surv. Repts., II. 38-37).
4. *Apavānta* means "living at the western border." A people of this name is mentioned in the M.Bh. (Bhīṣma P., ix. 355) and allusion is often made to *Aparānta* and the *Aparāntas* (e.g., Vana P. ccxvii. 7885-6; and Śānti P. xlix. 1780-2); but the word, though it no doubt designates a people living in the extreme west, yet seems to have a general meaning in most passage (see verse 52 below) and those passages which use it in a restricted sense do not agree—thus *Aparānta* is stated to be a country in the middle of the sea (Raghu. V., iv. 58, commentary), yet the *Aparāntikas* in chap. 55, verse 34 are placed in the tortoise's tail, that is, north of Sindhun and Sauvira which are placed by verse 30 in the right hind foot. Cunningham, judging from the spots where coins have been found, was inclined to locate them in Northern Sindh and parts of West Rajputana (Arch. Surv. Repts., XIV. 136, 137) which will satisfy chap. 55, verse 34. The Vāyu Purāṇa reads Aparītas instead (xlv. 115) which seems erroneous. The Rāmāyaṇa mentions simply the aparas (Kiṣk. K., xliii. 23). The Matsya Purāṇa reads *Purandhras* (cxiii. 40) erroneously.
5. The Śūdras are often linked together with the Ābhīras (M. Bh., Sabhā P. xxxi. 1192; Bhīṣma P. ix. 375; Droṇa P. xx. 789; Śalya P. xxxviii. 2119-20). They appear to have been considered dasyus (Śānti P. clxxi. 6372 and clxxiii. 6446) and mlecchas (Vana P. clxxxviii. 12838-40 where Śūra seems a mistake for Śūdra); yet their women are alluded to in rather favourable terms (Sabhā P. I. 1829). They were divided into the same three groups as the Ābhīras, viz., men of the plains, men of the sea-coast and men of the hills (Sabhā P. xxxi. 1192), inhabiting much the same

the Pallavas[1] Carma-khandikas, [2] Gāndhāras[3] and Gabalas,[4] the Sindhu,[5] Sauvīras[6] and Madrakas[7] and the people who dwell along

regions (see note to Ābhīras in verse 35, for Śūras in Rāmāy Kisk K, xliii 19 read probably Śūdras) Hence it would seem these two people were considerably intermixed and were probably closely connected aboriginal races One group of the Sūdras was known to the Greeks as Sudraka, and is placed by Cunningham in the middle of the trainable of the Punjab (Anc Geog, I 214-218, and Arch Surv Repts, II)

1 This is no doubt a mistake for Pahlavas, which the Vāyu Purānas reads (xlv 115) and which occurs in chap 55, verse 30, though Pallavas are mentioned in the M Bh (Vana P li 1990) The Pahlavas are understood to be the Pehlavi or ancient Persians Two people of this name are mentioned in the Bhīṣma P list (ix 355 and 375), but there appear to be no data to make a distinction as the allusions to the Pahlavas are generally vague, unless it be supposed there was a Pahlava colony in the Punjab, and this supposition would suit this verse, for the Persians were altogether outside India The Hari-Vamśa says King Sagara defeated a great confederation of Pahlavas and other people, abrogated their laws, degraded them and made them wear beards (xiii 763-4, and xiv 775-783), but this seems a late fable, on a par with their being called dasyus (id cxv 6440-3) The Rāmāyana has an absurd fable about the creation of the Pahlavas and other foreign races by Vasistha (Ādi K, lv 18-20, and lvi 2-3), when contending with Viśvāmitra he made his cow create Pahlavas Śakas, Yavanas and Viśvāmitra destroyed them all in succession

2 Or *Carma-maṇḍalas* as in the Bhīṣma P list (ix 355) which this Purāna has followed closely in enumerating this group of races The Vāyu, however, reads the same as in the text (xlv 115) I have not found any of these names elsewhere, but the name suggests identification with Samarkand The Matsya Purāna reads Ātta-khanalikas or Cātta-khaṇḍikas (cxiii 40) which appear to be erroneous

3 *Gāndhāra* was the whole of the lower basin of the Kabul river (Arch Surv Repts, II 15 and map to p 87) It was a famous country in ancient times, its kings ranked with the highest Indian Sovereigns and its princesses married into the noblest royal families The passages in which the Gāndhāras are pronounced bad and impure (e g, Śānti P lxv 2429-31, and ccvii 7560-1, and Karna P xliv 2070) betray the interpolated sentiments of a inter age (Muir's Sansk Texts, II 482)

4 This is not in the dictionary The Vāyu Purāna reads *Yavanas* instead (xlv 116) and so also the Matsya (cxiii 41), this word is supposed to have denoted the Greeks originally, but the Yavanas appear to have been known in India long before Alexander's time The Bhīṣma P list mentions the Giri-gahvaras in this region (ix 375)

5 Primarily *Sindhu* meant the country along the Indus, but it has generally denoted the lower portion of that country, that is, the modern Sindh more or less closely It is placed by chap 55, verse 30 in the Tortoise's right hind foot and it stretched down to the peninsula of Kāthiāvār which is called the territory of Sindhu-Rāja in the Hari-Vamśa (cxiv 6407-12) The Sindhus are mentioned frequently in the M Bh, and are named twice in the Bhīṣma P list, first in connection with the Pulindas (ix 343) and again in conjunction with the Sauvīras (ix 361), but there do not appear to be any other passages which tend to shew a division Sindhu had a well-known breed of horses (Drona P xxiii 973)

6 The Sauvīras claimed descent from an eponymous king Suvīra of the same Krodha-vaśa group of the Madras and Vāhlīkas (M Bh, Ādi P lxvii 2695-60, but the genealogy of Suvīra in the Hari-Vamśa (xxxi 1679) is fanciful Sauvīra was closely connected with Sindhu, for the two are often coupled together and Jayadratha king of Sindhu was also lord of Sauvīra and the Sauvīras, and is styled Saindhava and Sauvīra indifferently (Vana P, cclxiii 15576-81, cclxvi 15618 and 15635-7, and cclxvii 15639-51) Cunningham identifies Sauvīra with the country between the Indus and Jhelam, that is, the Sindh-Sagar Doab (Arch Surv Repts II 4-6, 14 and 23), that hardly agrees with the position assigned to it in the Tortoise's right hind foot but the collection of races in that region is rather confused May we suppose that Sauvīra was rather the name of the people while Sindhu more properly denoted the territory? The Sauvīras might then have inhabited the northern part of Sindha and Sauvīra would have been that portion only of the larger area This theory seems to satisfy the conditions generally

Along with the Sauvīras and Saindhavas the Kūrma Purāna mentions (xlvii 40) "the Hūnas (or Kūnas), the Mālyas (or Śalvas), the inhabitants of Bālyā (or Kalpa)" For the Hūnas, see note to chap 54, verse 45, Kūnc seems erroneous, for the Śālvas, see chap 55, verse 6, Mālya seems erroneous, Bālyā and Kalpa seem unidentifiable

7 The Madras or Mādras claimed descent from an eponymous king Madraka of the same Krodha-vaśa group as the Sauvīras and Vāhlīkas (M Bh Ādi P, lxvii 2695 6, and see note on page 255), but his genealogy in the Hari-Vamśa (xxxi 1679) seems fanciful Cunningham places Madra between the Jhelam and Ravi rivers, that is, in the Chej and Rechna Doabs (Arch Surv Repts II 4, 8, 14 and 39), yet he also says it is the country between the Jhelam and Bias or between the Chenab and Bias (ibid 196), but it could hardly have comprised much of the Chej Doab for the Kaikeyas occupied the greater part of that (see note to next verse) The capital of Madra was Śākala (Sabhā P, xxxi 1197) which Cunningham has identified with the modern Sangala, on the R Apagā which is the modern Ayak (Arch Surv Repts, II 195-6 and Karna P, xliv 2033) The R Irāvatī flowed through Madra-deśa, but near the eastern border (ibid, 2038-41, and Matsya Purāna cxiv 7 and 15-18) Madra then was the country around Sangala, with the tracts on either side watered by the Chenab and Ravi It was a famous kingdom The weird story told about king Vyusitāsva's queen (Ādi P, cxxi 4695-4714) no doubt means her sons became Madras and did not originate the Madras In later times the brāhmanas of Hindustan pronounced the Madras, like the Gāndhāras, base and impure (Śānti P, ccvii 7559-61, and Hari-V, xiv 784), see especially Karṇa P xliv 2033-53, where the Madras are abused in good set terms The Vāyu Purāna reads Bhadrakas erroneously (xlv 116)

the Śatadru,[1] the Kalingas,[2] the Pāradas,[3] the Hāra-bhūsikas,[4] the Mātharas[5] and the Bahu-bhadras,[6] the Kaikeyas,[7] the Daśa-mālikas[8] and the settlements[9] of Ksatriyas and the families of Vaiśyas and Śūdras [10]

काम्बोजा दरदाश्चैव बर्बरा अङ्गलौकिकाः॥३८॥
चीनाश्चैव तुषाराश्च पह्लवा बाह्यतोदराः।

1 That is, the Sutlej, Śatadru-jar But this seems mistaken for the Vāyu Purāna reads Śakas and Hradas (xlv 116), and the Matsya Śakas and Druhyas (cxiii 41) The Śakas, therefore, are no doubt one of the people meant (see note to chap 55, verse 6) Hrada seems erroneous The Druhyas may be connected with Yayāti's son Druhyu who was king of the West, (Hari-V, xxx 1604 and 1618), but I have not met with them elsewhere

2 This seems erroneous These people are mentioned in verse 46 and there seems to be no ground for thinking any Kalingas lived in North India, yet Kalingas are mentioned in such a connection (Bhīṣma P, ix 376, and lxxi 3132, and see note to Arkalingas in verse 33) and a town Kalinga-nagara is mentioned in the Rāmāy On the west of the Gomatī and not far from it (Ayodh K, lxxiii 14, 15) A tribe called Kulingas is alluded to (Drona P, cxxi 4819) The Vāyu Purāna reads Kulingas instead (xlv 116), which is no doubt right Cunningham says the Kulindas or Kunindas are the modern Kunnets who occupy Kullu and the Simla hills and the slopes below, along both sides of the Sutlej (Arch Surv Repts, XIV 116 and 125-130) The Kulinas extended further east along the southern slopes of the Himalayas as far as Nepal for they were the first nation which Arjuna conquered in his Northward march from Indraprastha (Sabhā P, xxv 996) and they also occupied the hills north of Mandara, that is, the Almora hills (id, li 1858-9, and note to page 245 above), indeed the name appears to have comprised a considerable body of hill tribes, for "all the countries of Kulinda" are spoken of (Vana P, clxxvii 12350)

The Matsya Purāna reads Pulindas (cxiii 41) The Pulindas were a rude tribe inhabiting the Himalayas and intermixed with Kirātas and Tanganas (Vana P, cxl 10863-5, and Drona P, cxxi 4846-7, and see notes to verses 40 and 41), they were considered mlecchas (Vana P, clxxxviii 12838-40), and are declared to have become degraded because of the extinction of sacred rites, (Anusās P, lvii 2103) There was another body of Pulindas in Central India (Sabhā P, xxviii 1068, and xxx 1120, and Śānti P, ccvii 7559)

3 The Pāradas are generally mentioned with hill tribes (Sabhā P, I 1832, li 1869, and Drona P, cxxi 4819) They appear to have been a hill tribe like the Kulindas and Tanganas (see note to verse 41 below) and to have dwelt in the western portion of the Himalayas (Sabhā P, li 1858-9), though they are placed in the tortoise's right hind foot by chap 55, verse 31, the races placed there, however, are strangely confused Manu says they were Kṣatriyas and became degraded because of the extinction of sacred rites (x 43-44), and the Hari-Vamśa says king Sagara degraded them and ordered them to wear long hair (xiii 763-4 and xiv 775-83) and they were mlecchas and dasyus (id, cxv 6440-42) The Vāyu Purāna reads Paritas instead (xlv 116)

4 This is not in the dictionary The Vāyu Purāna reads Hara-pūrikas instead (xlv 116) and the Matsya Hāra-mūrtikas (cxiii 41), but I have not found any of these names elsewhere Should the reading be Hāra-hūnakas? The Hāra-hūnas are mentioned in the M Bh, as a people outside India on the west (Sabhā P, xxxi 1194, I 1844, and Vana P, li 1991)

5 The Vāyu Purāna reads *Ramatas* instead (xlv 117) and the Matsya *Rāmathas* (cxiii 42) and the Kūrma mentions a people called Rāmas (xlvii 41) The reading should, no doubt, be Ramatas, Ramaṭhas or Rāmathas, they were a western people mentioned in the M Bh (Sabhā P, xxxi 1195, Vana P, li 1991, and Śānti P, lxv 2430) The Ramanas (Bhīṣma P, ix 374) may be the same people There are, however, no sufficient data to identify any of them

6 The Vāyu Purāna reads Raddha-katakas instead (xlv 117), the M Bh, mentions the Bāhu-bādhas (Bhīṣma P, ix 362) and the Bātabhadras (Karna P, vi 153), and the Matsya Purāna reads Kantakāras (cxiii 42), but none of these seems satisfactory and I have not met any of them elsewhere

7 These people were called Kekayas, Kaikayas and Kaikeyas An eponymous ancestor Kaikeya is assigned to them by the Hari-Vamsa (xxxi 1679), but his genealogy seems fanciful They were a powerful and famous nation, and were noted bowmen (Sabhā P, iv 126, and Vana P, cclxvii 15654) They inhabited the Punjab and appear to have joined the Madras, for the two are sometimes coupled together (Sabhā P, li 1870, and Drona P, xx 799), and chap 55 places them both in the tortoise's left side (verses 42 and 45) Their capital was Rājagṛha (Rāmāy, Ādi K, lxxix 35-44) or Girivraja (id, Ayodh K, lxxi 1, and lxxii 1) Lassen places the Kaikeyas between the Ravi and Bias rivers Cunningham, however, dissents and places them on the line of the Jhelam, west of the Bāhīkas and proposes to identify Giri-vraja with Girjāk, which was the ancient name of Jalalpur on that river (Arch Surv Repts, II 14), and this agrees with the Rāmāy (Ayodh K, lxx 16-19)

8 These people are mentioned in the M Bh (Bhīsma P, ix 374) The Vāyu Purāna reads Daśa-mānikas (xlv 117) Does the word mean "the ten tribes of Mālikas"? The Mālikas may perhaps be identified with the Malli (Arch Surv Repts, II 37) The Matsya Purāna reads Dasa-nāmakas (cxiii 42), which seems mistaken

9 Upa-ni-veśa, a word not in the dictionary It seems to be synonymous with ni-veśa which appears to be the word meant in the corresponding passage in the Bhīsma P list (ix 374, ksatriyā yoniveśās ca, but kṣattriyopaniveśās ca would be preferable) Ni-veśa is used elsewhere in the M Bh (e g, Sabhā P, xiii 615, and xix 798) and in the Rāmāy (Kiṣk K, xliii 24) and appears to denote a military colony or settlement in a foreign country

10 That is, Śūdras as a caste and not as a race, as a race they have been mentioned in verse 36

The Kāmbojas[1] and the Daradas[2] and the Varvaras,[3] the Harshvardhanas[4] and the Cīnas,[5] the Tukhāras[6] are the populous[7] races of men outside.[8]

आत्रेयाश्च भरद्वाजाः पुष्कलाश्च कशेरुकाः॥३९॥
लम्पाकाः शूलकाराश्च चुलिका जागुडैः सह।
औपधाश्चानिमद्राश्च किरातानां च रजातयः॥४०॥
तामसा हंसमार्गाश्च काश्मीरास्तु गणास्तथा।
शूलिकाःकुहकाश्चैव च ऊर्णा दार्वास्तथैव च॥४१॥

And the Ātreyas,[9] the

1 The Kāmbojas were in the extreme north of the Punjab beyond the Indus and were classed with the Daradas (Sabhā P, xxvi 1031), with Yavanas and Śakas (Udyoga p, xviii 590) and with Cīnas (Bhīsma P, ix 373) Their country was famous for its large and fleet breed of horses which are often mentioned (Sabhā P, I 1824, Bhīsma P, lxxi 3131, Drona P, xxiii 972, cxxi 4831-2—also Rāmāy, Ādi K, vi 24, and Sundar K, xii 36—and Raghu V, iv 70) Lassen places Kāmboja doubtfully south of Kashgar and east of the modern Kafiristan (Ind Alt, map) They were Āryans by language (Muir's Sansk Texts, II 368-9) Manu says (x 43-44) they were Kṣatriyas and became degraded through the extinction of sacred rites, they are called mlecchas (Vana P, clxxxviii 12838-40) and said to have evil customs (Sānti P, ccvii 7560-61) The Hari-Vamśa says they were degraded by King Sagara and ordered to shave the whole of the head like the Yavanas (xiii 763-4, and xiv 775-83) The Rāmāy, has an absurd fable about their origin (Ādi K, lvi 2, see page 257 note)

2 Darada is the modern Dardistan, the country north of Gāndhāra and north-west of Kashmir This region satisfies all the allusions to the Daradas They were a hill people (Drona P, cxxi 4835-7 and 4846-7, neighbours of the Kashmiras (id, lxx 2435), of the Kāmbojas (Sabhā P, xxvi 1031), and of the Cīnas and Tusāras (Vana P, clxxvii 12350), they fought largely with stones and were skilled in slinging stones (Drona P, cxxi 4835-47) Manu says they were Ksatriyas and because degraded because of the extinction of sacred rites (x 43 and 44), and like the Pāradas and others they were considered mlecchas and dasyus (Hari-V, cxv 6440-6442)

3 This word is also written Barvara and Barbara, and often means any barbarous race The Varvaras are generally mentioned in conjunction with the Śakas or Yavanas (Sabhā P, xxxi 1199, Vana P, ccliii 15254, Śānti P, ccvii 7560-61), and from these allusions it appears they were mainly a western or north-western race, but Varvaras were also to be found in the east or north-east of India (Sabhā P, xxix 1088) and seemingly also in the south (Vana P, li 1989) like the Śavaras (Sānti P, lxv 2429) The name no doubt represents the rolling of the letter r or rough and unknown speech, hence it would be applied to various rude tribes

4 This is not in the dictionary The Vāyu Purāna reads Priya-laukikes instead (xlv 118), but I have not found either word elsewhere Chap 55 mentions certain Bhoga-prasthas (verse 42) in the north All these names seem suggestive and may perhaps be equivalents of Utsava-sanketa (people who have no marriage and practice promiscuous intercourse, utsava meaning affection and sanketa, a gesture of invitation) a people mentioned in the M Bh, in the north among the hills (Sabhā P, xxvi 1025) and west (id, xxxi 1191), though also in the south (Bhīsma P, ix 368), and the Raghu-V, places them in the Himalayas (iv 78) This derivation of Utsava-sanketa is given in a note to the commentary on Raghu-V, iv 77

5 The Chinese, but Cīna comprised the country of Tibet along the whole range of the Himalayas, for the Cīnas are linked with the Kāmbojas in the north-west (Bhīsma P, ix 373), they are frequently mentioned among the retinue of Bhagadatta king of Prāgjyotiṣa, in the east (e g, Udyoga P, xviii 584-5, see note to verse 44 below) and they were near the sources of the Ganges in the country midway between those regions (Vana P, clxxvii 12350, Śānti P, ccxxvii 12269-9) The country had a valuable breed of horses (Udyoga P, lxxxv 3049) In the M Bh the Cīnas are always spoken of with respect and even admiration (Udyoga P, xviii 584-5) and one of their king called Dhautamūlaka is classed among eighteen famous ancient kins who extirpated their kinsmen (id, lxxiii 2730), hence Manu's remark that the Cīnas were Ksatriyas and became degraded because of the extinction of sacred rites (x 43 and 44) betrays the sentiments of a later age The Vāyu Purāna reads Pōnas (xlv 118) erroneously The Rāmāy, mentions also Apara-cīnas (Kiṣk K, xliv 15), "the further Cīnas"

6 For *tu kharas* and *tukhāras* The Tukhāras are mentioned in the M Bh (Sabhā P, I 1850) and Rāmāy (Kisk K, xliv 15) The Vāyu Purāna reads Tusāras (xlv 118) and they are mentioned in the M Bh (Vana P, li 1991, Sānti P, lxv 2429) The two names seem to mean the same people They were an outside northern race bordering on the Himalayas (Vana P, clxxvii 12350) In the Hari Vamśa they are classed along with Sakas, Daradas, Pahlavas and considered to be mlecchas and dasyus (cxv 6440-42), they are ranked with wild hill-tribes as originating from king Vena's sins (v 310-11) and are said to have been repressed by king Sagara (xiv 784) Lassen identifies them with the Tochari and places them on the north side of the Hindu Kush (Ind Alt, map) The Rāmāy has an absurd fable about their origin (Ādi K, lvi 3, see page 257, note)

7 Bahulā The Vāyu Purāna reads Pahlavas or Ratna-dhāras instead (xlv 118), probably erroneously, the former have been mentioned in verse 36 I have not met with the latter word elsewhere, but it may be noticed that great quantities of precious stones were found among the Tukhāras and other northern nations (Sabhā P, I 1849-50)

8 *Vahyato-narāh* The Vāna Purāna reads Vāhyatodarāh or ksatodarāh instead (xlv 118) erroneously

9 This tribe is mentioned in the Bhīsma P list (ix 376) The Hari-V says that king Randrāśva's ten daughters all married the ṛsi Prabhā-kara of Atri's race and gave rise to the Ātreyas (xxxi 1660-68), and Ātreyas are mentioned as a family of brāhmanas dwelling in Dvaitavana (M Bh,

Bharadvājas[1] and Puskalas,[2] the Kuśerukas,[3] the Lampākas,[4] the Śūlakāras,[5] the Culikas[6] and the Jāgudas[7] and the Anpadhas[8] and the Animadras[9] and the races of Kirātas,[10] the

Vana P, xxvi 971) which was a forest and lake near the Sarasvatī (ibid, clxxvii 12354-62) The Matsya Purāna reads "the Atris" (cxiii 43), which is the same Are they to be identified with the Ātreya gotra of brāhmanas (Risley's Tribes and Castes of Bengal, I 27) formerly living perhaps in Sirmour or Garhwal, or to be connected with R Ātreyī (Sabhā P, ix 374) the modern Atrai in North Bengal? The former seems more probable

1 Or Bhāradvājas, they are named in the Bhīsma P list (ix 376) Bharadvāja is often mentioned in the M Bh in connection with the upper part of the Ganges near the hills (e g, Ādi P, cxxx 5102-6, clxvi 6328-32, Vana P, cxxxv 10700-728, and Śalya P, xlix 2762-2824) These were no doubt his descendants, living in Garhwal or Kumaon The name Bharadvāja is given to various caste divisions (Risley's Tribes and Castes of Bengal, I 96)

2 The Vāyu (xlv 119) and Matsya (cxiii 43) Purānas read Prasthalas and they are no doubt the same as the Proṣakas (Bhīsma P, ix 376) all being placed in the same connection If Cunningham is right in identifying Lampāka with Lamghan (see second note below), Puṣkala suggests Puskalāvatī or Puṣkarāvatī (Rāmāy, Kisk K, xliii 23), the ancient capital of Gāndhāra (Anc Geog, I 49), but the Gāndhāras have been mentioned in their proper place is verse 36 above I have not met the name Prosakas any where else

Prasthala was a country closely connected with Trigarta, for Susarman king of Trigartas is also called lord of Prasthala (Virāṭa P, xxx 971, Bhīṣma P, lxxv 3296, lxxxviii 3856, and Drona P, xvii 691) and Trigarta comprised the territory from Amballa and Pattiala to the R Bias (see note to verse 57) Prasthala was also near the Punjab (Drona P, xvii 691, and Karna P, xliv 2063-70) and in the second of these passages its people are classed along with the Punjab nations and all according to the ideas of a later age were pronounced degraded (Muir, Sansk Texts II 482) From these data it seems Prasthala must have been the district between Ferozpur, Pattiala and Sirsa If this position be right, the Prasthalas do not fall into the group of northern peoples named in the text and the correct reading cannot be Prasthalas

3 The Vāyu Purāna reads Kaserukas (xlv 119), and the Matsya Daserakas (cxiii 43) I have not met the first form of name elsewhere, but the Daserakas or Dāśerakas or Dāserakas are mentioned as joining in the great war in the M Bh, (e g, Bhīṣma P, I 2080, cxviii 5483, Drona P, xi 397 and xx 798), and they appear to have comprised several bands, as the word gana is nearly always added to the name, but there are no data to identify them

4 This name occurs in the M Bh, (Drona P, cxxi 4846-7) and there the Lampākas are described as a mountain tribe, like the Daradas and Pulindas, who fought largely with stones and were skilled in slinging stones, but otherwise there are very few references to them in the M Bh Lassen *identifies Lampāka with the Lambagae and pales them* south of the Hindu Kush, in modern Kafiristan Cunningham says Lampāka is the modern Lamghan, north-east of Kabul (Anc Geog, I 17 and 27), which agrees with Lassen The Matsya Purāna reads Lampakasi (cxiii 43), no doubt by a mistake

5 The Vāyu Purāna reads Stanapas or Tanapas (xlv 119) I have not met any of these names elsewhere, but the latter words resemble the S tana-yoṣikas (Bhīsma P, ix 376), and also Tanayas (ibid, 371), whose grouping however is different The Matsya Purāna reads Talagānas (cxiii 43), which seems erroneous Perhaps the Śūlakāras may be identified with the Sunuvārs, a cultivating tribe of Nepal, forming part of the highest class (Risley's Castes and Tribes of Bengal, II 281)

6 The Vāyu Purāna reads Pīḍikas instead (xlv 119) Chap 55 verse 37 places the Cūlikas in the Tortoise's tail at the western most part of India I have not met with either name elsewhere The Matsya Purāna reads Sainikas (cxiii 43), "Soldiers"

7 Or Juguḍas according to the Vāyu Purāna (xlv 119) The Jāguḍas are mentioned in the M Bh (Vana P, li 1991) The Matsya Purāna reads Jāngalas (cxiii 43), which is of no help for it cannot refer to Kuru-jāngala (see note to Kurus, chap 55, verse 9) and I have not met with any other Jāngala, but the same Purāna mentions the Jaguḍas as a people through whose country the Indus flows, so that they appear to be north or east of Kashmir (cxx 46-48)

8 The Vāyu Purāna reads Apagas instead (xlv 120) I have not met with either name elsewhere Should the reading be Āpavas, the descendants of Vasiṣtha? Ātreyas and Bharadvājas have been mentioned and Gālavas are named in verse 57

9 Or Ānimadras or Cānimadras The Vāyu Purāna reads Cālimadrāś ca (xlv 120) None of these names are in the dictionary and I have not met any of them elsewhere

10 The word Kirāta is no doubt the same as the modern names Kirāti and Kirānti, which mean "a native of the Kirānt-des or mountainous country lying between the Dud-kosi and the Karki rivers in Nepal The term includes the Khambu, Limbu and Yākhā tribes, and the Danuār, Hayu and Thāmi also claim to be Kirānti," but their claim is disputed by the first three tribes which are superior (Risley's Castes and Tribes of Bengal, I 490) But formerly they had a much larger range and were spread along the greater part of the southern side of the Himalayas, for Arjuna encountered them in his northern expedition (Sabhā P, xxv 1002), Bhīma in his eastern (id, xxix 1089) and Nakula in his western expedition (id, xxxi 1199) They formed a group of closely allied yet distinct tribes or clans, for two separate Kirāta kings are named (Sabhā P, iv 119 and 120), seven kings are alluded to (id, xxix 1089), "all the Kirātas" are spoken of (Vana P, li 1990) and they are mentioned thrice in the Bhīsma P, list (ix 358, 364 and 376) Their chief territory was among the mountains Kailāsa, Mandara (see pages 245 note) and Haima (Anusās P, xix 1434), that is, the region around Lake Mānasa They are allied to the Tanganas (*see next verse*) *and* Pulindas (see page 259 note) for the three people inhabited one large kingdom ruled by Subāhu, who was king of the Pulindas (Vana P, cxl 10863-6) and is also styled a Kirāta (id, clxxvii

Tāmasas[1] and the Haṁsa-mārgas,[2] the Kāśmīras[3] and the Tunganas,[4] the Śūlikas[5] and the Kuhakas,[6] the Urṇas[7] and Darvas;[8] these are the peoples of the Northern countries.

एते दश ह्युदीच्यास्तु प्राच्यान्देशान्निबोध मे।
अभ्रारका मुद्गरका अन्तर्गिरिबहिर्गिराः॥४२॥
तथा प्लवङ्गा रङ्गेया मालदामलवर्त्तिकाः।
ब्राह्मोत्तराः प्रविजया भार्गवा गेयमल्लकाः॥४३॥
प्राग्ज्योतिषाश्च मद्राश्च विदेहास्ताम्रलिप्तकाः।
मल्ला मगधगोमेदा प्राच्या जनपदाः स्मृताः॥४४॥

Hear from me the peoples who inhabit the Eastern countries. The Abhrārakas,[9] the Mudakaras,[10] the

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12349). The tribes differed much in material condition, for some were civilized and open to friendly intercourse (Vana P., cxl 10865-6; and Udyoga P., lxiii. 2470) and others were clad in skins, lived on fruit and roots and were cruel (Sabhā P., li. 1865). Their women were used as slaves (ibid., 1867). The Rāmāy. describes them as wearing thick top-knots (Kishk.-K., xl. 30). Manu's remark that the Kirātas were kṣatriyas and became degraded because of the extinction of sacred rites, (x. 43 and 44) reflects the opinions of a later age.

1. The same people are mentioned again in verse 57, but I have not found the name elsewhere, and it is not in the dictionary. The Vāyu Purāṇa reads Tomaras (xlv. 120) and the Bhīṣma P. agrees (ix. 377). The Matsya Purāṇa mentions the Tomaras and the Hamsa-mārgas as two tribes through whose countries flows the R. Pāvanī, one of the three large rivers which rise in the middle of the Himalaya mountain system and flow eastward (cxx. 57-59). The river is doubtful, but the passage places the Tomaras and the Haṁsa-mārgas in the east of Tibet.
2. "The duck-fowlers." They are mentioned again in verse 56 and also in the Bhīṣma P. list (ix. 377); and seem to be the same as the Haṁsa-padas (Droṇa P., xx. 798) and perhaps Haṁsa-kāyanas (Sabhā P., li. 1870); but there appear to be no data to identify them, except that they were a people in eastern Tibet as explained in the last note.
3. The people of Kashmir. They are named twice in the Bhīṣ ma P. list (ix. 361 and 375).
4. Or better, as the Vāyu Purāṇa reads, Tanganas (xlv. 120) the Rāmāy. calls them Tankaṇas (Kiṣk. K., xliv. 20). They were a mountain tribe and are mentioned rather often in the M.Bh., where two sections are spoken of, the Tanganas and Para-tanganas (Sabhā P., li. 1859; Bhīṣma P., ix. 372; and I. 2083), that is, "the nearer" and "the further" Tanganas. They were intermixed with the Kirātas and Pulindas (or Kulindas), for they all inhabited a large kingdom ruled over by Subāhu, which was in the middle portion of the Himalayas (Vana P., cxl. 10863-5; Sabhā P., li. 1858-9); and they are also linked with the Ambaṣṭ has (Droṇa P., cxxi. 4819). They area said to have occupied the upper part of the valley of the R. Sarayū (dict.). Like other hill tribes they fought largely with stones and were skilled in slinging stones (Droṇa P., cxxi. 4835-47).
5. This resembles Śūlakāras in the last verse. The Vāyu Purāṇa reads Cūlikas (xlv. 121), which has also been mentioned in that verse. The Śūlikas are mentioned in the Matsya Purāṇa as a people through whose country flows the R. Cakṣu, one of the three large rivers which rise in the middle of the Himalaya mountain system and flow westward (cxx, 45, 46) Cakṣu may perhaps be meant for Vakṣu, which is the Oxus; if so, the Śūlikas would be a people on the Oxus in Turkestan.
6. Kuhaka means a juggler. The Vāyu Purāṇa reads Cāhukas or Ahukas or Āhukas (xlv. 121); Āhuka was the name of a family of the Andhakas (e.g., M.Bh., Udyoga P., lxxxv. 3041; and Hari V., xxxviii. 2017-24), but they were in the west and cannot be meant here. I have not met with any of these words elsewhere as the name of a people in the north. The proper reading may be Kuhukas. Kuhuka would be the same as Kuhu and the Kuhus are mentioned in the Matsya Purāṇa as a people on the line of the Indus (cxx. 46-48).
7. These people are mentioned again in verse 57. A country Ūrṇa-deśa is placed by Lassen on the Sutlej north of Garhwal (Ind. Alt., map). The whole of the upper Sutlej valley is now called Nari-khorsum or Hun-des. The Vāyu Purāṇa reads Pūrṇas here (xlv. 121), which seems erroneous.
8. These appear to be the same as the Dārvas in verse 57. They were a northern people and are generally associated with the Trigartas and Daradas (Sabhā P., xxvi. 1026; and li. 1869) and other tribes in the north of the Punjab (Bhīṣ ma P., ix. 362). A river or town called Darvī is mentioned (ibid.), and a tīrtha Darvī-sankramaṇa is placed between the sources of the Jumna and Indus (Vana P., lxxxiv. 8022-4); and this tract perhaps was their territory. But Lassen places the Dārvas between the Indus and Jhelam in the north-west of Kashmir (Ind. Atl., map).
9. This seems incorrect. The Vāyu Purāṇa reads Andhravākas (xlv. 122), which is hardly acceptable, the Andhras being properly in the South, rather than in the East and being presumably intended in verse 48 (see note to Andhas). The Matsya Purāṇa reads Angā vangā instead (cxiii. 44), which is preferable, but these nations are mentioned below (see page 261 note and page 262 note).
10. The Matsya Purāṇa reads Madgurakas (cxiii. 44), and the Vāyu Sujarakas (xlv. 122). I have not found any of these names elsewhere, except that Madguras, "divers", are mentioned in a totally different connection in the Hari-Vaṁśa (xcv. 5233-9). Seemingly the word should be connected with Modāgiri in the Eastern region where a kingdom once existed (M.Bh., Sabhā P., xxix. 1095); is it to be identified with the modern Mungir (commonly Monghyr) on the Ganges in Bihar, where there is a small outcrop of hills. Cunningham says Mudgala-puri, Mudgalāśrama (to which the Matsya Purāṇa reading approximates) and Mudga-giri were the old names of Mungir; and an earlier name was Kaṣṭa-haraṇa-parvata (XV. 15 and 18), but this last is open to the objection that no name can well be older than that preserved in the M.Bh., The Mudgalas are mentioned in Droṇa P., xi. 397.

Antaigiryas,[1] the Vahi-giras[2] and the Pravangas[3] also, the Rangeyas,[4] the Manadas,[5] the Māna-vartikas,[6] the Brahmottaras,[7] the

1 Or Antar-giri as the Matsya Purāna reads (cxiii 44) They are mentioned in the Bhīsma P list (ix 357) The name, no doubt, means "those who dwell amid the hills," and as the people are placed in all these passages in proximity to the Angas, it seems reasonable to identify Antargiri with the Rajmahal hills (in the modern district of the Santhal Parganas) which form a marked natural division between Anga and Vanga In the only other passage where I have found this name (Sabhā P, xxvi 1012) Antargiri, Vahirgiri (see next note) and Upagiri are mentioned in obvious, contradistinction and are placed in the Northern region, it is doubtful, therefore, whether they denote the tracts mentioned here, and they may perhaps refer to some portion of the slopes of the Himalayas

2 Or Vahirgiri as the Matsya Purāna reads (cxiii 44) The name, no doubt, means "those who dwell outside the hills," and these people are mentioned along with the Angas and Malajas in the Bhīsma P list (ix 357) If we may identify Antargiri with the Rajmahall hills (see the last note), Vahirgiri might well designate the outskirts of those hills bordering on Anga, that is, the southern portions of the Bhagalpur and Monghyr districts and the lands bordering thereon to the south in the Santhāl Parganas and Hazanbagh

3 I have not met this name elsewhere, though it is stated in the dictionary to be the name of a people and analysed thus Pravam-ga=Plavam-ga, I would suggest, however, that it should be read here as Pra-vangas, "those who are in front of the Vangas," i e, the Angas The Matsya Purāna reads Angas and Vangas (cxiii 44) The Angas are clearly meant Anga was a distinct and settled country in early times and its princes were allied with Aryan royal families (M Bh, Ādi P, xcv 3772 and 3777, and Rāmāy, Ādi K x 1-10) This people are said to have been so called after an eponymous king Anga, he, Vanga, Kalinga, Puṇḍra and Suhma are described with considerable circumstantial detail as the five sons of king Bali's queen (Bali being king of the Eastern region) by the rsi Dīrgha-tamas (M Bh, Ādi P, civ 4217-21, and Hari-V, xxxi 1684-93) Anga comprised the modern districts of Bhagalpur and Monghyr, excluding the extreme north and south portions The ancient name Anga dropped out of use and Bihar (of Buddhist origin) has usurped its place is the word Pra-vanga here significant of the change? The capital was first called Mālinī and that name is said to have been superseded by the name Campā in honour of a king Campa, Loma-pāda's great grandson (Hari-V, xxxi 1699 and 1700 and M Bh, Śānti P, v 134-5), but the Rāmāyana makes a punning connection between this name and the groves of campaka trees around the town (Ādi K, xvii 23), it is the modern Bhagalpur on the south bank of the Ganges (Vana P, lxxxv 8156) The tract near Campā was called Sūta-visaya (Vana P, cccvii 17150-51), that is, "the land of bards or charioteers" The Angas are mentioned twice in the Bhīṣma P list (ix 353 and 357), it does not appear why

4 This is, no doubt, a mistake for Vangeyas which the Vāyu Purāna reads (xlv 122) and Vangas which the Matsya mentions (cxiii 44) The Vangas or Vangeyas were the people of Vanga or Banga, the original of the modern Bengal Vanga was a distinct country in early times and is frequently mentioned, though the references to it very rarely convey any definite information It lay beyond Anga, to the south-east, and was connected with Kalinga, for the Angas, Vanga and Kalingas are constantly linked together as people closely allied by race and position (e g, Drona P, lxx 2436) And the Vangas are said to have been so called after an eponymous king Vanga who was Anga's and Kalinga's brother (see last note) Vanga comprised the northern portion of Western and Central Bengal, i e, the modern districts of Birbhum, Moorshedabad, Bardwan and Nuddea Its capital in early times does not appear to be mentioned In later times the name was extended over the whole of Central Bengal, for the Raghu Vamśa describes the Vangas as dwelling in the islands of the Ganges delta, warring chiefly in boats, and transplanting their rice seedlings into the fields just as at the present day (iv 36, 37) In those early times the upper part of the delta consisted of numerous islands separated by large rivers and the southern part could not have been formed

5 The Vāyu Purāna reads Māladas (xlv 122) which appears preferable, and this may mean the people of the modern district of Maldah, in which the old cities of Gaur and Pandua are situated, while the town Maldah itself is old (Cunningham, Arch Surv Repts, XV 77) The Maladas are mentioned as an eastern people in the M Bh, (Sabhā P, xxix 1081-2, and also Drona P, vii 183), but without data enough to say where they were

6 The Vāyu Purāna reads Māla-vartinah (xlv 122) The M Bh mentions the Māna-varjakas (Bhīṣma P, ix 357) and they appear from the content to be the people meant here The name seems intended to carry a meaning, either "people who live decorously" according to the text, or "people who are devoid of decorum" according to the last word Does it refer to a wild tribe in a state of nature? Or does Māna-vartika (Mana-vartin) mean Mān-bhūm (Māna-bhūmi) a district in West Bengal? The Mālavānakas mentioned in the Bhīṣma P list (ix 367) belong to a different group altogether

7 The Matsya Purāna reads *Suhmottaras* (cxiii 44), which is preferable This means the "people north of Suhma" Suhma was a well-known country It was generally classed with Puṇḍra (e g, M Bh, Ādi P, cxiii 4453) and both of them are declared to be closely allied to Anga, Vanga and Kalinga by being derived from five eponymous kings of those names who were brothers (M Bh, Ādi P, civ 4217-21, Hari-Vamsa, xxxi 1684-93) Suhma was near the sea (Sabhā P, xxix 1099 and Raghu-V, iv 34 and 35) and Dāma-lipta (Tāmra-lipta, the modern Tamluk, see next verse) is said to be within its borders in the Dasa-kumāra-carita (story of Mitra-gupta) Suhma therefore corresponded with the modern district of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal Sumottara would be the tract north of that, and was probably the same as Pra-suhma (Sabhā P, xxix 1090) The Mahyuttaras of the Bhīṣma

Pravijayas,[1] the Bhārgavas,[2] the Jñeya-mallakas[3] and the Prāgjyotisas[4] and the Madras[5] and the

P, list (ix 358) seem to be the same people under an error in the spelling

The reading Sumottarāh, however, is hardly satisfactory in omitting the Suhmas and referring indefinitely to the people north of them and I would suggest that the proper reading should be Suhmotkalāh, "the Suhmas and Utkalas" The Utkalas were well-known (though not I believe mentioned not appear to have had any close affinities with the races around them and the Hari-Vamsa throws their origin back to the fabulous time of Ilā (x 631-2) Their territory reached on the east the R Kapisā (Raghu V, iv 38), which Lassen identifies with the modern Subarna-rekhā near the northern the river Cossye in Midnapore (see page 251 note), and on the west they touched the Mekalas, for the two people are coupled together in the M Bh (Bhīsma P, ix 348, see also Drona P, iv 122 and Karna-P, xxii 882) and Rāmāy (Kishk-K xli 14) and the Mekalas were the inhabitants of the Mekala hills, i e, the hills bounding Chhattisgarh on the west and north Northward dwelt the Pundras and southward the Kalingas Hence Utkala comprised the southern portion of Chuta Nagpur, the northern Tributary States of Orissa and the Balasore district Various derivations have been suggested of the name Utkala, but I would only draw attention to some of the above passages where Utkala and Mekala are placed together as if their names possessed something in common See also in verse 53

1 The Matsya Purāna reads the same (cxiii 44) but I have not found them mentioned elsewhere They appear from the context to be the same as the Prāvrṣeyas of the Bhīsma P list (ix 358)

2 These are mentioned in the Bhīsma P list (ix 358) and were perhaps an off-lying branch of the Bhārgava race in the East, see note to verse 35 The Hari-Vamśa mentions a prince called Bhārga or Bhārgava, who founded Bhṛgu-bhūmi or Bhārga-bhūmi, and as he was a grandson of Divodāsa king of Benares, his country may perhaps have been in the Eastern region (xxix 1587 and 1597, and xxxii 1753) The Bhīṣma P list names also Bhārgas here (loc cit)

3 The Vāyu Purāna reads Geyamarthakas (xlv 123) and the Matsya Geyamālavas (cxiii 44) and the Bhīṣma P list omits the corresponding name (see ix 358) None of these names are in the dictionary and I have not met any of them elsewhere

4 Prāgjyotisa was a famous kingdom in early times and is often mentioned in the M Bh The references to it, however, are rather perplexing, for in some passages it is called a Mleccha kingdom ruled over by king Bhagadatta, who is always spoken of in respectful and even eulogistic terms (e g, Sabhā-P, xxv 1000-1, and 1 1834, Udyoga P, clxvi 5804, and Karna P, v 104-5) and in other passages it is called a Dānava or Asura kingdom ruled over by the demons Naraka and Muru (Vana P, xii 488, Udyoga P, xlvii 1887-92, Hari-V, cxxi 6791-9, cxxii 6873 etc, and clxxiv 9790, and Annotations to Kiṣk K, xliii in Gorresio's Rāmāyana), while in some other passages the allusions seem mixed (e g, Sabhā P, xiii 578-80, which seems to call Bhagadatta a Yavana, and as to this, see id 1 1834-6) The second class of passages occur, I believe, only in descriptions of Krsna's exploits, they are spoilt by hyperbolical laudation and are probably later than the first class Prāgjyotiṣa was placed in the North region (Sabhā P, xxv 1000, and Vana P, cclii 15240-2), but was also considered to be in the East as in the text here North of it seemingly lay tracts called Antargiri, Vahirgiri and Upagiri (Sabhā P, xxv 1000-xxvi 1012) which appear to be the lower slopes of the Himalayas and the Terai, and it was close to the mountains for Bhagadatta is called Sailālaya (Strī P, xxiii 644) It bordered on the Kirātas and Cīnas for they formed his retinue (Sabhā P, xxv 1002, Udyoga P, xviii 584-5) He also drew his troops from among the people who dwelt in the marshy regions near the sea, Sāgarānūpa (Sabhā P, xxv 1002, xxxiii 1268-9, and Karna P, v 104-5) and it is even said he dwelt at the Eastern Ocean (Udyoga P, iii 74), these marshy regions can only be the alluvial tracts and islands near the mouths of the Ganges and Brahmaputra as they existed anciently These data indicate that Prāgjyotisa comprised the whole of North Bengal proper The Raghu Vamsa places it seemingly beyond the Brahmaputra (iv 81), but Kālidāsa was a little uncertain in distant geography Its capital was called Prāgjyotiṣa also Although the people were mlecchas, the Rāmāyana ascribes the foundling of this kingdom of Amūrta-rajas, one of the four sons of a great king Kusa (Ādi K, xxxv 1-6) Amūrta-rayas, as the name is generally written in the M Bh, is mentioned there simply as father of the famous king Gaya (e g, Vana P, xcv 8528-39, and Drona P, lxvi 2334)

5 This seems an impossible name here (see verse 36) The Vāyu Purāna reads Muṇḍas instead (xlv 123) which is permissible The Muṇḍas are a large Drāviḍian tribe in Chuta Nagpur (Risley's Tribes and Castes of Bengal, II 101) and are named in the M Bh, (Bhīṣma P, lvi 2410)

The Matsya Purāna however reads Puṇḍras instead (cxiii 45) and the Bhīṣma P list also mentions them in this region (ix 358) This is the best reading, for the Puṇḍras were held to be closely allied tot he Angas Vangas and Suhmas (see page 261 note, page 262 note and above note) and should rightly be placed here along with those races, rather than in the South according to verse 45 The name occurs in various forms, Puṇḍraka (Sabhā P, iv 119), Pauṇḍra (Ādi P, clxxxvii 7020), Pauṇḍraka (Ādi P, clxxxvi 6992, Sabhā P, xxxii 1270) and Pauṇḍrika (Sabhā P, li 1872) They appear to be used often as if equivalent (e g, Sabhā P, xiii 584) and yet a distinction seems to be made between Puṇḍras and Pauṇḍras for they are separately mentioned in the Bhīṣma P list (ix 358 and 365), and Puṇḍras, Puṇḍrakas and Pauṇḍrikas are all mentioned in one passage (Sabhā P, li 1872-4) All, however, appear to have composed one people and they were not a barbarous nation From the arrangements of names and descriptions given in various passages (Ādi P, cxiii 4453, Sabhā P, xiii 584, xxix 1091-7, Vana P, li 1988, Āśvamedh P, lxxxii 2464-5) it appears the *Puṇḍras had the Kāśis on their north*, the Angas, Vangas and Suhmas on their north-east and east, and the Oḍras on their south-east, hence their territory corresponded to the modern Chuta Nagpur with the exception of its southern

Videhas[1] and the Tāmra-liptakas,[2] the Mallas,[3] the Magadhas,[4] the Gomantas,[5] are known as the peoples in the East [6]

अथापरे जनपदा दक्षिणापथवासिन:।
पांड्याश्च केरलाश्चैव चोला: कुन्त्यास्तथैव च॥४५॥
शैलूषा मूषिकाश्चैव कुमारा वानवासका:।
महाराष्ट्रा माहिषिका: कलिङ्गाश्चैव सर्वश:॥४६॥
आभीरा: सह वैशिक्या आटव्या: शबराश्च ये।
पुलिन्दा विन्ध्यमालेया वैदर्भा दण्डकै: सह॥४७॥
पौरिका मौलिकाश्चैव अश्मका भोगवर्द्धना:।
नैषिका: कुन्तला आन्ध्रा अद्भिदा वनदारका:॥४८॥
दाक्षिणात्यास्त्वमी देशा अपरांस्तान्निबोध मे।

Now the other peoples who dwell in the Southern Region[7] are the Pundras[8] and

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portions Their bounds on the south were no doubt the land of the Utkalas (see page 263 note) In one passage (Ādi P, lxvii 2679) it is stated an ancient king Balīna reigned over both *Paunḍra and Matsya, this suggests that* their territory extended to near the river Chambal anciently (see page 254 note), and tends to part them from the Anga Vangas

1 Videha was a famous country in early times Cunningham says it appears to have comprised the northern portion of North Bihar from the river Ganḍak to the river Kausikī or Kosi (Arch Surv Repts, XVI 34 and map), but its western boundary was the Sadānīra (see page 248 note) and it seems Videha extended from the Rapti to the Kosi Northwards it extended close to the Himalayas and on the south it was bounded by a kingdom, the capital of which was Vaisālī (Rāmāy, Ādi K, xlvi 10-11, and xlviii 21-25) or the modern Besarh which is about 27 miles north of Patna (Arch Surv Repts, I 55, and XVI 6 and 34) The capital was Mithilā (Rāmāy, Ādi K, xlix 9-16, and M Bh, Sānti P, ccxxvii 12233-8) and this name often designated the country itself, especially in the Rāmāyana The people were called Videhas (or Videgha, as the earlier form was, see Śata-P Brāh I Iv 14) and also Mithilas (Vana P, cclili 15243) Its kings, who were often highly educated (Sānti P, ccxxvii 12215-25), are generally called Janaka, which seems to have been the ordinary royal title (Vana P, cxxxiii 10637) *Cunningham says the capital was Janakpur, which is now a small town just within the Nepal border, north of where* the Muzaffarpur and Darbhanga districts meet (Arch Surv Repts, XVI 34 and map), but I have not met this name in Sanskrit works

2 Or Tāmra-liptas The country and people are often mentioned in the M Bh, and both forms of the name are used (Adi P clxxxvi 6993, Sabhā P, xxix 1098, and Drona P, lxx 2436) The name was modified into Tāma-liptaka which the Vāyu Purāna reads (xlv 123) and Tāma-lipta (which occurs in chap 55, verse 14) and Dāma-lipta (see story of Mitragupta in the Dasa-kumāra-carita) and corrupted into the modern Tamluk The town Tamluk is in the Midnapur district near the mouth of the Rupnarayan River It used to be a famous port during the middle ages of Indian history The country Tāmra-liptaka corresponded therefore to the eastern part of the present district of Midnapur

3 The Vāyu Purāna reads Mālas (xlv 123) This people appear to be the Māles (properly Māls) and Māl Pahāriyas, two Drāviḍian tribes which now inhabit the Rājmahall and Rāmgarh hills in Western Bengal (Risley's Tribes and Castes of Bengal, II 51 and 66) The Matsya Purāna reads Sālvas (cxiii 45) erroneously

4 Or Māgadhas Magadha comprised the present districts of Gaya and Patna It was a famous kingdom from the earliest times The Rāmāyana says it was founded by Vasu one of the four sons of a great king Kuśa (Ādi-K, xxxv 1-9) and M Bh says it was established by Vṛhad-ratha who was son of Vasu king of Cedi (Ādi P, lxiii 2361-5 and Hari-V, xxxii 1805), but who is also called an Anga (Śānti P, xxix 921-31) One appears to be an eastern account and the other a western account, but there may be truth in both accounts for there was an interval of eight or twelve generations between the two periods spoken of Both agree that Girivraja was made the capital by the founder of the kingdom, the former says by Vasu (loc cit), and the latter says by Vrhadratha (Hari-V, cxvii 6598, Sabhā P, xx 798-800) Cunningham has identified Girivraja with the modern Giryek on the Panchana river about 36 miles north-east of Gaya (Arch Surv Repts, I 16 and plate iii) Rājagṛha appears to have been another name of the capital (Ādi P, cxiii 4451-2, and Āsvamedh P, lxxxii 2435-63), but Cunningham identifies it with the modern Raj-gir about 6 miles west of Giryek (Arch Surv Repts, I 20 and plate iii) The oldest name of this country is said to have been kīkata, which occurs in Rgveda III 53 14 (Muir's Sansk Texts, II 362, 363)

5 The Vāyu Purāna reads Govindas (xlv 123), and the Matsya Govardhas (cxiii 45), and the latter people are mentioned in chap 55, verse 23, but are placed in the South I have not met with an Eastern people of any of these names elsewhere

6 The Kūrma Purāna adds Kāma-rūpa (xlvii 38), the modern Kamrup or Gauhati in Assam It is mentioned in the Raghu-Vamsa (iv 84), but not, I believe, in the Rāmāyana nor Mahābhārata

7 Dakṣnāpatha, this generally means South India below the Vindhya Range and a line from Amara-kanṭaka to the north of Orissa

8 This seems to be erroneous, for the Pundras were not properly in the South and they have been noticed in their appropriate place in the East (see page 264 note) The Vāyu Purāna reads Pānḍyas instead (xlv 124) and so also the Matsya (cxiii 46) and this is, no doubt, the proper reading, for otherwise this nation, which was the most famous and best known in the South, would be omitted from this list Pānḍya is often mentioned in the M Bh, but not in the Rāmāyana, except in the geographical canto (Kiṣk K, xli 15 and 25) which is probably an addition to the original poem It comprised the modern districts of Madura and Tinnevell The capital was Mathurā, the

Kevalas[1] and Go-lāngulas[2] also, the Śailūsas[3] and Mūsikas,[4] the Kusumas,[5] the Nāma-vasakas,[6] the Mahā-rāstras,[7] Māhisakas[8] and

modern Madura The Pāṇḍyas belong the Drāviḍian family, but the Hari-Vamsa makes them, or more probably the royal house, descendants of the Paurava race, it says Pāṇḍya, Kerala, Kola and Cola were four brothers and gave origin to the four peoples of those names (xxxii 1832-6)

1 This is, not doubt, a mistake for Keralas, which the Vāyu (xlv 124) and Matsya (cxiii 46) Purānas read, and the Bhīsma P list twice (ix 352 and 365, though the first mention is probably a mistake) They were a forest tribe (Sabhā P, xxx 1174-5) and are placed on the west side by the Raghu-Vamsa (iv 53-54) They are said to be descended from an eponymous king Kerala, and to be closely allied to the Pāndyas, Colas, in the Hari-Vamsa (xxxii 1836) They appear to have occupied the whole of the west coast from Calicut to Cape Comorin

2 "The Cow-tails," a pure fancy, stories of tailed races being common all over the world It may correspond to Gonarddhas is chap 55, verse 23, but the Matsya Purāna reads Colas and Kulyas (cxiii 46) and the Vāyu Caulyas and Kulyas (xlv 124), and the proper reading should, no doubt, be Colas and Kolas The Hari-Vamśa makes these two tribes closely allied to the Pāndyas and Keralas (see the last two notes)

Cola was a kingdom in early times (Sabhā P, li 1891 3) and is often mentioned in the M Bh, (e g, Vana P, li 1988, and Sabhā P, xxx 1174, where Codra is, no doubt, a mistake for Cola, also Bhīsma P, ix 367, and Drona P, xi 398) The Hari-Vamsa says king Sagara degraded them (xiv 784) Cola comprised the modern districts of Tanjore Trichinopoly, Pudukota and South Arcot

The Kolas are scarcely ever mentioned, yet they appear to be referred to in Sabhā P, xxx 1171 and Āśvamedh P, lxxxiii 2476-7 Their position is uncertain Are they to be identified with the Koravas or Kurrus, who are a vagrant tribe in Madras (Madras Census of 1891, Report, p 304)

3 Chap 55 verse 20 mentions the Śailikas, and the Vāyu Purāna (xlv 125) and Matsya (cxiii 47) read Setukas I have not found any of these names elsewhere, but Saila occurs in Vana P, cclii 15250, perhaps as the name of a country near Pāṇḍya in the extreme south, so that Sailikas might mean its people Does Setuka refer to Rāma's setu or Adam's bridge and mean the people who live close to it?

4 The Bhīsma P list mentions these people in the same connection (ix 366) and another Southern people called Mūsakas twice (ix 366 and 371) Chap 55 mentions instead of them the Rsikas in the South (verse 27) and the Misikas in the south-east (verse 16) I have not found the latter name elsewhere, but the Rsikas appear to have been well-known, there being one people of the name in the North (Sabhā P, xxvi 1033-6, Rāmāy, Kiṣk K, xliv 13, and Matsya Purāna cxx 53) and another in the South (Kisk K, xli 16, and Hari-V, cxix 6724-6) The Matsya Purāna reads Sūtikas (cxiii 47) which appears to be erroneous

5 Chap 55 omits this people and names Kumuda hill (verse 26) The Vāyu Purāna reads Kumanas (xlv 125) and the Matsya Kupathas (cxiii 47) I have not found any of these names elsewhere Probably the reading should be Kurumbas or Kurubas The ancient Kurumbas or Pallavas occupied a territory which comprised the modern districts of Madras, Chingleput, North and South Arcot, Salem and the south-east portion of Mysore, with Kāñci, the modern Conjeveram, for their capital, and their power attained its zenith about the 7th century A D, or perhaps a century or two later After their overthrow they were scattered far and wide and are numerous now in most of the districts south of the R Kistna in the middle and eastern parts of the Madras Presidency and in Mysore (Madras Census of 1891, Report, pp 259 and 289)

6 This is, no doubt, the same as the Vana-vāsakas of the Bhīsma P list (ix 366), with which the Vāyu Purāna agrees in reading Vana-vāsikas (xiv 25) As this name simply means Forest-dwellers, it may include several races, who inhabited the great Southern forests, or it may denote the people of the kingdom called Vana-vasin, which was founded by Śarasa in the Dekhan (Hari-V xcv 5213 and 531-3) Perhaps they may be identified with the Banjāris or Lambādis, who are the great travelling traders of South India and who are supposed to be descendants of Bālin and Sugrīva the Vānara king in the Rāmāyana (Madras Census of 1801, Report, pp 186 and 279) The Matsya Purāna reads Vāji-vāsikas (cxiii 47), which seems erroneous

7 The people of Mahārāstras, the modern Mahraṭṭas, whom chap 55, also considers to be in the South (Verse 23) The name is a late one as I have not found it in the Mahābhārata or Rāmāyana It was a large kingdom in Hiuen Thsang's time in the 7th century A D, and Cunningham makes it comprise nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kalyāni (Anc Geog of India, I 553)

The Matsya Purāna reads Nava-vāṣtras (cxiii 47), but not well, for this country and people are mentioned in the M-Bh, as one of the kingdoms near the Kurus and as situated in the south-west of Madhya-desa or on the borders of Rajputana (Sabhā P, xxx 1110 and Virāta P, i 11-12), and the Hari-Vamsa derives them from an eponymous king Nava, making him and the progenitors of the Yaudheyas, Ambaṣṭhas and Sivis (which were tribes in or near the Punjab) all sons of king Usīnara (xxxi 1674-8) Nava-rāstrais therefore out of place here

8 So also in the Bhīsma P list (ix 366) or Māhisikas as the Matsya Purāna reads (cxiii 47) These people are, no doubt, the same as the Māhismakas (Āśvamedha p, lxxxiii 2475-7), that is, the people of Māhismatī Māhis matī was an ancient and famous city (Sabhā P, xxx 1125-63) and was situated on the R Narmadā, at a place where the Vindhyas and the Rsa Mts (the Satpura range) contract the valley (Hari-V, xcv 5218) Mucukunda was its founder according to that passage, and Mahiṣmat according to another (id xxxiii 1846-7) Their descendant was the great Arjuna Kārtavīrya (ibid 1850-xxxiv 1890) Māhismatī is identified with the modern Maheswar on the Narmadā in the Imp Gaz of India (Vol X, p 329), but this hardly agrees with the notices in

Kalingas[1] on all sides,[2] Ābhīras[3] and Vaiśikyas,[4] Ādhakyas,[5] and the Śavaras,[6] the Pulindas,[7] the Vindhya-mauleyas,[8] the people of Vidarbha[9] and

Sanskrit writings, for Maheswar must have lain within the ancient Avanti (see verse 52) and Avanti was held to be sometimes in the South and sometimes in the West, whereas Māhismatī is never, I believe, placed anywhere but in the South A more easterly position, such as Mandhātā or near there seems better At the time of the great war its king was Nila and his people were called Nilayudhas (Udyoga P xviii 592-3) or Nīlāyudhas (Bhisma P lvi 2414) Its people were afterwards declared to have become degraded because of the extinction of sacred rites (Anusās-P, xxxiii 2103-4, Muir's Sanskrit Texts, I 177) A Mahisikī, which seems to be a river, is mentioned in the Rāmāy in this region (Kisk K, xli 16)

1 Or Kālingas Kalinga was an ancient kingdom, its kings were famous (Ādi P, lxvii 2701(and its princesses married into the Aryan royal families (e g, Ādi P, xcv 3774-5 3780, and Sānti P, iv) Its people were closely allied to the Angas and Vangas and the thee nations are often linked together (e g, Ādi P, ccxv 7820, and Drona P lxx 2436) and this connection is emphasized by the allegation that these three and also the Suhmas and Puṇḍras were descended from five eponymous brothers (see page 262 note) Kalinga comprised all the Eastern coast between the Utkalas on the north (Raghu V, iv 38) and the Telingas or Telugus on the south The R Vaitaranī (the modern Byturni) flowed through it and the Mahendra, Mts (the Eastern Ghats) were within its southern limits (Ādi P, ccxv 7820-24, and Raghu V, iv 38 43) Kalinga therefore comprised the modern province of Orissa and the district of Ganjam and probably also that of Vizagapatam The Matsya Purāna makes Kalinga extend as far west as the Amara-kantaka hills (clxxxv 12), but Kalinga there is no doubt, an error for Kosala Certain Kalingas have been mentioned in verse 37 above

2 Sarvasah This seems to be rather a stereotyped phrase The Matsya Purāna also reads the same (cxiii 47) Pūrvasah would be a preferable reading, for the Kalingas occupied a large part of the Eastern coast and do not appear to have inhabited any other part of the Dekhan

3 These may have been an off-lying branch of this aboriginal race (see note to verse 35) The Vāyu Purāna reads Abhiras here (xlv 126) The Matsya Purāna reads Kārūsas (cxiii 48), they are the same as the Karūsas mentioned in verse 53 they come in their proper position there and are out of place here

4 This is not in the dictionary For saha vaisikhyā read either one word or saha vaisikyair The Vāyu (xlv 126) and Matsya (cxiii 48) Purānas read Esīkas or Aisīkas, but I have not found any of these names elsewhere

5 I have not met this name elsewhere and it is not in the dictionary The Vāyu Purāna (xlv 126) and the Matsya (cxiii 48) read Ātavyas and this may mean either forest-dwellers or more probably "the people of Aṭavī," which is mentioned as a city in the Dekhan, but without any data to identity it (Sabhā P, xxx 1176)

6 The Śavaras are an aboriginal tribe, according to some Drāviḍian and according to others Kolarian They are mentioned rarely in the M Bh (Śānti P, lxv 2429, clxviii 6294-6303, clxxiii 6445, and ccvii 7559-61) and Rāmāy (Ādi-K, i 59, Aranya-K, lxxvii 6-32) They are represented in these passages as dwelling in Central India and the Dekhan, as being wicked Dasyus and as practising evil customs They are still found scattered about in those parts and also towards Orissa, under the names Sabar, Saur, Suir In the Madras Presidency they are found chiefly in the Ganjam and Vizagapatam districts (Madras Census of 1891 Report, p 254) "The Savars believe their original condition to have been that of a wandering tribe, roaming through the hills of Orissa and Chota Nagpur, living on the fruits of the forest and acknowledging the rule of no recognized chief " (Risley s Castes and Tribes of Bengal, li 241-246), and this belief agrees, if we extend their range, with the earliest notices of them See also Cunningham, Arch Surv Repts, XVII and XX

7 These people are mentioned again in verse 50 as being also in the West and there appears to have been a Northern branch of them in the Himalayas (see page 258 note) This Southern bench seems from the M Bh to have occupied the middle portion of the Dekhan (Sabhā P, xxx 1120, and Bhīsma P, ix 369, and Rāmāy, Kisk K, xli 17) and extended eastward where they had a great city (Sabhā P, xxviii 1068) They were an aboriginal tribe, for they were mlecchas (Vana P clxxxviii 12838-40) they became out-castes from not seeing brāhmanas (Anusās P, xxxiii 2104-5), they are called wicked and are said to have practised evil customs (Sānti P, ccvii 7559-61) The Vāyu Purāna reads Pulindras (xlv 126) erroneously

8 The Vāyu Purāna reads Vindhya-mūlīkas (xlv 126), which is synonymous, "those who dwell at the foot of the Vindhya mountains", or "the aborigines of the Vindhya mountains " I have not met this name as describing any particular people and taken in its general meaning it would include the races mentioned in verses 53-55 below but perhaps it may be read as an adjective to "Pulindas" The Matsya Purāna reads Vindhya-pusikas (cxiii 48), which seems erroneous

9 Vidarbha was one of the most ancient and renowned kingdoms in the Dekhan (Vana P, xcvi and xcvii) It comprised the valley of the Payosni, the modern Purna and the middle portion of the Tapti (see page 250 note and Vana P, cxx 10289 90) and corresponded tot he western part of the modern Berar and the valley-country west of that It is said to have been founded by a king Vidarbha who built a city called Vidarbhā (Hari V, cxvii 6588 and 6605-8, and Vana P, lxxii), which seems to have been the same as Kundina the capital (Vana P lxxii, and Hari V, civ 5800-7, cxviii 6661-2) Its most famous king was Bhīsmaka, who held the title "king of the Dekhan" (id cxvii 6590-1) The people were Bhojas (Udyoga P, xlvii 1881) or perhaps only the royal family was so called (id, clvii 5350-1, Sabhā P, xiii 585-8) and so also in the Raghu-Vamśa with reference to a period many genrations anterior (vi 59and 69, and vii) The name Bhoja seems to have more than one application, for the Bhojas together with the Andhakas and Vrsnis belonged to the Yādava race (Hari V, xciv 5181-

the Daṇḍakas,[1] the Paurikas[2] and the Maulikas,[3] the Aśmakas,[4] Bhoga-vardhanas,[5] Naiṣikas,[6] Kuntalas,[7] Andhas,[8] Udbhidas,[9] Vana-dārakas;[10] these[11] are the peoples of the countries of the Southern region.[12]

सूर्यारका: कालिबला दुर्गाश्चामी कटै: सह॥४९॥
पुलिन्दाश्च सुमीनाश्च रूपपा: स्वापदै: सह।
तथा कुरुमिनश्चैव सर्वे चैव कठाक्षरा:॥५०॥
(कारस्करा लोहजङ्घा वाजेया राजभद्रका:)।
तोसला: कोसलाश्चैव त्रैपुरा विदिशस्तथा॥
(तुषारास्तुम्बुरुश्चैव सर्वे चैव करस्करा:॥)।
नासिक्यावश्च ये चान्ये ये चैवोत्तररनर्मदा:॥५१॥
भीरुकच्छा: समाहेया: सह सारस्वतैरपि।
काश्मीराश्च सुरुष्ट्राश्च आवन्त्याश्चार्बुदै: सह॥५२॥

Hear from me the names of the Western peoples.

5204) and the name appears to have been applied also in a much wider sense to Kṣatriya descended from Yayāti (Sabhā P., xiii. 566-71).

1. The Daṇḍakas are mentioned in the M.Bh. (Sabhā P., xxx. 1169) and were the inhabitants of the the forest region called Daṇḍakāraṇya. Daṇḍaka originally was the name of the immense forest, where Rāma went in banishment and which is described in the Rāmāyaṇa as covering the whole of Central India from Bundelkhan on the north to southward of the Godāvarī (Journal, R.A.S., 1894, p. 241); but as this forest was gradually cleared away by the spread of the Aryar colonies, its limits diminished till at last Daṇḍaka denoted only the country around the sources of the Godāvarī and lower part of the Tapti (M. Bh., Sabhā P., xxx. 1169; Vana P., lxxxv. 8183-4). It could only have been at this stage that its inhabitants could well have been described by the name Daṇḍakas and it is not doubt the people of that moderate area who are meant here. To account for the name the Hari-Vaṁśa has provided as eponymous king Daṇḍaka who made Daṇḍakāraṇya (x. 637-9).
2. The people of Purikā. This may be either the famous town Puri in Orissa, or the town Purikā which Mucukunda is said to have built on the northern slope of the Ṛkṣa Mts. in the kingdom of Māhiṣmatī (Hari V., xcv. 5220-8); but the latter seems more probable, judging from the context. For Māhiṣmatī, see page 265 note. The Vāyu Purāṇa reads Paunikas, (xlv. 127); is this to be connected with Poonah, south-east of Bombay? I have not met it elsewhere.
3. The Vāyu Purāṇa raeds Maunikas (xlv. 127); and Mauleyas are mentioned in Sabhā P., li. 1871; but I have not found any of these names elsewhere.
4. This as a people is not in the dictionary. The Vāyu Purāṇa reads Asmakas (xlv. 127), but Aśmaka seems to be the proper form. These people are mentioned in the Rāmāy. (Kiṣk. K., xli. 17) and M.Bh. (Droṇa P.. xxxvii. 1605-8); and are placed in the middle of India by chap. 55, verse 7. They may have been the descendants of Aśmaka, who was the son of King Kalmāṣa-pāda Saudāsa's queen Madyanti by Vasiṣṭha (Ādi P., cxxii. 4736-7; and clxxvii. 6777-91) and who founded the town Paudanya (ibid., 679). A queen Aśmakī is mentioned in the Lunar line (id., xcv. 3766).
5. I have not found this name elsewhere. Perhaps it may be connected with the Southern Utsava-sanketas (Bhīṣma P., ix. 368; and see page 259 note).
6. This is not in the dictionary. It much resembles the Nāsikyas of chap. 55, verse 2, who are, no doubt, the people of Nasik, north-east of Bombay; but they seem to be intended by Nāsikyāvas in verse 51. Naiṣadhas can hardly be meant, for they are named in verse 54 and were not in South India. The Vāyu Purāṇa reads Nairṁikas (xlv. 127) which somewhat resembles the Nairṛtas of the Bhīṣ ma P. list (ix. 359).
7. A people of this name have been mentioned in verse 32, as dwelling in Madhya-deśa. The Kuntalas here were in the Dekhan and are the same as those mentioned in Bhīṣma P., ix. 367 and Karṇa P., xx. 779. It appears Kuntala lay in the region between Belgaum and Bellary (Arch. Surv. of W. India, No. 5 by J.F. Fleet, p.6; and No. 10 by J. Burgess, p. 72 note).
8. The Vāyu Purāṇa reads Andhras (xlv. 127), which is, no doubt, right. Andhas are mentioned in the M.Bh. (Udyoga P., xviii. 586; and Bhīṣma P. x. 357), but mistakenly for Andhakas and Andhras respectively. The Andhras or Āndhras were a rude race in early times (Sabhā P., iv. 119; xxx. 1175; xxxiii. 1270; and Vana P., li. 1988); but they established a kingdom during the third and second centrueis B.C. Andhra was a kingdom also in Hiuen Thsang's time in the 7th century A.D., and comprised the eastern portion of the Nizam's territories, with its capital at Warangal, according to Cunningham (Anc. Geog. of India). Another capital was Dhenukākaṭa, which is Dharaṇikoṭa near Amarāvatī on the Kistna (Arch. Surv. of W. India, No. 10 by J. Burgess, p.32). Andhra is said to be probably the same as Telinga (ibid., p. 72 note ; and dictionary) and is taken to be the Sanskrit name for Telugu in the Madras Census Report. Telugu is the speech of the reion extending from a parallel of latitude a little north of Madras northward as far as Ichapur in Ganjam; it does not penetrate into Mysore nor the western limits of Anantapur and Bellary, but is spoken by many of the inhabitants of the Nizam's Dominions and the Central Provinces (Report, p. 188).
9. This is not in the dictionary and I have not met with it elsewhere.
10. "Wood-splitters." The Vāyu Purāṇa reads Nalakālikas (xlv. 127), other forms of which are Nalakānanas and Nabhakānanas (dict.).
11. The Kūrma Purāṇa adds Magadhas (xlvii. 38) mistakenly; they are mentioned in their properplace in verse 44.
12. For Dakṣiṇātyās read Dakṣiṇāyās? The Matsya Purāṇa keeps pace with the text as far as the "Daṇḍakas" and then jumps at once, without any intimation, to the Western peoples beginning with the "Kulīyas" who correspond to the "Pulindas" of verse 50.

The Sūryārakas,[1] the Kālibalas[2] and the Durgas,[3] and the Anīkatas[4] and the Pulindas[5] and the Sumīnas,[6] the Rūpapas[7] and the Svāpadas[8] and the Kurumins[9] and all the Kaṭhākṣaras[10] and the others who are called Nāsikyāvas[11] and the others who live on the north bank of the Narmadā,[12] the Bhīru-kacchas[13] and the Māheyas[14] and the Sārasvatas,[15] also and the Kāśmīras[16] and the

1 This is obviously a mistake for Sūrpārakas, which the Vāyu Purāna reads (xlv 128) Sūrpāraka or Śūrpāraka (both forms seem correct, though the dictionary gives only the latter) was the country in the West where Rāma Jāmadagnya dwelt (Vana P, lxxxv 8185), though it is also placed in the South (Sabhā P, xxx 1169, and Vana P, lxxxviii 8337), because it was near the Southern sea in the Western region (Śānti P, xlix 1778-82) It bordered on the sear nera Prabhāsa (Vana P, cxviii 10221-7), which is the modern Somnath in the Peninsula of Kāthiāwār, it included the country around the mouth of the Narmadā (Anuśās P, xxv 1736) and the mouth of that river was so specially connected with Rāma that it was called Jāmadagnya (Matsya Purāṇa, cxciii 33-34) He built the city Sūrpāraka there (Hari V, xcvi 5300) and Dr Burgess has identified it with the small modern town Supara near Bassein, north of Bombay The country Sūrpāraka therefore comprised the literal tract from about Bassein to about the river Narmadā (Arch Surv of W / India, No 10 p 31) The proper reading in Rāmāy Kiṣk K, xliii 5, should, no doubt, be "the Sūrpārakas also" instead of ' the extensive towns Gorresio's Edition, Annotations)

2 This is not in the dictionary The Vāyu Purāna reads Kolavanas (xlv 128), but I have not found either name elsewhere Perhaps this is to be connected with Kalwan, a town about 37 miles north of Nasik (which is mentioned in page 268, note)

3 This is not in the dictionary and I have not found the name elsewhere, but the Durgalas are mentioned in the Bhīsma P list (ix 359) Perhaps this is to be connected with Dūngarpur, a town and state about 90 miles northeast of Ahmedabad

4 Or Ānikaṭas, or Cānīkaṭas, neither is in the dictionary The Vāyu Purāna reads Kālītakas (xlv 128), but I have not found these words elsewhere These names suggest Calicut, but that is too far south to be admissible here in the Western region

5 See note to verse 47 above This branch would be among the hills southwest of Malwa or the southern portion of the Aravalli hills probably The Vāyu Purāna reads Puleyas (xlv 129) and the Matsya Kulīyas (cxiii 49), but I have not met with either name elsewhere

6 This is not in the dictionary The Vāyu Purāna reads Surālas (xlv 129), and the Matsya Sirālas (cxiii 49), but I have not found any of these words elsewhere Are these two names to be identified with Israel? There was an ancient Jewish colony, the modern Beni-Israel, on the Bombay coast before the 2nd century A D (Hunter's *Indian Empire*, p 234)

7 The Vāyu (xlv 129) and the Matsya (cxiii 49) Purānas read Rūpasas I have not met either name elsewhere The Bhīsma P list mentions Rūpavāhikas (ix 351)

8 This as the name of a people is not in the dictionary, but Śva-paca dog-cooking," (=Śva-pāka, which would not suit the metre) occurs, as the name of a degraded tribe (Manu, x 19 and 51) Triśaṅku is said to have associated with the Śva-pākas, when discarded by his father (Hari V, xii 721-3) The Vāyu Purāna (xiv 129) and the Matsya (cxiii 149) read Tāpasas, which resembles the *Tāpasāśramas placed in the south region* by chap 55, verse 27, which might mean the descendants of ascetics

9 This is not in the dictionary The Vāyu Purāṇa reads Turasitas (xlv 129), but I have not met either name elsewhere The Matsya reads Taittirikas (cxiii 49), which resembles the Tittiras mentioned in Bhīsma P, I 2084 but there are no data to identify them

10 This is not in the dictionary The Vāyu Purāṇa reads Parakṣaras (xlv 129) and the Matsya Kāraskaras (cxiii 49) The Pāraśavas of chap 55, verse 31 appear to be the same people I have not met with any of these names elsewhere, except Kāraskaras in Sabhā P, xlix. 1804, but the Pāraśavas *might mean a tribe which claimed descent* from Paraśurāma

11 This is not in the dictionary The Vāyu Purāna reads "Nāsikyas and others" (xlv 130), this agrees with the Nāsikyas of chap 55, verse 24 except that the latter are placed in the South The Nāsikyas are, no doubt, the people of Nasik, which is an ancient and sacred city north-east of Bombay The Matsya Purāṇa reads and others who are called Vāsikas" (cxiii 50), but I have not met this name elsewhere

12 The Vāyu Purāna (xlv 130) and the Matsya (cxiii 50) say "within the Narmadā "

13 Or Bhāru-kacchas as the Matsya Purāna reads (cxiii 50) These are, no doubt, the same as the Bhṛgu-kacchas of chap 55, verse 21 The word is the Greek Barugaza and survives in the modern Bharuch or Broach, a large town near the mouth of the Narmadā (Anc Geog of India) The Vāyu Purāṇa reads Bhānu-kacchras (xlv 130) erroneously None of these names occur I believe in the Rāmāyaṇa or Mahābhārata

14 These are, no doubt, the people who dwelt along the river Mahi (see page 248, note) north of Baroda The Māhikas of the Bhīṣma P (list (ix 354) are no doubt the same

15 So also the Matsya Purāna (cxiii 50) "The people who dwell along the R Sarasvatī," which is, no doubt, the small river of that name that flows into the sea at Prabhāsa, the modern Somnath, in the peninsula of Kāthiāwār (Vana P, lxxxii 5002-4, and Śalya P, xxxvi 2048-51) They are not the same as the Sārasvatas of chap 55, verse 7, who were in Madhya-deśa The Vāyu Purāṇa reads instead "Sahasas and Sāśvatas" (xlv 130), I have not found either name elsewhere, but the Śāśikas of the Bhīṣma P list (ix 354) are, do doubt, the same as the second of these

16 This name is altogether out of place here and the Kāśmīras have been mentioned in their proper position in verse 41 The Vāyu Purāṇa reads Kacchvīyas instead (xlv 131) and the Matsya Kacchikas (cxiii 51), which indicate the correct reading They are the people of Kaccha (see chap 55, verse 28) the modern Kachh or Kutch

Śu-rāṣṭras[1] and the Avantyas[2] and the Arbudas[3] also. These are the Western peoples.

इत्येते ह्यपरान्ताश्च शृणु विन्ध्यनिवासिन:।
सरजाश्च करूषाश्च केरलाश्चोत्कलै: सह॥५३॥
उत्तमर्णाश्च दशार्णाश्च भोज्या: किष्किन्धकै: सह।
तुम्बरुस्तुम्बुलाश्चैव पटवी नैषधै: सह॥५४॥
अन्नजास्तुष्टिकाश्च वीरहोत्रा ह्यवन्तय:।
एते जनपदा: सर्वे विन्ध्यपृष्ठनिवासिन:॥५५॥

Hear the inhabitants of the Vindhya mountains.[4] The Sarajas[5] and Karūṣa[6] and the Keralas[7] and Utkalas,[8] the Uttamarṇas[9] and the Daśārṇas,[10] the Bhojyas[11] and the

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1. Surāṣṭra is a country frequently mentioned in the M.Bh., but the references seldom convey any definite information. It included the peninsula of Kāthiāwār and the country around the G. of Cambay—that is, not quite al the modern territory called Gujarat (Vana P., lxxxviii. 8344-9). It is very rarely alluded to in the Rāmāyaṇa (see once in Ādi K., xii. 23). The old name survives in the town Surat near the mouth of the Tapti.
2. This form is not given in the dictionary; read Āvantyāś for Avantyāś? They are the people of Avanti; see note to verse 55 where the Avantis are mentioned again, and more appropriately, for chap. 55, verse 22 places them in the Tortoise's right side, i.e., the South : but they were considered to be in both regions.
   The Vāyu Purāṇa (xlv. 131) and the Matsya (cxiii. 51) read Ānartas, which is perhaps better, as they are placed by chap. 55, verse 30 in the Tortoise's right hind-foot. Ānarta was the country which had for its capital Dvārakā or Dvāravatī or Kuśasthalī, the modern Dwarka on the sea-shore at the extreme west of the peninsula of Kathiāwar (Śānti P., cccxli. 12955; Hari V., cxiii. 6265-6). It was Kṛṣṇa's special kingdom, but it was founded long before (Hari V., x. 642-9; and xciv. 5163-9).
3. The people of Arbuda, the modern Mt. Abu near the south end of the Aravalli hills.
4. For Vindha-nivāsinaḥ read Vindhya-nivāsinaḥ; see verse 55. Vindhya is used here in its general and wider meaning, as denoting the whole mountain chain from Gujarat eastwards and not in the precise sense given it in verses 21-23, because the Naiṣadhas, Avantis and other western people are included in this group.
5. I have not met with this name elsewhere, and it is not in the dictionary. The Vāyu Purāṇa (xlv. 132) and the Matsya (cxiii. 52) read Mālavas, which is no doubt correct. Mālava is the modern Mālwa; and the people are generally mentioned in the M.Bh., as a tribe rather than as a settled nation (e.g., Sabhā P., xxxiii. 1270; li. 1871; and Vana P., ccliii. 15256). Mālava does not appear to have been so extensive however as Mālwa and as this passage indicates, denoted rather the upper portion of that region bordering on the Vindhyas; west of Avanti.
6. The name is also written Kāruṣa, Kārūṣa and Kāruṣaka. This people constituted a powerful nation under king Danta-vakra in the Pāndavas' time (Sabhā P., xiii. 575-7; and Hari V., xci. 4963); but they seem to have consisted of several tribes (Udyoga P., iii. 81) and were not looked upon as closely allied to the race around them, for their origin is carried directly back to an eponymous ancestor Karūṣa, a son of Manu Vaivasvata, in the Hari Vaṁśa (x. 614; and xi. 658). The position of Karūṣa is indicated by the following allusions. It is linked with Cedi and with Kāśī (Ādi P., cxxiii. 4796; Bhīṣma P., ix. 348; liv. 2242; lvi. 2415; cxvii. 5446; and Karṇa P., xxx. 1231), and with the Vātsyas or Vatsas (Droṇa P., xi. 396; see page 3.7, note); it was not a very accessible country (Sabhā P., li. 1864); and here it is said to rest on the Vindhyas. Moreover Danta-vakra acknowledged Jarāsandha, king of Magadha (see page 265 note) as his suzerain (Sabhā P., xiii. 575-7; and Hari V., xci. 4963). Karūṣa therefore was a hilly country, south of Kāśi and Vatsa, between Cedi and Magadha; that is, it comprised the hilly country of which Rewa is the center, from about the R. Ken n the west as far as the confines of Bihar on the east. I have discussed Karūṣa in a paper on "Ancient Cedi, Matsya and Karūṣa" in the Bengal Asiatic Society's Journal, 1895, Part I. P. 249.
7. This must be incorrect, for the Keralas were a well-known people in the South; see note to Kevalas in verse 45. The Vāyu Purāṇa (xlv. 132) and Matsya (cxiii. 52) read Mekalas, which is no doubt right. They are mentioned in the M.Bh. (Bhīṣma P., ix. 348; and li. 2103) and occupied the Mekala hills and the hilly country around. The Mekala hills are the hills in which the R. Sone rises (Rāmāyaṇa, Kiṣk. K., xl. 20) and which bound Chhattisgarh on the west and north. These people are often coupled, as here, with the Utkalas.
8. See page 262, note. Utkala had a wide extension and falls within this group as well as within the Eastern group.
9. The Uttamas are mentioned in the Bhīṣma P. list (ix. 348) and are no doubt the same people. The Matsya Purāṇa reads Auṇḍrāmāṣas (cxiii. 52). A people called Urddhva-karṇas are mentioned in chap. 55, verse 16. I have not, however, found any of these names elsewhere.
10. This people formed a well-known kingdom in early times (Ādi P., cxiii. 4449; Vana P., lxix. 2707-8; and Udyoga P., cxc - cxciii) and inhabited the country watered by the river Daśārṇā, the modern Dasan, a tributary of the Jumna. They are named thrice in the Bhīṣma P. list (ix. 348, 350 and 363), which seems inexplicable. They are mentioned both in the Eastern and in the Western regions in the accounts of Bhīma's and Nakula's campaigns (Sabhā P., xxviii. 1063-5; and xxxi 1189); the former of these allusions is correct, but the latter seems to be an error. The capital was Vidiśā, see page 270, note.
11. Or better, Bhojas, as the Vāyu (xlv. 132) and Matsya (cxiii. 52) Purāṇas read. This name, as mentioned in page 266, note, seems to have had more than one application. Bhojas as a Yādava tribe dwelt in Kṛṣṇa's kingdom in Su-rāṣṭra; and Bhojas inhabited Mṛttikāvatī, which seems from the various references to it to have been situated somewhere on the north-eastern limits of the modern Gujarat (Vana P., xiv. 629; xx. 791; cxvi. 10172-6; ccliii. 15245; Mausala P., vii. 244-5; and Hari V., xxxvii. 1980-7; and xxxviii. 2014). These may be the Bhojas

Kiskindhakas,[1] the Tośalas[2] and the Kośalas,[3] The Traipuras[4] and the Vaidiśas,[5] the Tumburas[6] and the Tumbulas,[7] the Patus[8] and the Naiṣadhas,[9] Annajas[10] and the Tusti-kāras,[11] the

mentioned in the text, inhabiting the extreme western end of the Vindhya range

1 Or better, Kiṣkindhakas, as the Matsya Purāna reads (cxiii 52) They are no doubt the same as the Kaiskindhyas of chap 55, verse 18, but they cannot have any reference to Kiṣkindhyā in the Rāmāy, for that country lay far to the south of the Godāvarī (see Journal, R A S, 1894, pp 255), and is referred to in M Bh, Sabhā P, xxx 1122 The Kiskindhakas mentioned in the Hari Vamsa (xiv 784) may be the people intended here, but there appear to be no data to identify them

2 The Matsya Purāna reads S'tośalas (cxiii 53) They are not in the dictionary, but Toshala and Tosala are given doubtfully I have not however found any of these names elsewhere

3 These are the people of Daksina Kosala or Mahā-Kosala, the modern Chhattisgarh In the Journal, R A S, 1894, p 246, some reasons have been given for placing the Pancāpsaras lake, where Rāma spent ten years of his exile in this region May one hazard the conjecture that it was in consequence of his long residence here, that a colony from North Kosala invaded this region, established a kingdom here and gave their name to this country? The connection was ancient (Āsvamedh-P, lxxxii 2464-5)

4 The people of Tripurā, the modern Tewar, on the R Narmadā It was a famous city (Sabhā P, xxx 1164, Vana P, cclm 15246) deriving its name from a legend that the demons had a triple city Tripura here, made of gold, silver and iron and Śiva destroyed it at the intercession of the gods, this is a favourite subject with the poets (Karna P, xxxiii and xxxiv, and see Aitareya-Brahm, I Iv 23 and 24, for the story in an older form), see also Cunningham's Arch Surv Repts, VIII 124, IX 54-55 and XXI 23, but his connection of Tripurā with Cedi in early times is mistaken, see paper on "Ancient Cedi, Matsya and Karūṣa" in Journal, Bengal Asiatic Society, 1895, Part I p 249

5 For Vaidisas read Vaidisās These are the people of Vidisā It was a famous town, the capital of the country Dasārna and situated on the R Vetravatī, the modern Betwa, a little way east of Ujjain (Megha-D, i 24, 25 and 28) It is probably to be identified with the modern Bhilsa, or rather with Bes-nagar the ancient capital which is close to Bhilsa (Cunningham's Stupa of Bharhut, 132) The Vāyu Purāna reads Vaidikas (xlv 133), which seems erroneous, though the Vaidiśas are really included among the Daśārnas in the last verse

6 These are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhya mountains in the Hari-Vamsa (v 310-11) The Matsya Purāṇa reads Tumuras (cxiii 53) and the Tumbumas (Bhīṣma P, I 2084) may be the same

7 The Vāyu Purāna reads Tumuras (xlv 133), see the last note The Matsya reads Tumbaras (cxiii 53) This is no doubt a tribe closely allied to the last

8 This people seems to be the same as the Paṭaccaras, who are mentioned several times in the M Bh, see page 254, note The Vāyu Purāṇa reads Shaṭsuras (xlv 133) and the Matsya Padgamas (cxiii 53), but I have not met either of these names elsewhere

9 The people of Niṣadha, the Nisadhas, as the Vāyu Purāna reads (xlv 133) This country is chiefly known from the story of its king Nala (Vana P, liii-lxxix), otherwise it is rarely mentioned The chief data for fixing its position are Nala's remarks to his wife when he is banished from his kingdom (id, lxi 2317-9), and as stated in note to page 250, it seems to me the view which he describes could only be obtained completely from a position on the Satpura mountains about longitude 750 E The text says also Nisadha rested on the Vindhya mountains Hence it maybe inferred that Nisadha comprised the country south of the Vindhyas between longitude 740 and 750, with Avanti to the northeast and Vidarbha to the southeast Its capital was probably in the Tapti valley, Damayantī in wandering from it found her way north-eastward to Cedi (see note to Cedi in chap 55, verse 16)

10 I have not met this name elsewhere and it is not in the dictionary The Matsya Purāna reads Arūpas (cxiii 54) which seems erroneous The Vāyu Purāna reads Anūpas (xlv 134) which is no doubt correct Anūpa means "a country situated near water," or "a marshy country" It was applied to various tracts near the sea, generally in the combination sāgarānūpa, e g, in Bengal (Sabhā P, xxv 1002, xxix 1101, and xxxiii 1268-9, in or near the Pāṇḍya kingdom in the South (Udyoga P, xviii 578), in the north and west of the peninsula of Kathiawar (Hari V, cxiii 6361-9, and cxiv 6410-11), and on the western coast generally (Udyoga P, iii 81), but the name was more specially applied to a tract on the west coat which constituted a kingdom i the Pāṇḍavas' time (Sabhā P, iv 123) The only country which rests on the Vindhyas and borders on the sea is the tract on the east of the G of Cambay, north of the Narmadā and this no doubt was Anūpa It is also indicated that Surāstra Anūpa and Ānarta were contiguous countries and that Anūpa lay beyond and south of Surāstra (Hari V, xciv 5142-80) When the kings of Māhiṣmatī (see page 265, note) were powerful, the valley of the lower Narmadā and Anūpa would naturally fall under their sway and this no doubt explains why Kārtavīrya is called "lord of Anūpa" (Vana P, cxvi 10189-90 and king Nīla also (Bhīṣma P, xcv 4210)

11 I have not found this name elsewhere, and it is not in the dictionary The reading should no doubt be Tuṇḍikeras as the Vāyu Purāna reads (xlv 134) A Tuṇḍikera king is mentioned in the M Bh (Droṇa P, xvii 691), and the Tuṇḍikderas (Karna P, v 138), and the Tuṇḍikeras are said in the Hari-Vaṁśa to be a branch of the Haihaya race (xxxiv 1895) There is a town called Tendukhera a little north of the Narmadā at nearly longitude 790 E, and as this site suits the text, it may be presumed these people occupied that position in the Narmadā valley The Matsya Purāna reads Śaunḍikeras (cxiii 54), not quite correctly

Virahotras[1] and the Avantis.[2] All these peoples dwell on the slopes of the Vindhya Mountains.

अतो देशान्प्रवक्ष्यामि पर्वताश्रयिणश्च ये।
नीहारा हंसमार्गाश्च कुरुो गुर्गणाः खसाः॥५६॥
कुन्तप्रावरणाश्चैव ऊर्णा दार्वाः सकृत्रकाः।
त्रिगर्त्ता गालवाश्चैव किरातास्तामसैः सह॥५७॥
कृतत्रेतादिकश्चात्र चतुर्युगकृतो विधिः।

Next I will tell you also the names of the countries which rest against the Mountains.[3] The Nīhāras[4] and the Haṁsa-mārgas,[5] the Kurus,[6] the Gurgaṇas,[7] the Khasas[8] and the Kunta-prāvaraṇas,[9] the

1. The Vāyu Purāṇa (xlv. 134) and the Matsya (cxiii. 54) read Vītihotras which is no doubt correct. Vītihotra was a famous Haihaya king and the Vītihotra were a branch of that race (Hari V., xxxiv. 1895). They are called Vītahotras in the M.Bh. (Droṇa P., lxx. 2436). Being Haihayas, they probably occupied a part of the upper Narmadā valley.
2. They have been mentioned already in verse 52. Avanti had the Narmadā flowing through it (Sabhā P., xxx. 1114; and Vana P., lxxxix. 8354-8) and was on the lower portion of that river, for it is placed in the South is the first of these passages and in the West in the second passage and is verse 52. It appears to have been bounded by the Ṛkṣa mountains (Satpura range) on the south (Vana P., lxi. 2317), but its limits on the north are not clear. Its capital, though not mentioned in the M.Bh., was Ujjayainī or Viśālā, the modern Ujjain, in later times (Megha D., i. 31). Avanti therefore comprised the region of the sources of the Chambal and the country south-westward as far as the Satpura range. Two brothers Vinda and Anuvinda are often named as the kings of Avanti in the M.Bh. (Udyoga P., clxv. 5753; Droṇa P., xcix. 3682-92; and Karṇa P., xiii. 498-9), but they were also Kaikeyas and led Kaikeya troops (ibid., 492-524). May it be inferred a branch of the Kaikeyas had invaded and conquered Avanti?
3. Parvatāśrayin. These mountains are it seems only the Himalaya range. This group repeats many of the tribes mentioned in verses 40-42.
4. I have not met this name elsewhere. Are these the modern Newārs, who inhabit the great valley of Nepal and its vicinity and who were the owners of the country prior to the Gurkhā invasion (Journal, Beng. As. Socy., Vol. LXIII, Part I, 213, 214 and 217). The Vāyu Purāṇa reads Nigarharas (xlv. 135); but I have not found it elsewhere. The Matsya reads Nirāhāras (cxiii. 55) which seems erroneous.
5. See page 261 note. The Matsya Purāṇa reads Sarvagas (cxiii. 55) which seems erroneous.
6. These are probably the Uttara or Northern Kurus, for the Kurus of Madhya-deśa could not properly be described as dwelling among mountains. They seem to have been the stock from which the Kurus of Madhya-deśa separated off, for the period when Dhṛta-rāṣṭra and Pāṇḍu were born is described as a golden age, in which both branches of the Kurus engaged in happy rivalry (Ādi P., cix. 4337-46); but the wistful recollections of their ancient home idealized it afterwards into a blissful land, where fancy gave itself free scope (Rāmāy., Kiṣk. K., xliv. 82-115). They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailāsa lying beyond (Vana P., cxiv. 11025-35); and fervid imagination also placed them close to Mount Meru on its north side (Bhīṣma P., vi. 207-8; and vii. 254), or in the region Hari-varṣa and declared men could not enter their sacred land (Sabhā P., xxvii. 1054-8). They are described as living in primitive happiness and women had the utmost freedom there (cxxii. 4719-23; and Rāmāy., loc. cit.).
7. This is not in the dictionary and I have not met it elsewhere. Are these people the modern Gurungs, an important tribe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Ghandrung and Siklis, west of the great valley of Nepal (Journal, Bengal Asiatic Society, Vol. LXIII. Part I. 213, 217 and 223-229; Risley's Castes and Tribes of Bengal, I. 3.4)? The Vāyu Purāṇa reads Taṅganas here (xlv. 135), after having named them previously (ibid., 120); see verse 41. The Matsya reads A-pathas (cxiii. 55), which seems erroneous.
8. The Khasas or Khaśas are generally mentioned as a half-civilized tribe outside India, along with Śakas, Daradas. (Sabhā P., li. 1859; Droṇa P., xi. 399; and cxxi. 4846-7). They are said to have been defeated and degraded by Sagara (Hari V., xiv. 784) and were considered mlecchas (id., xcv. 6440-1; see also Muirs Sansk. Texts, II. 482). The Khasas in the text, however, may perhaps be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through inter-marriages with brāhmaṇas (Journal, Bengal Asiatic Society, Vol. LXIII. Part I. 217-223). See chap. 55, verse 6.
9. I have not found this name elsewhere. The Vāyu Purāṇa reads Kuśa instead of Kunta (xlv. 136), which does not seem satisfactory. The proper reading should no doubt be Karṇa-prāvaraṇas, "those who cover themselves with their ears," a people mentioned several times in the M.Bh. (Sabhā P., li. 1875; and Bhīṣma P., li. 2103). They are placed in the South in the story of Sahadeva's conquests (Sabhā P., xxx. 1170) and among the Kirātas in the Eastern region in the Rāmāy. (Kiṣk. K. xl. 29); but it seems permissible to identify them with the Ulūkasi, for a story is told about an Ulūka named Prāvāra-karṇa (Vana P., cxcviii. 13334). The Ulūkas dwelt in the Himalayas (ibid.), and formed a kingdom in the Pāṇḍavas' time (Udyoga P., clix and clx), but it seems impossible to fix their position more definitely than somewhere in Nepal (Sabhā P., xxvi. 1014-20). The word Karṇa-prāvaraṇa is also used as an adjective, for Hanūmān saw female Rākṣasas in Laṅkā "three-eared and pin-eared, long-eared, ear-less and one-eyed and one-eared, and having their ears as a covering" (Rāmāy., Sund. K., xvii. 24); and it was an ancient belief that there were people with immense ears which covered their bodies (Plin., iv. 13; and vii. 2; Mandeville's Travels, chap. xix). The Matsya Purāṇa

Urṇas,[1] the Dārvas,[2] the Sakṛtrakas,[3] the Trigartas[4] and the Gālavas,[5] the Kirātas[6] and the Tāmasas.[7]

एतत्तु भारतं वर्षं चतुःसंस्थानसंस्थितम्॥५८॥

दक्षिणापरतो ह्यस्य पूर्वेण च महोदधिः।

हिमवानुत्तरेणास्य कार्मुकस्य यथा गुणः॥५९॥

And in this Bhārata is established the law of the four ages, the Kṛta, Tretā and the two others. Such is this country Bhārata, constituted with a four-fold conformation.[8] On its south and west and east is the great ocean; the Himavat range stretches along on its north, like the string of a bow.[9]

तदेतद्भारतं वर्षं सर्वबीजं द्विजोत्तम।

ब्रह्मत्वममरेशत्वं देवत्वं मर्त्यतां तथा॥६०॥

मृगपश्वप्सरोयोनिस्तद्वत्सर्वे सरीसृपाः।

स्थावराणां च सर्वेषामितो ब्रह्मञ्शुभाशुभैः॥६१॥

प्रयान्ति कर्मभूर्ब्रह्मन्नान्यलोकेषु विद्यते।

देवानामपि विप्रर्षे सदा एष मनोरथः॥६२॥

अपि मानुष्यमाप्स्यामो देवत्वात्प्रच्युताः क्षितौ।

मनुष्यः कुरुते तत्तु यन्न शक्यं सुरासुरैः॥६३॥

तत्कर्मनिगडग्रस्तैः स्वकर्मख्यापनोत्सुकैः।

न किञ्चित्क्रियते कर्म सुखलेशोपबृंहितैः॥६४॥

Then this country Bhārata is filled with every kind of seed, O brāhmaṇa. It has the supremacy of Brahmā, the lordship of the Ruler of the Immortals, the divinity of the gods and the mortal nature of men.[10] It has various kinds of wild animals, cattle and aquatic animals;[11] and all creeping things likewise. And from it are produced[12] all immovable things, together with things good or bad. No other land of action exists among the worlds, O brāhmaṇa, this is ever in truth[13] the wish—"Oh, that we shall become men on the earth, when we fall from our divine condition! A man indeed does actions that the gods and demons cannot do!" Those who are involved in the fetters of such action, who are eager to proclaim their own actions,[14] and who are possessed of a small portion of happiness perform no action at all.

इति श्रीमार्कण्डेयपुराणे चतुः पञ्चाशत्तमोऽध्यायः॥५४॥

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mentions Kutha-prāvaraṇas and Karṇa-prāvaraṇas (cxx. 56 and 58).

1. This people have been already mentioned in verse 42.
2. These appear to be the same as the D...as mentioned in verse 42; see Cunningham's Arch. Surv. Repts., II. 15; and XIV. 145.
3. This is not in the dictionary; but it seems to be the same as Śakṛd-grāhas or Sakṛd-grāhas, who are said to be a terrible mleccha tribe in the North (Bhīṣma P., ix. 373). There appear to be no data to fix their position unless they may be connected with the Sakṛn-nandā, which seems to be a river in the east of Nepal (Vana P., lxxxiv. 8137). The text might also be read "and the Kṛtrakas," but I have found no such name elsewhere.
4. Or Traigartas. Trigarta was considered to be in the Northern region (Sabhā P., xxvi. 1026) and also in the Western (id., xxxi. 1189). It is generally mentioned in connection with the Sindhus, Madras and other Punjab nations (id., li. 1870; Vana P., cclxiv. 15593-9; cclxx. 15743; Bhīṣma P., xviii. 688; cxviii. 5485; cxx. 5649; Droṇa P., vii. 183; and also Hari V., xci. 4965-70). It was near the Kurus, for the Pāṇḍavas when burnt out of Vāraṇāvata visited the Trigartas and other contiguous nations (Ādi P., clvi. 6084-7); and also near Matsya and Śālva, for these two kingdoms had often raided into Trigarta (Virāṭa P., xxx). From these indications it appears that Trigarta must have touched the Punjab on the west and the Kurus on the southeast and been close to Matsya (see page 253 note) and Śālva (see note to chap. 55, verse 6) on the south; hence it must have comprised the country from Amballa and Pattiala to the R. Bias, i.e., the Jalandhar doab and the country southeast of that. Cunningham includes Kangra also (Arch. Surv. Repts., II. 16; and XIV. 116 and 117; and Buddh. Cave Temples, p. 93). At the time of the great war Prasthala belonged to Trigarta (see note on page 260) and so brought the Trigarta territories close to Matsya and Śālva.
5. These people, no doubt, claimed to be the descendants of the ṛṣi Gālava (Hari V., xxvii. 1463-7; and xxxii. 1767-76), who was a famous son of Viśvāmitra (Anuśās. P., iv. 249-259; Udyoga P., cv-cxviii; and see cantos xx and xxi above) or took their name from him; see similarly the Ātreyas and Bharadvājas of verse 39.
6. See note to verse 40.
7. These have been already mentioned in verse 41.
8. *Catuḥ-saṁsthāna-saṁsthitam.*
9. This implies that the Himavat range included also the Sulaiman Mountains along the west of the Punjab. The simile must refer to a drawn bow, with the string angular in the middle.
10. Marutas tathā seems incorrect. Read instead martyatā tathā?
11. Mṛga-paśv-apsaro-yonis. The meaning of "aquatic animal" is given to ap-sara but not to ap-saras in the dictionary.
12. For pra-yātiread pra-jātīḥ?
13. For sadā eṣa read sadaivaisha?
14. This seems rather meaningless. For sva-karma-khyāpanotsukaiḥ the MS. reads sva-karma-kṣapanonmukhaiḥ, "who are averse to diminishing the stock of their actions;" but kṣapanotsukaiḥ seems preferable, "who are eager to diminish the stock of their actions."

अथ पञ्चपञ्चाशत्तमोऽध्यायः

CHAPTER 55

Mārkaṇḍeya continuing represents India as resting upon Viṣṇu in the form of a tortoise looking eastward and distributes the various countries and peoples accordingly over the several parts of his body, together with the corresponding lunar constellations. He gives an astrological application to this arrangement and enjoins the performance of religious rites to avoid calamity. He also distributes the constellations of the Zodiac over the Tortoise's body.

क्रौष्टुकिरुवाच

भगवन्कथितं सम्यग्भवता भारतं मम।
सरितः पर्वता देशा ये च तत्र वसन्ति वै॥१॥
किन्तु कूर्मस्त्वया पूर्वं भारते भगवान्हरि।
कथितस्तस्य संस्थानं श्रोतुमिच्छाम्यशेषतः॥२॥

Krauṣṭuki[1] spoke

Adorable Sir! You has duly declared Bhārata to me, its rivers, mountains, countries and the people who inhabit it. But you did previously make mention of the Tortoise, who is the adorable Viṣ ṇu, in Bhārata; I desire to hear fully about his position.

कथं स संस्थितो देवः कर्मरूपी जनार्दनः।
शुभाशुभं मनुष्याणां व्यज्यते च ततः कथम्॥
यथा मुखं यथा पादास्तस्य तद् ब्रूह्यशेषतः॥३॥

What position does he, the god Janārdana, occupy in his form of the Tortoise? And how are weal and woe indicated thereby to mankind according to the position of his face and of his feet? Expound all that about him.

मार्कण्डेय उवाच

प्राङ्मुखो भगवान्देवः कूर्मरूपी व्यवस्थितः।
आक्रम्य भारतं वर्षं नवभेदमिदं द्विज॥४॥
नवधा संस्थिते न्यस्य नक्षत्राणि समन्ततः।
विषयाश्च द्विजश्रेष्ठ ये सम्यक्तान्निबोध मे॥५॥

Mārkaṇḍeya spoke

With his face looking eastwards the adorable Tortoise formed god takes his position, when he approaches this nine-portioned country Bhārata, O brāhmaṇa. The constellations are arranged all about him in nine divisions and the countries[2] also, O brāhmaṇa. Hear duly from me which they are.

वेदिमद्रारिमाण्डव्याः शाल्वा नीपास्तथा शकाः।
उज्जिहानास्तथा वत्स घोषसंख्यास्तथा खशाः॥६॥
मध्ये सारस्वता मत्स्यया शूरसेनाः समाथुराः।
धर्मारण्या ज्योतिषिका गौरग्रीवा गुडाश्मकाः॥७॥
वैदेहकाः सपाञ्चालाः सङ्केताः कङ्कमारुताः।
कालकोटिसपाषण्डाः पारियात्रनिवासिनः॥८॥
कापिञ्जलाः कुरोर्बाह्यास्तथैवोदुम्बरा जनाः।
गजाह्वयाश्च कूर्मस्य जना मध्यनिवासिनः॥९॥

The Veda-mantras,[3] the Vimāṇḍavyas,[4] the Śalvas[5] and the

1. For *Kroṣṭukir* read *Krauṣṭukir*.

2. The arrangement of the countries is very far from correct; and this canto cannot be compared with the last canto for accuracy. To make the shape of India conform to that of a Tortoise lying outspread and facing eastwards is an absurd fancy and a difficult problem.

3. This is not in the dictionary and I have not found the name elsewhere. Does it mean "those who observe the Vedas and the Mantras especially" or has it any reference to Brahmāvarta?

4. I have not found this elsewhere and it is not in the dictionary. Māṇḍavyas are mentioned in verse 38.

5. Or Śālveyas as they were also called (Vana P., cclxiii. 15576-82). The Śālvas are often mentioned in the M.Bh. They were near the Kurus (*Virāṭa P. i. 11-12*) and the Trigartas (id., xxx); and in the beautiful story of Satyavat and Sāvitrī, he was a Śālva prince and she a Madra princess (Vana P., ccxcii). Other indications of Śālva are given in the allusions to Kṛṣṇa's conquest of it, but the story is marred because the people are called Daityas and Dānavas and Saubha which seems to have been the capital is described as a city and as situated in the air and also as able to move about freely (Vana P., xiv-xxii; Udyoga P. xlvii. 1886; and Droṇa P. xi. 395. The Śālva king attacked Dvāravatī, and Kṛṣṇa in retaliation killed him and destroyed Saubha at the gulf of the sea (ibid.), which can be none other than the Rann of Kachh. From these indications it appears Śālva was the country along the western side of the Aravalli hills. Saubha is incapable of being determined. Śālva seems to have contained another city called Mārttikāvata (or Mṛttikāvatī?), which

Nīpas[1] and the Śakas[2] and the Ujjihānas,[3] my child,[4] the Ghoṣa-sankhyas[5] and the Khaśas,[6] the Sārasvatas,[7] the Matsyas,[8] the Śūrasenas,[9] and the people of Mathurā,[10] the

is probably the same as the Mṛttikāvatī mentioned in page 269, note (Vana P, xiv 629, and xx 791) The Hari Vaṁśa says king Sagara degraded the Śālvas (xiv 784), but this is a late fable for the Śālva king was one of the leading monarchs in Kṛṣṇa's time (id, cviii 6029) and was brother of Śiśupāla king of Cedi (Vana P, xiv 620-7), and other allusions shew that Śālva was a famous kingdom before that (Udyoga P, clxxiii and clxxiv, and Anuśās P cxxxvii 6267), besides which, Satyavat and Sāvitrī rank with the noble characters in ancient Indian story The weird legend of Vyusitāśva's queen no doubt means her sons became Śālvas and did not originate the race (Ādi P, cxxi 4695-4714) as in the case of the Madras (page 257, note)

1 The Nīpas began with king Nīpa of the Paurava race, who established his dynasty in Kāmpilya, the capital of Southern Pāñcāla, about 12 or 15 generations anterior to the Pāṇḍavas, the dynasty flourished in king Brahmadatta who was contemporary with their fifty ancestor Pratīpa and it was destroyed in Bhīsma's time (Hari V, xx 1060-73, M-Bh, Ādi P, cxxxviii 5512-3, and Matsya P xlix 52 and 53) in the person of Janamejaya, nicknamed Durbuddhi, who after exterminating his kinsmen was himself killed by Ugrāyudha (Udyoga P, lxxiii 2729 Hari-V, xx 1071-2, and Matsuya P, xlix 59) Kāmpilya is the modern Kampil on the old Ganges between Budaon and Farukhabad (Cunningham, Arch Surv Repts, I 255) Pṛṣta, who is said to have been the last king's grandson but was a Pāñcāla with a different ancestry, obtained the kingdom and handed down a new dynasty to his son Draupada (Hari V, xx 1082-1115, and xxxii 1778-93) The Nīpas who survived are mentioned in the M Bh as an inferior people (Sabhā P, xlix 1804, and l 1844)

2 The Śakas were originally an outside race and are mentioned often in the M Bh They were considered to be mlecchas (Vana P, clxxxviii 12838-9), and were classed generally with Yavanas, but also with Kāmbojas, Pahlavas, Tukhāras and Khaśas (Sabhā P, xxxi 1199, l 1850, Udyoga P iii 78, xviii 590, Drona P xi 399, xx 798, cxxi 4818, Śānti P lxv 2429, and Vana P, li 1990, and also Rāmāy, Kisk K xliv 13) Their home therefore lay to the north-west and they are generally identified with the Scythians (Lat Sacae) They penetrated into India by invasions and a branch is mentioned in the M-Bh as in the Eastern region, apparently in Bihar (Sabhā P, xxix 1088, and li 1872, see also Rāmāy, Kiṣk K xl 21) Buddha Śākya-muni is considered to have been of Śaka race Their inroads continued through many centuries and were resisted by various kings, and they are mentioned in the text as having established themselves in Madhya-deśa The Hari-Vaṁśa makes them the descendants of Nariṣya one of Manu Vaivasvata's sons (x 614 and 641), another account says they were Kṣatriyas and became degraded from having no brāhmanas (M Bh, Anuśās P xxxiii 2103, and Manu x 43-44) The Rāmāy has an absurd fable about their creation (Ādi-K lvi 3, see page 256 note)

3 Ujjihāna is given in the dictionary as the name of a region but have not met it anywhere Perhaps it is to be identified with the town Ujjihānā, which was situated south-east of Vārana-sthala, which is the same as Hāstinapura, or near it (Rāmāy, Ayodh K lxxiii 8-10), and in that direction there is now a town called Ujhani about 11 miles south-west of Budaon

4 Vatsa, but it would be better to read Vatsā, the Vatsas," see page 3 7, note

5 This is not in the dictionary and I have not found the name elsewhere It may mean " those who are reckoned among Ghoshas or herdsmen," and be an adjective to Khaśas

6 Or Khasas They were on outside people on the north, as mentioned in page 272 note In one passage they are placed between Meru and Mandara near the R Śailodā (Sabhā P, li 1858-9), that is somewhere in Western Tibet, according to the Matsya Purāna the R Śailodakā rises at Mt Aruṇa which is west of Kailāsa and flows into the Western Sea (cxx 19-23) Khaśa has been connected with Kashgar The Khaśas also made inroads into India, for they are classed among the Punjab nations in a passage in the M Bh, which shews its later age by its tone (Karna P, xliv 2070), and they are mentioned in the text here as settled in Madhya-deśa Mānu says they were Kṣatriyas and became degraded by the loss of sacred rites and the absence of brāhmanas (x 43-44)

7 "Those who live along the Sarasvatī," that is, the sacred river north of Kurukṣetra They are not the same as the people named in chap 54, verse 51

8 See page 253 note

9 Śūrasena lay immediately south of Indraprastha or Delhi (Sabhā P, xxx 1105-6) and comprised the country around Mathurā, the modern Muttra (Hari V, lv 3093-3102, and xci 4973) to the east of Matsya (Virāta P, v 144-5), and it extended apparently from the Chambal to about 50 miles north of Muttra (see Cunningham, Arch Surv Repts, XX 2) The Śūrasenas belonged to the Yādava and Haihaya race, for Mathurā the capital is specially called the capital of the Yādavas and the kings who reigned there belonged to that race (Hari V, lvii 3180-83, lxxix 4124-34, xc 4904, cxiv 6387 and xxxviii 2024 and 2027) a king named Śūrasena, a son of Arjuna Kārtavirya, is mentioned (id, xxxiv 1892), who is, no doubt, intended as the eponymous ancestor of this people, for Arjuna who vanquished Rāvana was slightly anterior to Rāma, and the Hari Vaṁśa says Śūrasena occupied this country after Śatrughna's time (id, lv 3102), see next note The Śūrasenas constituted a powerful kingdom shortly before the Pāṇḍavas' time and Kṛṣna killed Kamsa, who was one of the chief monarchs of that age, broke up the sovereignty and betook himself to Ānarta In later times Śūrasena presumably regained importance, for it gave its name to Saurasenī one of the chief Prākṛts

10 Mathurā was the capital of Śūrasena as mentioned in the last note and is the modern Muttra on the R Jumna (Hari V, iv 3060-61) The Hari Vaṁśa says that Madhu, king of the Daityas and Dānavas and his son Lavana reigned at

Dharmāranyas,[1] the Jyotısıkas,[2] the Gaura-grīvas,[3] the Gudas[4] and the Aśmakas,[5] the Vaıdehakas[6] and the Pañcālas,[7] the Sanketas,[8] the Kankas[9] and Mārutas,[10] the Kāla-kotısas[11] and Pāsandas[12] and the ınhabıtants of the Pārıpātra mountaıns,[13] the Kāpıṅgalas,[14]

Madhupura and Madhuvana (lv 3061-3), and durıng Rāma's reıgn Śatrughna kılled Lavana, cut down Madhuvana and buılt Mathurā on ıts sıte (lv 3083-96, and xcv 5243-7), and after the death of Rāma and hıs brothers Bhīma of the Yādava race accordıng to one passage (ıd , xcv 5243-7) took the cıty and establıshed ıt ın hıs own famıly, and Śūrasena (see the last note) accordıng to another passage occupıed the country around (ıd , lv 3102) It ıs saıd Bhīma's son Andhaka was reıgnıng ın Mathurā whıle Kusa and Lava reıgned ın Ayodhyā (ıd , xcv 5247-8) These passages seem to make a marked dıstınctıon between the populatıon ın the country and the dynasty ın the cıty

1 Dharmāranya was the name of a wood near Gayā (Vana P , lxxxıv 8063-4, Anuśās P xxv 1744, and clxv 7655, wıth Vana P lxxxvıı 8304-8)

2 Thıs ıs not ın the dıctıonary and I have not found the name elsewhere, but Buchanan Hamılton says there was a class of brāhmanas ın Bıhar, called Jausı, the vulgar pronuncıatıon of Jyotıs (Vol I p 156)

3 These are stated ın the dıctıonary as ın the text to be a people ın Madhya-deśa, but I have not met the name elsewhere the word may however be an adjectıve, "yellow-necked," and qualıty Guḍas and Aśmakas whıch are joıned together ın a compound

4 These are stated ın the dıctıonary as ın the text to be a people ın Madhya-desa, but I have not found the name elsewhere Probably ıt ıs to be connected wıth the country Gauḍa whıch Cunnıngham says was formerly the southern part of North Kosala, ı e the southern portıon of the tract between the Ghogra and Raptı rıvers (Arch Surv Repts I 327) The town Gaur ın the Maldah dıstrıct ın Bıhar, whıch was once the capıtal of the Bengal kıngdom, ıs too far east to be admıssıble here

5 See page 267, note

6 The people of Vıdeha, see page 264, note

7 Pañcāla or Pāñcāla was a large country, comprısıng the terrıtory on both banks of the Ganges and bounded on the north by Sub-Hımalayan trıbes, on the east by the same trıbes and Kosala, on the south by Śūrasena, the junctıon of the Jumna and Chambal and Kānyakubja (Ādı P , cxxxvııı 5512-3 and Vırāṭa P , v 144) and on the west by the Kurus and Śūrasenas (Sabhā P , xxvııı 1061, and Bhīsma P , ıx 346) The Pāñcālas orıgınated ın the descendants of Ajamīḍha by hıs wıfe Nīlī, though the M Bh (Ādı P , xcıv 3722-3) and Harı Vamsa (xxxıı 1776-80, wıth whıch agrees the Matsya Purāna, xlıx, 43-4 and l 1-4) dıffer ın the number and names of the descendants These passages from the Harı Vamśa and Matsya Purāna date theır rıse about eıght or nıne generatıon prıor to the Pāṇḍavas and the passage from the M Bh , *seems to poınt to a much earlıer kıngdom* The country beıng large was dıvıded ınto two kıngdoms, the Ganges beıng the dıvıdıng lıne (Ādı P , cxxxvııı 5509-16), to the north was North Pañcāla or Ahıcchatra, wıth ıts capıtal of Ahıcchatrā, the modern Ahıchhatra, 18 mıles west of Bareılly and 7 north of Aonla (Cunnıngham, Arch Surv Repts , I 255-7), and to the south was South Pañcāla, wıth ıts capıtal at Kāmpılya, the modern Kampıl, on the old Ganges between Budaon and Farukhabad (ıbıd , 255) The Sṛñjayas, or descendants of Sṛñjaya, who are often mentıoned ın the M Bh (e g , Ādı P , cxxxvııı 5476, and Drona P , xxı 883, 895 and 915) appear to have reıgned ın North Pañcāla and the Nīpas ın South Pañcāla see page 274 note), on the destructıon of the better, Pṛṣata of the former dynasty unıted the two kıngdoms, but Drona conquered hıs son Drupada and re-establıshed the two kıngdoms, keepıng North Pañcāla hımself and restorıng the South to Drupada who then reıgned ın Kāmpılya and Mākandı (Ādı P , cxxxvııı, Harı V , xx 1060-1115)

8 Puttıng asıde the Utsava-sanketas (see page 259 note), the only ınstance where I have met thıs name ıs ın the M Bh (Śāntı P , clxxıv 6514) where ıt ıs ıntroduced apparently as *the name of a town, but there ıs nothıng to ındıcate* where ıt was, and ıt ıs not so gıven ın the dıctıonary Probably however the readıng here and there should be Sāketa, that ıs, Ayodhyā and ıts people Otherwıse they are not mentıoned ın thıs group where they should be and they can hardly be ıntended by the Kosalas ın verse 14

9 These are mentıoned ın the M Bh only as an outsıde race, along wıth the Tukhāras, Śakas, Pahlavas (Sabhā P , l 1850, and Śāntı P , lxv 2429) Theır beıng mentıoned here n the mıddle of Indıa suggests that they must have ınvaded and settled there It may be notıced also that Yudhıṣṭhıra took the name Kanka durıng hıs dısguısed resıdence at Vırāṭa's Court (Vırāṭa P , vıı 224)

10 I have met no people of thıs name elsewhere Perhaps the readıng should be Mālavas, the people of Malwa (see page 268 note), they are mentıoned ın verse 45 below, but theır more approprıate posıtıon ıs here

11 I have not met thıs name elsewhere, but ıt may mean the people of Kāla-kotī, whıch ıs mentıoned ın the M Bh as a place of pılgrımage (Vana P , xcv 8513), and whıch appears from the context to be between the Ganges and the Bāhudā (the Ram-ganga or perhaps the Gurra east of ıt, see page 246 note) Koṭī-tīrtha mentıoned ın the Matsya Purāna (cv 44) seems to be the same Moreover Kālakoṭī may be the same as Kāla-kūṭa, whıch ıs alluded to occasıonally (Sabhā P , xxv 997) Udyoga P , xvııı 596-601 and perhaps Ādı P , cxıx 4637), and for whıch the second passage ındıcates a sımılar posıtıon

12 Heretıcs,'' applıed to Jaıns and Buddhısts I have met wıth no people of thıs name

13 See page 245 note

14 I have not met thıs name elsewhere A rıver called Kapıñjalā ıs mentıoned ın the Bhīsma P lıst (ıx 334), but wıthout any data to ıdentıfy ıt Two other readıng may be suggested Kālıngakas, ı e , Kalıngas (see page 258, note), or better perhaps Kālañjaras, the ınhabıtants of Kalınjar, an ancıent and celebrated hıll and fort 33 mıles south of Banda ın Bundelkhand, ıt ıs mentıoned only as a tīrtha ın the M Bh (Vana P , lxxxv 8198-8200, lxxxvıı 8317, and Anuśās P xxv 1721-2)

Kuruvāhyas[1] and the Udumbara people[2] and the Gajāhvayas[3]—these are in the middle[4] of the Tortoise as he lies within the water

कृत्तिकारोहिणीसौम्या एतेषां मध्यवासिनाम्।
नक्षत्रत्रितयं विप्र शुभाशुभविपाकदम्॥ १०॥

The these people, who dwell in his middle, the three constellations, Kṛttikā, Rohinī and Saumyā,[5] reveal[6] weal and woe, O brāhmana

वृषध्वजोऽञ्जनश्चैव जम्ब्वाख्यो मानवाचलः।
शूर्प कर्णो व्याघ्रमुखो मुर्वरः कर्वटाशनः॥ ११॥
तथा चन्द्रेश्वराश्चैव खशाश्च मगधास्तथा।
शिबयो मैथिलाः शुभ्रास्तथा वदनदन्तुराः॥ १२॥
प्रागज्योतिषा सलौहित्याः सामुद्राः पुरुषादकाः।
पूर्णोत्कटो भद्रगौरस्तथोदयगिरिर्द्विज॥ १३॥
काशयो मेखला मुष्टास्ताम्रलिप्तैकपादपाः।
वर्द्धमाना कोसलाश्च मुखे कूर्मस्य संस्थिताः॥ १४॥

The hills[7] Vrsa-dhvaja[8] and Añjana,[9] Jamvakhya[10] and Mānavācala[11] Sūrpakarna,[12] Vyāghra-mukha,[13]

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1 This reading appears to be wrong, but it is not easy to suggest another entirely satisfactory It is clear, however, that the Kurus are one of the races meant Vāhyas are said to be a people in the dictionary

The Kurus occupied the country from the Śivis and Sub-Himalayan tribes on the north to Matsya, Śūrasena and South Pañcala on the south and between North Pañcāla on the east and Marubhūmi (the Rajputana desert) on the west Their territory appears to have been divided into three parts, Kurukṣetra, the Kurus and Kuru-jāngala (Ādi P, cix 4337-40) Kurukṣetra, 'the cultivated land of the Kurus,' comprised the whole tract on the west of the Jumna and included the sacred region between the Sarasvatī and Dṛṣadvatī (Vana P, lxxxiii 5071-8 and 7073-6, Rāmāy, Ayodh-K, lxx 12, and Megha D, i 49-50), it is said to have obtained this name because it was raised to honour, pra-kṛṣṭa, by Kuru (Śalya, P, liv 3009), the Hari-V, in xxxii 1800, inverts the course of history and this explanation was afterwards confused and altered into that of his ploughing it (e g, Matsya P, I 20-22) Kuru-jāngala, the waste land of the Kurus,' was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Pañcāla (Rāmāy, Ayodh -K, lxxx 11, and M Bh, Sabhā P, xix 793-4) The middle region between the Ganges and Jumna seems to have been called simply the Kurus' country The capital was Hāstinapura (see note below) and Khāṇḍavaprastha or Indraprastha, the modern Delhi, was a second capital founded by the Pāṇḍavas (Ādi P, ccvii 7568-94) Kuru was the eleventh ancestor of the Pāṇḍavas (id, xciv 3738-51, and xcv 3791-3820, and Hari V, xxxii 1799-1800)

2 Udumbara is Kachh or Kutch according to Laseen (Ind Alt, Map) and Cunningham (Arch Surv Repts, XIV 115 and 135) and their identification may apply to the Audumbaras mentioned in Sabhā P, li 1869, but the Udumabaras here are placed in Madhya-deśa I have not met with the name elsewhere and it is not in the dictionary Certain descendants of Viśvāmitra were called Audumbaras (Hari V, xxvii 1466), and there was a river Udumbarāvatī in the Soutn (id, clxviii 9511)

3 The people of Hāstinapura or Hastināpura, the capital of the Kurus (see above note), which is situated o the old bed of the Ganges, 22 miles north-east of Meerut, latitude 290 9' N, longitude 780 3' E It is said to have been founded by king Hastin who was the fourth ancestor of Kuru (Ādi P, xcv 3787-92, and Hari V, xx 1053-4), but he is omitted from the genealogy in Ādi P, xciv 3714-39 and Hari V, xxxii 1754-6 and 1795-9 By a play on the meaning of the word hastin, elephant', the city was also called Hastinapura (Āśrama-vās-P, xvii 508 and xxxvi 1010), Gajapura (dict), Gajāhvayā (Udyoga P, clxxvi 6071), Gaja-sāhvaya (Ādi P, cxiii 4441 and 4460), Nāgapura (ibid, 4461-2), Nāgāhva (dict), Nāga-sāhvaya (Ādi P, cxxxi 5146) Vāranāhvaya (Āsrama-vās P, xxxix 1098) and Vārana-sāhvaya (dict) It seems probably, however, that the derivation from 'elephant' is the real one, because of the numerous freely-coined synonyms with that meaning and because there was another town Vāranāvata among the Kurus not far from Hāstinapura (Ādi P, cxlii, with the description of the Pāṇḍavas' subsequent movements, cxlix-cli and clvi 6084-7), and also a place called Vārana-sthala among the Kurus or North Pāñcālas (Rāmāy, Ayodh K, lxxiii 8) which was *perhaps the same as Hāstinapura (see page 274, note)*

4 Madhye in verse 7

5 This does not appear to be the name of any nakṣatra, but seems to mean Mṛga-śiras or Āgrahāyanī, which follows Rohiṇī and precedes Ārdrā (verse 15 and note)

6 Vipāṭaka, not in the dictionary

7 Girayo in verse 12, see note below

8 I have not met with this name anywhere else and it is not in the dictionary as the name of a hill It is to be identified with Baidyanath, near Deogarh in the Santhal Parganas, where there is said to be one of the twelve eldest liṅgas of Śiva (Imp Gaz Of India, Art Deogarh)?

9 This may be the mountain from which Sugrīva summoned his vassal monkeys Rāmāy, Kisk K, xxxvii 5) and also the mountain called Añjanātha, mentioned in the M Bh (Anuśās P, clxv 7658), but there are no data to identify it

10 Jambu-mat is given in the dictionary as the name of a mountain, but I have not met with either name elsewhere

11 This is mentioned in the dictionary, but I have not found it anywhere else

12 Or, no doubt, Śūrpa-karṇa, but I have not met with either as the name of mountain, nor is it given in the dictionary

13 I have not met with this as the name of a mountain elsewhere, nor is it in the dictionary On hill Udayagiri near Bhubaneswar, about 20 miles south of Cuttack, are a number of rock-cut caves and one is sculptured in the form of a tiger's open mouth and is known by the name

Kharmaka[1] and Karvatāśana;[2] these hills,[3] the people of Mithilā,[4] the Śubhras[5] and the Vadanadanturas[6] and the Candreśvaras[7] also and the Khaśas[8] and the Magadhas,[9] the Prāgjyotisas[10] and the Lauhityas,[11] the cannibals who dwell on the sea-coast;[12] the hills Pūrnoktata,[13] Bhadragaura[14] and Udayagiri;[15] and the Kaśāyas,[16] the Mekhalāmustas,[17] the Tāmaliptas,[18] the Eka-pādapas,[19] the Vardhamānas[20] and the Kośalas[21] are situated in the Tortoise's face.

रौद्रं पुनर्वसुः पुष्यो नक्षत्रत्रितयं मुखे।

Vyāghra-mukha, can this be the hill intended here? It would be somewhat out of places here, but the grouping in this canto is far from perfect

1 I have not found this name elsewhere, nor is it in the dictionary Is it to be connected with the Kharak-pur hills *in the south of the Monghyr District in Bihar?* A people called Karbukas are mentioned in the East in the Rāmāy (Kisk K xl 29)

2 This is not in the dictionary and I have not met with it elsewhere, but it is no doubt to be connected with the country or town Karvaṭā, which is mentioned in conjunction with Tāmra-lipta and Suhma in the west of Bengal M Bh, Sabhā P, xxix 1098-9) See Karbukas in the last note

3 The two lines of verse 12 must, it seems, be inverted, so as to bring the word girayo next to the mountains named in verse 11 otherwise the word is meaningless

4 For Mithilā, see page 264 note, but the people of Videha have been mentioned already in verse 8 as situated in Madhya-deśa

5 I have not meet this name elsewhere, nor is it in the dictionary as the time of a people Probably the reading should be Suhmas, see p 327 note The Sumbhas (Rāmāy, Kisk K, xl 25) are no doubt the same

6 This is in the dictionary as the name of a people, but I have not met with it elsewhere It may mean "showing their long teeth when speaking," but here it is no doubt the name of a people as stated in the dictionary

7 I have not found this elsewhere nor is it in the dictionary as the name of a people A people called Candravatsas are mentioned in the M Bh (Udyoga P, lxxiii 2732)

8 See page 271 note and page 273 note Here a branch of these people is placed in the East of India

9 See page 264 note

10 See page 262 note

11 The people of Lauhitya (M Bh, Sabhā P, xxix 1100, and *li 1864) which was the country on the banks of the R* Lohita or Lauhitya (Sabhā P, ix 374, Rāmāy, Kiṣk K, xl 26, and Raghu V, iv 81 or Lohityā (Bhīṣma P, ix 343) and probably also Lohita-gangā (Hari V, cxxii 6873-6), the modern Brahmaputra The mention of Lohita in Sabhā P, xxvi 1025 and Lauhitya in Anuśās P, xxv 1732 appears to have a different application, and a place Lohitya is mentioned in Rāmāy, Ayodh K, lxxiii 13, as situated between the Ganges and Gomatī Viśvāmitra had certain descendants called Lohitas (Hari V, xxvii 1465) or Lauhitas (id, xxxii 1771) who may have been the children of his grandson Lauhi (id, xxvii 1474)

12 Sāmudrāh puruṣādakāh, that is, on the coast of the Bay of Bengal which was the Eastern Ocean They are mentioned in the Rāmāy (Kisk K, xl 30)

13 This is mentioned in the dictionary, but I have not found it elsewhere

14 This is in the dictionary, but I have not found it elsewhere

15 There are several hills of this name, that intended here is no doubt the hill near Rājagṛha or Rajgir Its ancient name Cunningham says was Rsigiri (Arch Surv Repts, I 21 and plate iii), which is mentioned in the M Bh (Sabhā P, xx 798-800)

16 This is not in the dictionary and I have not found it elsewhere The proper reading is probably Kāśayo,"the Kāśis," the people of Benares (see page 254 note) They are a little out of place here and should fall within the former group (verses 6-9), but are not mentioned there and therefore come in here probably, for the grouping in this canto is far from perfect

17 This is not in the dictionary and I have not found it elsewhere The first part of the word is no doubt a mistake for Mekala or Mekalā, for the Mekalas and Mekala hills are not mentioned in any other group in this canto and may be intended here, though considerably out of their proper position (see page 268 note) There was also a town or river called Mekalā, which (if a river) was distinct from the Narmadā, but it appears to have been more on the western side (Hari V, xxxvii 1983) and therefore less admissible in this passage I would suggest that the second part of the word should be Puṇḍrās, "the Pundras" (see page 264 note) The text Mekhalā-muṣṭās however might mean "those who have been robbed of the triple zone" worn by the first three classes (see Manu, ii 42) and might then be an adjective qualifying Kaṣāyas

18 Or Tāmra-liptakas, see page 264 note

19 "People who have only one tree," but perhaps the reading should be Eka-pādakās, "people who have only one foot?" It was a common belief that such people existed, see M Bh, Sabhā P, 1 1838 (where they are placed in the South) and Pliny, vii 2, and it lasted down to modern times, see Mandeville's Travels, chap XIV See Eka-pādas in verse 51

20 The people of Vardhamāna, the modern Bardhwan (commonly Burdwan) in West Bengal It is not mentioned in the Rāmāy, nor M Bh, but is a comparatively old town

21 This can hardly refer to Kosala or Oudh (see page 254 note) for, if so, this people would have been placed along with the people of Mithilā and Magadha in verse 12 whereas here the Kosalas are separated off from those nations by the insertion of three hills in verse 13 and are grouped with the Mekhalāmuṣṭas, Tāmra-liptas and Vardhamānas Kosala here must therefore mean Dakṣina Kosala which is mentioned in chap 54, verse 54, as lying on the slope of the Vindhya mountains (see page 269 note) and especially the north and east portions of it, for the southern part is placed appropriately in the right fore foot in verse 16

पादे तद्दक्षिणे देशाः क्रौष्टुके वदतः शृणु॥ १५॥

The three constellations Raudra,[1] Punar-vasu and Pusya are situated in its face.

कलिङ्गवङ्गजठराः कोशला मूषिकास्तथा।
चेदयश्चोर्द्धकर्णाश्च मत्स्यांद्या विन्ध्यवासिनः॥ १६॥
विदर्भानारिकेलाश्च धर्मद्वीपास्तथैलिकाः।
व्याघ्रग्रीवा महाग्रीवास्त्रैपुराः श्मश्रुधारिणः॥ १७॥
कैष्किन्ध्या हैमकूटाश्च निषधाः कटकस्थलाः।
दशार्णा हारिका नग्ना निषधाः काकुलालकाः॥ १८॥
तथैव पर्णशबराः पादे वै पूर्वदक्षिणे।

Now these are the countries which are situated in the Tortoise's right fore foot. listen while I mention them, O Kraustuki.[2] The Kalingas,[3] the Bangas[4] and the Jatharas,[5] the Kosalas[6] and the Misikas[7] and the Cedis,[8] and the Urdhva-karnas,[9] the Matsyas[10] and others who dwell on the Vindhya mountains,[11] the Vidarbhas[12] and the Nārikelas,[13] the Dharma-dvīpas[14] and the Elikas,[15] the Vyāghra-grīvas,[16] the Mahā-grīvas,[17] the bearded Traipuras,[18] the Kaiskindhyas[19] and the Haima-kūtas,[20] the

1 This appears incorrect Read Raudrī (fem), a name for the constellation Ārdrā
2 For Krostuke read Kraustuke
3 See page 266 note
4 See page 261 note
5 They are mentioned in the Bhīsma P list (ix 350) but with no data to identify their territory Here they are joined in one compound with Kalingas and Bangas
6 The people of Daksina or Southern Kosala, see page 270 note, the south portion is especially meant, see verse 14
7 See page 264 note
8 There is no mention of a people called Cedis in the Eastern region in the older poems, but Cunningham repeatedly places a Cedi race in Chhattisgarh (Arch Surv Repts , IX 54-57, and XVII 24), yet in ancient times it was not so Cedi was then one of the countries near the Kurus (M Bh , Virāṭa P , i 11-12, Udyoga P , lxxi 2594-5) It is placed in the Eastern region in the account of Bhīma's conquests there (Sabhā P , xxviii 1069-74) and also in the South region in the description of Arjuna's following the sacrificial horse (Āśvamedh P , lxxxiii 2466-9), and it is also mentioned along with the Daśārnas (see page 269 note) and Pulindas (see page 266 note) in the former passage Cedi bordered on the Jumna, for king Vasu when hunting in a forest sent a message home to his queen across that river and the forest could not have been far from his territory (Ādi P , lxiii 2373-87) Cedi Moreover, is often linked with Matsya and Karūśa (e g , Bhīsma P ix 348, liv 2242, and Karna P , xxx 1231, see page 254 note and page 268 note) and with Kāśi and Karūsa (e g , Ādi P , cxxiii 4796, and Bhīsma P , cxvii 5446) It was closely associated with Matsya and must have touched it, for an ancient king Sahaja reigned over both (Udyoga P , lxxiii 2732) and it seems probable that king Vasu's son Matsya became king of Matsya (Ādi P , lxiii 2371-93, and Hari V , xxxii 1804-6) From these indications it appears Cedi comprised the country south of the Jumna, from the R Chambal on the north-west to near Citrakūṭa on the south-east, and on the south it was bounded by the plateau of Malwa and the hills of Bundelkhand
Its capital was Śuktimatī or Śukti-sāhvayā, (Vana P , xxii 898, and Āśvamedh P , lxxxiii 2466-7) and was situated on the R Śuktimatī, which is said to break through the Kolāhala hills (Ādi P , lxiii 2367-70, see page 245 note) This river rises in the Vindhya Range and must be east of the R Daśārnā, which is the most westerly river that rises in that range (compare notes and on page 245), it is probably the modern R Ken, for which I have found no Sanskrit name Hence the Kolāhala hills were probably those between Panna and Bijawar in Bundelkhand and the capital Śuktimatī was probably near the modern town Banda The kingdom of Cedi seems to have been founded as an offshoot by the Yādavas of Vidarbha (Matsya Purāṇa, xliii 4-7, and xliv 14 and 28-38), and after it had lasted through some 20 or 25 reigns, Vasu Uparicara, who was a Kaurava of the Paurava race, invaded it from the north some nine generations anterior to the Pandavas and conquering it established his own dynasty in it (id , I 20-50), which lasted till after their time For a full discussion see Journal, Bengal As Socy , 1895, Part I , p 249
9 "Those who have erect ears," but I have not met this name elsewhere, and it is not, probably, the name of any people
10 This seems wholly out of place here see page 254 note
11 These mountains are also out of place here, they die away in Bihar, that is, in the region occupied by the Tortoise's head
12 These are absolutely out of place here, see page 266 note
13 Nārikela is given in the dictionary as the name of an island, but I have not met with any people of any such name elsewhere
14 I have not met with this name any where else
15 Or Ailikas Neither name is in the dictionary and I have not found them elsewhere A river Elā is mentioned as situated in the Dekhan (Hari V , clxviii 9512), but without data to identify it
16 "Having necks like tigers", perhaps an epithet to Traipuras
17 "Large-necked", perhaps also an epithet to Traipuras
18 The people of Tripura, see page 270 note, but they are quite out of place here
19 These seem to be the same as the Kishkindhakas, see page 269 note
20 The people of Hema-kūṭa I have found mention of only one Hema-kūṭa it was a mountain or group of mountains in the Himalayas in the western part of Nepal (M Bh , Vana P , cx 9968-87), but that does not seem appropriate here

Nisadhas,[1] the Kataka-sthalas,[2] the Daśārnas,[3] the naked Hārikas,[4] the Nisadas,[5] the Kākulālakas[6] and the Parna-śavaras,[7]these all are in the right fore foot

आश्लेषर्क्षं तथा पैत्र्यं फाल्गुन्यः प्रथमास्तथा॥ १९॥

नक्षत्रत्रितयं पादमाश्रितं पूर्वदक्षिणम्।

The three constellations Āślesā and Paitrya[8] and the First Phālgunīs have their station in the right fore foot.

लङ्काकालाजिनाश्चैव शैलिका निकटास्तथा॥ २०॥

महेन्द्रमलयाद्रौ च दर्दुरे च वसन्ति ये।

कर्कोटकवने ये च भृगुकच्छाः सकोङ्कणाः॥ २१॥

सर्वाश्चैव तथाभीरा वेण्यास्तीरनिवासिनः।

अवन्तयो दासपुरुस्तथैवाकारिणो जनाः॥ २२॥

महाराष्ट्रा सकर्णाटा गोनर्द्दाश्चित्रकूटकाः।

चोलाः कौलगिराश्चैव क्रौञ्चद्वीपजटाधराः॥ २३॥

कावेरीऋष्यमूकस्था नासिक्याश्चैव ये जनाः।

शङ्खशुक्त्यादिवैदूर्यशैलप्रान्तचराश्च ये॥ २४॥

तथा वारिचराः कोलाश्चर्मपट्टनिवासिनः।

गणबाह्याः पराः कृष्णाद्वीपवासनिवासिनः॥ २५॥

सूर्याद्रौ कुमुदाद्रौ च वसन्ति तथा जनाः।

रौद्रस्वनाः सपिशिकास्तथा ये कर्मनायकाः॥ २६॥

दक्षिणाः कौरुषा ये च ऋषिकास्तापसाश्रमाः।

ऋषभाः सिंहलाश्चैव तथा काञ्चीनिवासिनः॥ २७॥

त्रिलिङ्गा कुञ्जरदरीकच्छवासाश्च ये जनाः।

ताम्रपर्णी तथा कुक्षिरिति कूर्मस्य दक्षिणः॥ २८॥

Lankā[9] and the Kālājinas,[10] the Śailikas[11] and the Nikatas[12] and those who inhabit the Mahendra[13] and Malaya[14] Mountains and the hill Durdura[15] and those who dwell in the Karkotaka

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1 See page 270 note These people are altogether out of place here

2 The people of Kataka, the modern Cuttack in Orissa This is a modern name and is mentioned in the Daśa-kumāra-carita (Story of Soma-datta) The name given to it by the Brahmans was Vārānaī in emulation with Benares

3 See page 270 note These people are altogether out place here

4 This name is not in the dictionary and I have not found it elsewhere

5 The Niṣādas were an aboriginal race and are described as very black, dwarfish and short-limbed, with large mouth, jaws and ears, with pendent nose, red eyes and copper coloured hair and with a protuberant belly Their name is fancifully derived from the command nishīda, "sit down," given to the first of them who was created (Hari V, v 306-10, and Muir's Sansk Texts, II 428) They were specially a forest people and were scattered all over Northern and Central India The earliest references shew, they occupied the forest tracts throughout North India In Rāma's time they held the country all around Prayāga and apparently southwards also (Journal, R A S, 1895, page 237), but in the Pāṇḍavas' time they occupied the high lands of Mālwa and Central India (M Bh, Sabhā P, xxix 1085, xxx 1109 and 1170, and Āśvamedh P, lxxxiii 2472-5) and still formed a kingdom (Udyoga P, iii 84, and xlvii 1884) It would seem that, as the Aryans extended their conquests, the Niṣādas were partly driven back into the hills and forests of Central India and were partly subjugated and absorbed among the lowest classes of the population as appears from casual allusions (Rāmāy, Ādi P, ii 12, and M Bh, Ādi P, cxlviii, and Vana P, cxxx 10538-9) They are also mentioned as being pearl-divers and seamen in an island which seems to be on the west coast (Hari V, xcv 5214 and 5233-9) They were looked upon as very degraded in later times, but at first their position was not despicable, for Rāma and Guha king of the Niṣādas met as friends on equal terms (Ayodh K, xlvi 20, xlvii 9-12, and xcii 3), and it seems Kṛṣṇa's aunt Śrutadevā married the king of the Nisādas (Hari V, xxxv 1930 and 1937-8)

6 I have not found this name elsewhere, nor is it in the dictionary Perhaps it is to be connected with Śrī-kākula, the modern Sreewacolum, a town 19 miles west of Masulipatam It was founded by king Sumati of the Śātavāhanas or Andhras and was their first capital (Arch Surv of S India by R Sewell, I 55, and Report on Amarāvatī, pp 3 and 4)

7 These were a tribe of Śavaras (see page 266 note) who lived upon leaves, hence their name according to the dictionary, but a forest tribe would hardly live solely on leaves Might it not more properly mean "the Śavaras who wear leaves"? A girdle of leaves was the ordinary clothing of most of the aboriginal tribes, see Dalton's Ethnology, passim They appear to be the modern Pāṇs, a very low aboriginal caste, common in Orissa and the Eastern Circars

8 This must mean Maghā, which comes between A-śleṣā and Pūrva Phalgunī—a meaning not in the dictionary

9 Rāvana's capital in Ceylon

10 This is given in the dictionary as the name of a people and analysed thus—kālajina, "those who wear black antelope skins," but I have not found the name elsewhere

11 Perhaps the same as the Śailūṣas in chap 54, verse 46

12 This name is not in the dictionary and I have not met it elsewhere

13 See page 244, note and page 252, note, yet these may be the mountains at C Comorin, see Journal, R A S, 1894, p 261

14 See page 244 note

15 See page 245 note

forest,[1] the Bhrgu-kacchas[2] and the Konkanas[3] and the Sarvas[4] and the Abhīras[5] who dwell on the banks of the river Venī,[6] the Avantis,[7] the Dāsa-puras[8] and the Akanin[9] people, the Mahā-rās tras[10] and Karnātas,[11] the Gonarddhas,[12] Citra-kūt akas,[13] the Colas[14] and the Kolagiras,[15] the people who wear matted hair[16] in Krauñca-dvīpa,[17] the people who dwell by the Kāverī and

1 Karkotaka was the name of the Nāga king whom Nala saved from a forest fire (M Bh , Vana P , lxvi), where that happened is not clear, but probably it was somewhere in the middle or eastern part of the Satpura range (see page 270 note), can that region be intended here? Karkotaka is also stated in the dictionary to be the name of a barbarous tribe of low origin, but I have not met with them elsewhere Perhaps this word, however, may be connected with the modern Karāḍ, a town in the Satara District, near which are many Buddhist caves Its ancient name was Karahākaḍa or Karahākaṭa according to inscriptions (Arch Surv , of W India by J Burgess, Memo No 10, page 16 and Cunningham's Stupa of Bharhut pp 131, 135 and 136) and it seems to be the same as Karahātaka mentioned in the M Bh , (Sabhā P , xxx 1173 and spoken of there as heretical, pāṣaṇḍa, no doubt because it was a Buddhist sanctuary as evidenced by its caves See also Matsya P , xliii 29 about Karkoṭaka

2 See page 268 note

3 Or more correctly, Konkanas They are the inhabitants of the modern Konkan, the Marāthi-speaking lowland strip between the Western Ghats and the sea, from about Bombay southward to Goa The Hari-Vamsa says king Sagara degraded these people (xiv 784)

4 These people are not mentioned in the dictionary and I have not met with them elsewhere Perhaps the reading should be the Sarpas, i e , "the Nāgas," or the Śāravas who are named in M Bh (Bhīsma P , I 2084, unless this be a mistake for Śavaras)

5 See page 256 note

6 This is not doubt the same as Venyā, the name of two rivers in the Dekhan, see chap 54, verses 24 and 26 Either river is admissible in this passage, but the Wain-ganga is meant probably, because it flows through territory occupied by aboriginal tribes

7 See page 268 note and page 271 note

8 Or, better, Dāsa-puras, the people of Dasa-pura This was the capital of king Rantideva (Megha D , I 46-48) and seems from the context there to have been situated on or near the R Chambal in its lower portion But the two accounts of Ranti-deva (M Bh , Drona P , lxvii, and Śānti P , xxix 1013-22) describe him as exercising boundless hospitality chiefly with animal food and fancifully explain the origin of the river, Carmanvatī, as the juices from the piles of the hides of the slaughtered animals, this suggests that he reigned along the upper portion of the river

9 Or Ākaṇin Neither is in the dictionary and I have not found them elsewhere

10 See page 265 note

11 The Canarese Karnāṭa properly comprises the south-west portion of the Nizam's Dominions and all the country west of that as far as the Western Ghats and south of that as far as the Nilgiri. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English The name is probably derived from two Dravidian words meaning "black country," because of the "black cotton-soil" of the plateau of the Southern Dekhan (Caldwell, Grammar of the Dravidian Languages, 34 and 35, and Hunter's Imp Gaz Of India, Art Karnātik) The Karnātakas are mentioned in the Bhīsma P list (ix 366)

12 Go-narda is given in the dictionary as the name of a people in the Dekhan, but I have not found either form elsewhere Goa is said to have had a large number of names in ancient times, but this does not appear to have been one of them (Imp Gaz Of India, Art Goa)

13 The people of Citra-kūṭa, it appears to have been the range of hills (comprising the modern mount Chitrakut) extending from south of Allahabad to about Panna near the R Ken (see Journal, R A S , 1894, p 239), but these people are very much out of place here

14 See page 264 note

15 This name does not seem to be connected with the Kolas who are mentioned in verse 25 The Kolagiras are not doubt the same as the Kalvgireyas, who are placed in South India in the description of Arjuna's following the sacrificial horse (Āsvamedh P , lxxxiii 2475-7), and they would presumably be the inhabitants of Kolagiri, which is placed in South India in the account of Sahadeva's conquests there and which appears to have been an extensive region for the whole of it is spoken of (Sabhā P , xxx 1171) Kolagiri may mean "the hills belonging to the Kols," but the Kols seem to be intended by the Kolas in verse 25 Kolagira may be compared with Kodagu, the ancient name of Coorg, which means 'steep mountains' (Imp Gaz Of India, Art Coorg) and might therefore have led to the modification of the final part of the name to agree with the Sanskrit giri but see page 281 note The name Kolagira somewhat resembles the Golāngulas of chap 54, verse 45, and Golāngula might be a corruption of Kodungalūr, which is the modern town Cranganore, 18 miles north of Cochin It had a good harbour in early times and was a capital town in the 4th century A D Syrian Christians were established there before the 9th century and the Jews had a settlement there which was probably still earlier It is considered of great sanctity by both Christians and Hindus (Imp Gaz Of India, Art, Kodungalūr)

16 Jaṭā-dhara, the dictionary gives it as a proper name Jaṭā also means "long tresses of hair twisted or braided together and coiled in a knot over the head so as to project like a horn from the forehead or at other times allowed to fall carelessly over the back and shoulders "

17 This was not doubt the country of which Krauñcapura was the capital, for dvīpa appears to have had the meaning of "land enclosed between two rivers, the modern doab, cf Śakala-dvīpa, the doab in which Śākala (see page 257 note) was situated and the Seven dvīpas all in North India (Sabhā P , xxv 998-9) The Hari-Vamsa says Sārasa, one of Yadu's sons, founded Krauñcapura in the South region

on mount Rsyamūka[1] and those who are called Nāsikays[2] and those who wander by the borders of the Śankha and Śukti[3] and other hills and of the Vaidūrya mountains[4] and the Vāricaras,[5] the Kolas,[6] those who inhabit Carmapatta,[7] the Gana-vāhyas,[8] the Paras,[9] those who have their dwellings in Krsnā-dvīpa[10] and the peoples who live by the Sūrya hill[11] and the Kumuda hill,[12] the Aukhāvanas[13] and the Piśikas[14] and those who are called Karma-nāyakas[15] and those who are called the Southern Kauruśas,[16] the Rsikas,[17] the Tāpasāśramas,[18] the Rsabhas[19] and the Simhalas[20] and those who inhabit

in a district where the soil was copper coloured and champaka and asoka trees abounded, and his country was known as Vana-vāsi or Vana-vāsin (xcv 5213 and 5231-3), and also that town was near the Sahya Mountains and was situated apparently south of a river Khaṭvāngī and north of Gomatna hill (xcvi 5325-40) If Gomanta was the modern Goa, these indications agree fairly well with the Krauñcālaya forest mentioned in the Rāmāy (Aran K, lxxiv 7), which appears to have been situated between the Godāvarī and Bhīma rivers (Journal, R A S, 1894, page 250) But the town Bana-vāsi or Banawāsi, which was a city of note in early times, is in the North Kanara district, on the R Wards (tributary of the Gungabhadra), 14 miles from Siris, in latitude 140 33' N, longitude 750 5' E (Imp Gaz Of India Art Banavasi, Arch Surv of W India, No 10, pp 60 note and 100), and this is south of Goa This was the country of the Vana-vāsakas (see page 265 note)

1 See page 244 note

2 These are, not doubt, the people of Nasik, see page 268 note

3 The text is Śankha-sukty-ādi-vaidūrya-saila, which may be so rendered as to make Śankha and Sukti two of the hills which compose the Vaidūrya chain I have not met with them elsewhere and neither is in the dictionary as the name of a hill Sukti can hardly be an error for the Suktimat range (see page 254 note)

4 This is the Satpura range, for the Pāṇḍavas in their pilgrimage went from Vidarbha and the river Payoṣṇī (the Purna and Tapti, see page 250 note), across these mountains, to the river Narmadā (Vana P, cxx and cxxi) This range was placed in the Southern region (ibid, lxxxviii 8343), and also apparently, as Vaidūrya-śikhara, in the Western reign (ibid, lxxxix 8359-61), and in the former of these two passages it is called mani-maya

5 I have not found this name elsewhere, nor is it in the dictionary

6 See page 264 note, but the passages cited there with reference to this people appear to refer to the Kolagiras, see page 280 note The Kola are a collection of aboriginal tribes, who are said to have dwelt in Bihar in ancient times, but who now inhabit the mountainous districts and plateaux of Chutia Nagpur and are to be found to a smaller extent in the Tributary States of Orissa and in some districts of the Central Provinces (Imp Gaz Of India, Art Kol)

7 This is not in the dictionary and I have not met it elsewhere Is it to be identified with Salem in Madras?

8 I have not met this elsewhere Does it refer to the Ganapati dynasty which flourished on the eastern coast during the 13the century A D ?

9 This is not in the dictionary and I have not found it elsewhere

10 I have not met this name elsewhere, but it obviously refers to the river Kṛṣṇā or Kistna and probably means one of the doabs (see above 364 note) beside that river, either between the Kistna and Bhīma or between the Kistna and Tungabhadra

11 I have not met this name elsewhere

12 I have not found this name elsewhere Comparing the various readings, it seems to have some connection with the Kusumas of chap 54, verse 46, see page 264 note

13 This is not i the dictionary, and I have not found it elsewhere Perhaps it is to be connected with the Okhalakiyas mentioned in Arch Surv of W India, no 10, pp 34-35

14 Or as the text may be read, Sapisikas Piśika is in the dictionary, but I have not met with either name elsewhere

15 I have not found this name elsewhere and it is not in the dictionary Perhaps the reading should he Kambu-nāyakas or Kombu-nāyakas and mean the people of Coorg "According to tradition, Coorg was at this period (16th century A D ?) divided into 12 kombus or districts, each ruled by an independent chieftain, called a nāyak" (Imp Gaz Of India, Art Coorg) The similarity of the names is very remarkable

16 This name is not in the dictionary and I have not met with it elsewhere Perhaps it should be Kārusas (see page 268 note) and the people intended are a southern branch of that nation

17 These are the people mentioned in the Rāmāy (Kiṣk K, xli 16) and M Bh (Karna P, viii 237) and Hari Vamśa (cxix 6724-6) There was also a river called the Rsikā (M Bh, Vana P, xii 493) which may be connected with the same people I have found no further data for fixing their position See page 264 note, the Mūṣikas mentioned there may perhaps be the people dwelling on the R Musi, the tributary of the Kistna on which Hyderabad stands (Imp Gaz of India, Art Kistna)

18 I have not met this name elsewhere nor is it in the dictionary Perhaps it refers to the descendants of ascetics, see page 268 note

19 These are, no doubt, the inhabitants of Rsabha-parvata mentioned in the M Bh (Vana P, lxxxv 8163-4) and placed there between Śrī-parvata and the Kāverī Srī-parvata is on the Kistna in the Karnul district (see page 245, note) The Rṣabha hills are therefore probably the southern portion of the Eastern Ghats, but none of the ranges there appears to have any name resembling this

20 The people of Ceylon they are named in the M Bh, it is said the Simha king attended Yudhiṣṭhira's Rāja-sūya sacrifice (Sabhā P, xxxiii 1271, and Vana P, li 1989), and the Simhalas brought to him present of lupis lazuli, which is the essence of the sea (samudra-sāra) and abundance of pearls and elephants' housings (Sabhā P, li

Kāñcī,[1] the Tilangas[2] and the peoples who dwell in Kuñjara-darī[3] and Kaccha[4] and Tāmra-parṇī[5]—such is the Tortoise's right flank.

फाल्गुन्यश्चोत्तराहस्तश्चित्रा चर्क्षत्रयं द्विज।
कूर्मस्य दक्षिणे कुक्षौ बाह्यपादस्तथापरम्॥२९॥

And the constellations, the Last Phālguṇīs, Hastā and Citrā are in the Tortoise's right flank.

काम्बोजाः पह्लवाश्चैव तथैव वडवामुखाः।
तथा च सिन्धुसौवीराः सानर्त्ता वनितामुखाः॥३०॥
द्रावणाः सार्गिगाः शूद्राः कर्णप्राधेयबर्बराः।
किराताः पारदाः पाण्ड्यास्तथा पारशवाः कलाः॥३१
धूर्तकाः हैमगिरिकाः सिन्धुकालकवैरताः।
सौराष्ट्रा दरदाश्चैव द्राविडाश्च महार्णवाः॥३२॥
एते जनपदाः पादे स्थिता वै दक्षिणेऽपरे।
स्वात्यो विशाखा मैत्रं च नक्षत्रत्रयमेव च॥३३॥

And next is the outer foot.[6] The Kāmbojas[7] and Pahlavas[8] and the Baḍavā-mukhas[9] and the Sindhus[10] and Sauvīras,[11] the Ānartas,[12] the Vanitā-mukhas,[13] the Drāvaṇas,[14] the Sārgigas,[15]

1893-4). They are also named as fighting on the Kauravas' side in the great war (Droṇa P., xx. 798). This name is not I believe given to Ceylon in the Rāmāy., but the name Siṁhikā is given to a terrible female Rākṣasa who dwelt in the middle of the sea between India and Ceylon and whom Hanūmān killed as he leapt across to the island (Kiṣk. K., xli. 38; and Sund. K., viii. 5-13).

1. This is Kāñcī-puram or Kāñcī-varam, the modern Conjevaram, about 37 miles south-west of Madras. It is not, I believe, mentioned in the Rāmāy., or M.Bh., unless the Kāñcyas who are named as fighting in the great war (Karṇa P., xii. 459) are the people of this town, but the proper reading there should probably be Kāśyas, the people of Kāśi or Benares. Conjevaram, nevertheless, is a place of special sanctity and is one of the seven holy cities of India. Hwen Thsang speaks of it in the 7th century A.D. as the capital of Drāviḍa. It was then a great Buddhist centre, but about the 8th century began a Jan epoch and that was succeeded by a period of Hindu predominance (Imp. Gaz. of India, Art. Conjevaram).
2. This form is not in the dictionary; but is no doubt the same as Tailanga or Tri-linga, that is Telinga, the modern Telugu country. It coincided more or less with the ancient kingdom of Andhra (see page 266 note). I have not found this name in any shape in the Rāmāy. or M.Bh., Andhra is the name which occurs in those books.
3. This probably means "the valleys of the Kuñjara hills," and the reference may be to mount Kuñjara, which is mentioned in the Rāmāy. as situated in the South, but not in a clear manner (Kiṣk. K., xli. 50). I have not met the name elsewhere, but as this place is joined with Kaccha in one compound (see next note) it may mean part of the Travancore hills, Kuñjara-darī is given in the dictionary as the name of a place.
4. This is Kochchi, the modern Cochin, in Travancore. It is not I believe mentioned in the Rāmāy. or M.Bh., except once in the latter book in the account of Sahadeva's conquests in the South (Sabhā P., xxx. 1176). Both Christians and Jews are said to have settled here early in the Christian era, and they were firmly established here by the 8th century.
5. This is the name of the modern river Chittar in the extreme South (see page 252, note) and also of the district near it. It appears, moreover, to be the name of a hill in the extreme South (Bhīṣma P., vi. 252). It is also the name of a town in Ceylon, after which the name was extended to the whole island (dictionary). The island seems to be meant by the words Tāmrāhvaya dvīpa in the M.Bh. (Sabhā P., xxx. 1172).
6. Vāhya-pādas; the right hind foot is meant as is stated expressly in verse 33, but (because perhaps this word is vague) the names that follow are sadly confused and belong to all regions in the west and north-west.
7. See page 259, note; they are out of place here.
8. See page 256, note; these also are out of place.
9. This should perhaps be connected with Baḍavā, a tīrtha apparently in Kashmir (M.Bh., Vana P., lxxxii. 5034-42). A river of the same name is mentioned (id., ccxxi. 14232), but that seems from its context to be rather in South India. Baḍavā-mukha (which means 'submarine fire') may also mean "having faces like mares"; and a people called Aśva-mukhas are mentioned in Matsya Purāṇa, cxx. 58, as dwelling north of the Himalayas : see also verse 43 below.
10. See page 257 note they are hardly in place here.
11. See page 257, note; these are out of place here.
12. See page 268 note. The name is derived from an eponymous king Ānarta, who was the son of Śaryāti one of the sons of Manu Vaivasvata (Hari V., x. 613 and 642-9).
13. "Those who have faces like women." I have not met this name elsewhere. It seems, however, to be a proper name and not an adjective.
14. This as a name is not in the dictionary, and I have not found it elsewhere.
15. Or "and the Argigas or Ārgigas," as the text may be read. These names are not in the dictionary and I have not met with them elsewhere. Perhaps the correct reading should be Śaryātas. They were a tribe, so-called from their chief Śaryāta the Mānava, who settled down near where the ṛṣi wrath (Śata-P. Brāh., IV. i. 5). He is called Śaryāti in the M.Bh. (Vana P., cxxi. 10312; and cxxii.) where the same story is told rather differently; and also in the Hari-Vaṁśa, where he is said to be a son of Manu and progenitor of Ānarta and the kings of Ānarta (x. 613 and 642-9). From all these passages it appears the Śaryātas were in the West, in Gujarat and Cyavana as a Bhārgava is always placed in the West, near the mouths of the Narbada and Tapti. But perhaps the most probable reading is Bhārgavas; they were in the West (see page 255, note).

the Śūdras,[1] the Karna-prādhyeas[2] and Varvaras,[3] the Kirātas,[4] the Pāradas,[5] the Pāndyas[6] and the Pāraśavas,[7] the Kalas,[8] the Dhūrtakas,[9] the Haimagirikas,[10] the Sindhu-kālakavairatas,[11] the Saurāstras[12] and the Daradas[13] and the Drāvidas,[14] the Mahārnavas[15]— these peoples are situated in the right hind foot

मणिमेघक्षुराद्रिश्च खञ्जयोऽस्तगिरिस्तथा।
अपरान्तिका नोहयाश्च शान्तिका विप्रशस्तकाः॥ ३४॥
कोङ्कणाः पञ्चनदका वमना ह्यवरास्तथा।
तारक्षुराः ह्यंगतकाः शर्कराः शाल्मवेश्मकाः॥ ३५॥
गुरुस्वराः फाल्गुनका वेणुमत्यां च ये जनाः।
तथा फल्गुलुगा घोरा गुरुहाश्चकलास्तथा॥ ३६॥
एकेक्षणा वाजिकेशा दीर्घग्रीवाः सचूलिकाः।
अश्वकेशास्तथा पुच्छे जनाः कूर्मस्य संस्थिताः॥ ३७॥

And the Svātis,[16] Viśākhā and Maitra[17] are the three corresponding constellations. The hills Mani-megha[18] and Kśurādri[19] and Khañjana[20]

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1 See page 256 note

2 This name is not in the dictionary nd I have not found it elsewhere It can have nothing to do with Karna one of the heroes of the M Bh, for he reigned in Aṅga in the East Prādheya means a descendant of Prādhā, one of Daksa's daughters and that also is inadmissible It suggests Rādheya, which was a metronymic of Karna, but that is equally unsuitable It seems therefore the words must be taken as a whole forming one name and then it suggests comparison with Karna-prāvāra which would be the same as Karna-prāvarana (see page 272, note)

3 See page 259, note This word is compounded with the preceding name, it hardly seems to be in place here

4 See page 260, note, they seem to be out of place here, unless any Kirātas inhabited the southern part of the Aravalli hills or the extreme western part of the Vindhya mountains and that seems improbable See also Adhama-Kairātas in verse 44 below and Kirātas are mentioned again in verse 50

5 See page 258, note, the seem to be out of place here

6 These people are out of place here, see page 264, note, they should be properly in the right flank

7 I have not met this name elsewhere, but, no doubt, it denotes some people, who claimed descent from Paraśrāma and who would therefore be somewhere on the western coast between Bombay and the Narmadā, see page 255, note It is said there was a dynasty of Pāraśava kings after the great Paurava line came to an end (Matsya Purāna, I 73-76) but it does not appear where

8 This is not in the dictionary and I have not met it elsewhere It suggests a connection with the Kālibalas of chap 54, verse 49, but Kala also means, "emitting a low or inarticulate sound," and it was an old fable that a people existed, who could not speak articulately, but hissed like serpents, see Mandeville's Travels, chap xviii And xix Kala occurs again in verse 36

9 I have not found this elsewhere as the name of a people The word however means "a rogue" and may be an adjective to Haima-girikas

10 The people of Hemagiri This is not given as the name of a place in the dictionary, but it may be a synonym for Hema-kūta or Hema-śṛṅga It is said in the M Bh the latter is the portion of Himavat from which the Ganges issued formerly (Ādi P, clxx 6454-5) and Hiranya-śṛṅga is probably the same (Bhīsma P, vi 237) Hema-kūṭa was near the rivers Nandā and Apara-nandā and between the sources of the Ganges and Kauśikī (Vana P, cx 9968-87) and it is alluded to in other passages but they are not clear (e g id, clxxxix 12917, Bhīṣma P, vi 198, 202, 236 and 246) The last of these passages says the Guhyakas dwell on Hema-kūṭa The Matsya Purāna says Hema-śṛṅga is south-east of Kailāsa and the R Lauhitya or Brahmaputra, rises at its foot (cxx 10-12), and that two rivers rise in Hema-kūṭa which flow into the eastern and western seas (ibid, 64-5)

11 This seems to be erroneous, yet it is not easy to suggest an amendment The first part, no doubt, refers to the R Sindhu and the Sindhu people but the latter part appears unintelligible Perhaps the reading should be Sindhu-kūla-suvīrakāh or Sindhavāś ca suvīrakāh meaning the Sindhus and the Suvīras (see page 257, note), but these two people have been mentioned already in verse 30

12 The people of Surāṣṭra, see page 269, note

13 See page 258, note They are quite out of place here

14 The Drāviḍas are often alluded to in the M Bh (e g, Sabhā P, xxxiii 1271, Vana P, li 1988, Karna P, xii 454), but are not mentioned in the Rāmāy, I believe, except in the geographical canto (xli 18) They are sometimes closely connected with the Pāṇḍyas (Sabhā P, xxx 1174), but the name was applied in a general way to denote the southern branches of the races now classed as Dravidian and it is the same as Tamil (Caldwell's Grammar of the Dravidian Languages, pp 12-15) Their territory included the sea coast in early times (Vana P, cxviii 10217) It is also said they were Ksatriyas and became degraded from the absence of brāhmanas and the extinction of sacred rites (Anuśās P, xxxiii 2104-5, Manu, x 43-44)

15 I have not met this name elsewhere It means "dwelling by the ocean," and is probably an epithet of Drāvidas, for they bordered on the sea as mentioned in the last note

16 The plural seems peculiar

17 Or Anu-rādhā

18 I have not met this elsewhere It may be the same as Mt Manimat (Drona P, lxxx 2843), appears to be also intended in Vana P, lxxxii 5043 and if so would denote the range of hills enclosing Kashmir on the south, according to the context It may also be the same as the "jewelled mountain Su-megha" mentioned in the Rāmāy (Kiṣk K, xliii 40)

19 This is not dictionary and I have not found it elsewhere

20 This is not in dictionary as the name of a mountain and I have not found it elsewhere

and Asta-giri,[1] the Aparāntika people[2] and Haihayas,[3] the Śāntikas,[4] Vipraśastakas,[5] the Kokankanas,[6] Pañcadakas,[7] The Vamanas[8] and the Avaras,[9] the Tāraksuras,[10] the Angatakas,[11] the Śarkaras,[12]

1 This does not appear to be the name of any particular mountains, but rather denoted in a vague way mountains in the west behind which the sun sets It is mentioned in the Rāmāy as Astagiri (Kiṣk K, xxxvii 22), and as Asta-parvata (id, xliii 54)

2 See note to Aparāntas, page 256, note This half line Aparāntikā Haihayāsca is a syllable too long, it would be better to read either Aparāntā or omit the ca

3 The Haihayas were a famous race, the descendants of an eponymous king Haihaya, who is said to have been a grandson or great-grandson of Yadu, the eldest son of Yayāti (Hari V, xxxiii 1843-4, and Matsya Purāna, xliii 4-8) Yadu is said to have been king of the north-east region (Hari V, xxx 1604, 1618), but the references to the earliest movements of the Haihayas are hardly consistent Mahiṣmat, who was fourth in descent from Haihaya, is said to ave founded the city Mahismatī on the Narmadā (see page 265, note, and id, xxxiii 1846-7), and his son Dhadrasrenya is said to have reigned in Kāśi or Benares, which the Vītahavya branch of the Haihayas had previously conquered from its king Haryasva, but Haryasva's grandson Divodāsa defeated them and regained his capital (M Bh, Anusās P, xxx 1949-62, Hari V xxix 1541-6, and xxxii 1736-40) The great king Arjuna Kārtavīrya, who was ninth in descent (Hari V xxxiii 1850-90, and Matsya P, xliii 13-45), reigned in Anūpa and on the Narmadā and had the great conflict with Rāma Jāmadagnya, which ended in the overthrow of the Haihayas (M Bh, Vana P, cxvi 10189—cxvii 10204, and Śānti P, xlix 1750-70, and pages 258 note, and 344 note) The Haihayas and Tālajanghas in alliance with Śakas, Yavanas, Kāmbojas and Pahlavas are said to have driven Bāhu king of Ayodhyā out of his realm, but his son Sagara drove them out and recovered the kingdom (Vana P cvi 8831-2 and Hari V, xiii 760—xiv 783) The Haihaya race comprised the following tribes, Vītihotras (or Vītahavyas?), Śāryatas, Bhojas, Avantis, Taunḍikeras (or Kunḍikeras) and Tālajaṅghas, the Bharatas, Sujātayas and Yādavas are added, and the Śūrasenas, Ānartas and Cedis also appear to have sprung from them (Hari V, xxxiv 1892-6, and Matsya P, xliii 46-49) Comparing the territories occupied by these tribes it appears the Haihaya race dominated nearly all the region south of the Jumna and Aravalli hills as far as the valley of the Tapti inclusive of Gujarat in ancient times (see pages 265 note, 266 note, 269 note, 270 note, 271 all the notes, and above) and Cunningham says that two great Haihaya States in later times had their capitals at Manipur in Mahā Kosala (or Chhattisgarh) and at Tripura (or Tewar) on the Narbada (Arch Surv Repts, IX 54-57)

4 I have not met this elsewhere, and it is not in the dictionary as the name of a people It may be the same as the Śāsikas (M Bh, Bhīṣma P, ix 354, perhaps the Śaśakas in Vana P, cclii 15257 are the same), or the reading may be Śākalas, the people of Śākala, the capital of Madra (see page 257, note)

5 This is not in the dictionary and I have not met it elsewhere It appears to be a proper name and not an adjective

6 This is not in the dictionary and I have not found it elsewhere Perhaps the reading should be Kokenadas, a people in the north-west classed with the trigartas and Darvas (M Bh, Sabhā P, xxvi 1026), or Kokarakas who seem to be the same (Bhīsma P, ix 369)

7 This is given in the dictionary as the name of a people, but I have not met it elsewhere Perhaps a better reading would be Pañcodakas or Pañcanadas, "the people living beside the R Pañcananda," which appears t be the single stream formed by the confluence of the five rivers of the Punjab (M Bh, Vana P, lxxxii 5025, Bhīsma P, lvi 2406, and dictionary), but this name seems to be also applied to the five rivers collectively (Vana P, ccxxi 14229) and to the country watered by those five rivers (Sabhā P, xxxi 1193, Udyoga P, iii 82, and xviii 596-601, Karna P, xlv 2100 and 2110, Hari V, xcii 5018 and Rāmāy, Kisk K, xliii 21) and to the inhabitants of it (Bhīsma P, lvi 2406, and Karna P, xlv 2086) see also Lassen's map (Ind Alt)

8 This is given in the dictionary as the name of a people, but I have not found it elsewhere Perhaps a better reading would be Vānavas, who are mentioned in the M Bh (Vana P, ix 362) or Vanāyavas There was a district called Vanāyu or Vānāyu, which appears to have been situated in the north-west and which was famous for its breed of horses (M Bh, Bhīsma P, xci 3974, Drona P, cxxi 4831, Karna P, vii 200, and Rāmāy, Ādi K, vi 24) It appears to be the modern Bunnn it he north west of the Punjab

9 This is not given as the name of a people and the word means, "low", and "western" This name may be compared with Aparas, a people mentioned in the Rāmāy (Kiṣk K, xliii 23), and see page 256, note and Aparāntikas in verse 34 But a better reading for the text hy-avarās is perhaps Varvarās, see page 258, note and page 259, note

10 This is not in the dictionary and I have not met with its elsewhere, but Tāraksati and Tāraksiti are given as the name of a district to the west of Madhya-desa There was also a kingdom called Turuska in later times (Arch Surv of W India, Memo No 10, p 7) The Turuskas are the Turks, and their country Turkestan A people called Tārks yas are mentioned in M Bh, Sabhā P, li 1871

11 I have not found this elsewhere and it is not in the dictionary A place called Anga-loka is assigned to the west in the Rāmāy (Kiskh K, xliii 8) and Angas and Anga-lokyas are mentioned to the north of India in the Matsya Purāna (cxx 44 and 45)

12 This is not in the dictionary and I have not found it elsewhere A river Śārkarāvartā is mentioned (Bhāgavata Purāṇa V, xix 17), but appears to be in the south A great house-holder and theologian Jana Śārkarākṣya is alluded to (Chāndogya Up V, xi 1) Perhaps the reading may be

the Śālma-veśmakas,[1] the Guru-svaras,[2] the Phalgunakas[3] and the people who dwell by the river Venu-matī[4] and the Phalgulukas,[5] the Ghoras[6] and the Guruhas[7] and the Kala,[8] the Ekeksanas,[9] the Vāji-keśas,[10] the Dīrgha-grīvas[11] and the Cūlikas[12] and the Aśva-keśas,[13] these peoples are situated in the Tortoise's tail.

ऐन्द्रं मूलं तथाषाढानक्षत्रत्रयमेव च।
माण्डव्याश्चण्डखाराश्च अश्वकालनदास्तथा॥ ३८॥
कुशाता लडहाश्चैव स्त्रीबाह्या बालिकास्तथा।
नृसिहा वेणुमत्यां च बलावस्थास्तथापरे॥ ३९॥
धर्मबद्धास्तथोलूका उरुकर्मस्थिता जनाः।
(तथा फल्गुलका घोरा घुरला हेमतारकाः॥
एकेक्षणा वाजिकोशा दीर्घपादास्तथैव च॥)
वामे परे जनाः पादे स्थिताः कूर्मस्य भागुरे॥ ४०

And so situated also are the three constellations Aindra,[14] Mūla and Pūrvā Āṣāḍhā The Māndavyas[15] and Caṇḍakhāras[16] and Aśvakālanatas[17] and the Kunyatāladahas,[18] the

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Śākalas, the people of Śākala the capital of Madra (see page 257, note)

1 This is not in the dictionary, and I have not found it elsewhere It suggests śāla-veśmakas, "those who live in houses with spacious rooms," and it may be an adjective to Śarkaras Perhaps we should read Śālvas as the first part of the word (see page 273, note) but, if so, the latter part seems unrecognizable

2 I have not met with this elsewhere, and it is not in the dictionary It may be an adjective, "deep-voiced," describing the Phalgunakas Perhaps the reading should be Gurjaras They appear to have been settled in the Punjab or Upper Singh and to have been driven out by the Balas about 500 A D , and pushed gradually southward, till at length they occupied the country around the peninsula of Kathiawar, thence called Gujarat after them (Cunningham, Arch Surv Repts , II 64-72) Or perhaps the reading might be Gurusthala, a river Guru-nadī is mentioned in the west region, but without data to identify it (Hari V , clxviii 9516-8)

3 Or better, Phalgunakas I have not met with it elsewhere A similar name Phalgulukas occurs just below

4 This is not in the dictionary, and I have not met with it elsewhere It occurs again in verse 39 A people called Venikas are mentioned in the M Bh , (Bhīṣma P , li 2097)

5 This resembles Phalgunakas above I have not found it elsewhere A mountain called Phena-giri or Phala-giri is mentioned in the Rāmāy as situated in the west near the mouth of the Indus (Kisk K , xlii 13-17 and Annotations)

6 These are no doubts the same as the Ghorakas mentioned in the M Bh , Sabhā P , li 1870, but I have not found any data to fix their position

7 I have not met this elsewhere, but it is stated in the dictionary to be the name of a people in Madhya-deśa, and the word is also written Guduha, Gulaha and Guluha

8 This has occurred before in verse 31

9 "The one-eyed " It was an old belief that such people existed "Men with only one eye in their forehead" are mentioned in the M Bh , (Sabhā P , l 1837), the Cyclopes are famous in Greek and Latin literature and a one-eyed race is spoken of as dwelling somewhere in the Indian Ocean by Mandeville (Travels, Chap 17)

10 "Those who have hair or manes, like horses " I have met no such name elsewhere, except that the synonymous name Asva-keśas occurs in the next line of this verse Neither is it in the dictionary

11 "The long-necks " I have met no such name elsewhere

12 This name is the same as the *Culikas* mentioned in chap 54, verse 40, but the position does not quite agree, these are in the west and the others in the north A people Vindha-culikas are named in the Bhīṣma P list (ix 369) and appear to be in the north A dynasty of kings called Cūlikas is said to have reigned after the great Paurava line came to an end (Matsya Purāna, I 73-76)

13 "Those who have hair or manes, like horses " It is the same as Vāji-keśas mentioned above

14 For *Aindra-mūlam* read *Aindram mūlam* Āindra is the same as Jyeṣṭhā

15 They are mentioned again in verse 46 They may be a tribe which claimed descent from the ṛṣi Māṇḍavya, to whom Janaka king of Videha is said to have sung a song (M Bh , Śānti P , cclxxvii) and whose hermitage is alluded to, as situated somewhere perhaps between Oudh and North Bihar (Udyoga P , clxxxvii 7355), but Māṇḍavya-pura is said in the dictionary to be situated on the R Godāvarī A people called Manḍika are mentioned in the M Bh (Vana P , cclii 15243) The Vimāṇḍavyas are named in verse 6 above

16 I have not met this name elsewhere, nor is it in the dictionary, but it suggests Kandahar and the position agrees A people Carma-khanḍikas are mentioned in chap 54, verse 36

17 This seems a compound The first part appears to be the Asvakas, they are mentioned in the M Bh (Bhīṣma P , ix 351), and are placed in the north-west and identified with the Aspasii and Assakani by Lassen (Ind Alt , Map) The latter part however is very doubtful A people Lalitthas are mentioned in the M Bh (Drona P , xvii 692) and appears from the context to have been a north-western race

18 This appears to mean the same people as the Kanyakāgunas of the Bhīṣma P list (ix 360) It seems to be a compound, but the component names are very uncertain The later part may be Laḍakas, they are mentioned in the M Bh (Bhīṣma P , I 2083), though there are no data to identify them, but Laḍaha is given in the dictionary as the name of a people As regards the first part Kuṇapa and Kunaha are given in the dictionary as the name of a people, and Kulatthas are mentioned in the M Bh (Bhīṣma P , ix 373) and Matsya Purāna (cxx 44)

Strī-vāhyas[1] and the Bālikas[2] and the Nṛsiṁhas[3] who dwell on the Veṇumatī [4] and the other people who dwell in Valāva[5] and the Dharma-baddhas,[6] the Alūkas,[7] the people who occupy Uur-karma[8]—these peoples are in the Tortoise's left hind[9] foot.[10]

आषाढाश्रवणे चैव धनिष्ठा यत्र संस्थिता।
कैलासो हिमवाञ्चैव धनुष्मान्वसुमांस्तथा॥ ४१॥
क्रौञ्चा: कुरुबकाश्चैव क्षुद्रबीणाश्च ये जना:।
रसालया: सकैकेया भोगप्रस्था: सयामुना:॥ ४२॥

Where also Āṣāḍhā and Śravaṇā and Dhaniṣṭhā are situated. The mountains Kailāsa[11] and Himavat, Dhanuṣ-mat[12] and Vasu-mat,[13] the Krauñcas[14] and the Kurus[15] and Vakas,[16] and the people who are called Kṣudra-vīṇas,[17] the Rasālayas,[18] and the Kaikeyas,[19] the Bhoga-prasthas,[20]

as a people to the north of India. I country Kolūka is placed in the west in the Rāmāy., and Kolūta seems to be another name for it (Kiṣk. K., xliii. 8 and Annotations). A country Kulūta is also mentioned in the M.Bh. (Karṇa P., xii. 475 and 485).

1. I have not met this elsewhere and it is not in the dictionary. It may perhaps mean "those who live apart from women;" but the reading is more probably Strī-rājya. This was the name of a country and people, mentioned in the M.Bh. and situated apparently north of the Himalayas, near the Hūṇas and Tanganas (Vana P., li. 1991; and Śānti P., iv. 114). Strī-loka is mentioned apparently as a place north-west of India in an alternative reading to Rāmāy., Kiṣk. K., xliii. 20 (Gorresio's Edition, Annotations).
2. This is not in the dictionary and I have not found it elsewhere. The reading should probably be Bāhlikas or Vāhlikas, see page 255, note.
3. "The men-lions." I have not met this elsewhere and it is not in the dictionary s the name of a people.
4. This is not in the dictionary and I have not found any river of this name in the north-west. It has been mentioned in verse 36 above.
5. Valāva-stha; this might also be read as Vala + avasthā. I have not met either word elsewhere. A town or river Balākā is mentioned in the M.Bh. as situated in North India (Anuśās. P., xxv. 1706).
6. "Those who are firmly attached to the Law"; or perhaps Dharmabuddha, "those who are enlightened in the law." It seems to be an adjective rather than a proper name and may qualify Alūkas. I have not met with it elsewhere as a proper name and the nearest resemblance to it is Bāhu-bādha of the Bhīṣma P. list (ix. 362); see page 258, note. The Madhumattas of the same list (ix. 360) are probably the same people.
7. This is not in the dictionary and I have not found it elsewhere. The people intended are no doubt the Ulūkas and the text should read tatholūkā instead of tathālūkā. For the Ulūkas see page 272, note.
8. I have not met this elsewhere and it is not in the dictionary. It is perhaps to be connected with the Ūrṇas; see page 261, note. A people called Urdamarus are placed in the north in the Matsya Purāṇa (cxx. 48).
9. For pārśve read paśce ?
10. This verse closes with the word bhāgure; it is not in the dictionary and seems to be erroneous. Should the reading be bhāsure, "brilliant," an epithet to Āṣāḍhā and Śravaṇā?
11. This mountain is of course constantly mentioned throughout Sanskrit literature and the references indicate that it was on the north of the middle portion of the Himalaya range. The name is given in modern maps to the range of mountains which is situated immediately north of the Mānasa lakes, and in which the Indus rises.
12. This is given in the dictionary, but I have not met with it elsewhere. It may perhaps refer to Himavat; see chap. 54, verse 59, where the range is compared to a bow in shape.
13. I have not found this elsewhere and it is not in the dictionary as the name of a hill. It may perhaps mean "abounding in wealth" and qualify Himavat.
14. These are no doubt the people who dwelt near the Krauñca group of mountains. This group is called the son of Maināka, which is called the son of Himavat and therefore appears to have been a portion of the Maināka mountains in the great Himavat mountains system (Hari V., xviii. 941-2). It is mentioned in the Rāmāy. as having lake Mānasa on its summit with Maināka lying beyond *(Kiṣk. K., xliv. 32-37); but in the Megha-dūta Krauñca is* placed south of that lake and there is said to be a pass through it leading to the lake (I. 58 and 59 with commentary). The pass must apparently be the valley of the source of the Sarju or Ghogra and the Krauñca mountains would therefore be the portion of the Himalayas chain bounding Nepal at the extreme north-west.
15. These must be the Uttara Kurus, see page 271, note. The Kurus in Madhya-deśa have been mentioned in verse 9 above.
16. These are mentioned in the dictionary, but I have not found them elsewhere. A people called Varvas are alluded to in the Matsya Purāṇa (cxx. 47).
17 "Those who have small lutes." This is not in the dictionary and I hare not met with it elsewhere. A people called Kṣ udrkas are mentioned in the M. Bh. (Karṇa-P., v-137); they lived in north India and are generally named in conjunction with the Mālavas (Sabhā-P., ii. 1871; Bhīṣ ma-P., ii. 2106; lxxxviii. 3853; Droṇa-P , lxx. 2436), and are said to be the Greek, Oxydraci.
18. I have not found this elsewhere. It may mean "those who dwell near the river Rasā" which is mentioned in the Ṛg-V. (x 75, 6). I have met with no other allusion to it, bat Dr. Muir thinks it is probably are affluent of the Indus (Sansk. Texts, II. 356 and 357).
19. See page 258 note.
20 I have not met with this word elsewhere, though it is given in the dictionary as the name of a people. Perhaps the reading should be Bhoja-prastha, as a synonym of Bhoja-nagara, which is mentioned in the M-Bh. as the

and the Yāmunas,[1]

अन्तद्वीपास्त्रिगर्त्ताश्च आग्नीज्याः सार्दना जनाः।
तथैवाश्वमुखाः प्राप्ताश्चिबिडाः केशधारिणः॥४३॥
दासेरका वाटधानाः शवधानास्तथैव च।
पुष्कलाधमकैरातास्तथा तक्षशिलाश्रयाः॥४४॥
अम्बष्ठा मालवा मद्रा वेणुकाः सवदन्तिकाः।
पिङ्गला गानकलहा हूणाः कोहलकास्तथा॥४५॥
माण्डव्या भूतियुवकाः शातका हेमतारकाः।
यशोमत्याः सगान्धाराः खरसा गरराशयः॥४६॥
यौधेया दासमेयाश्च राजन्याः स्याम्कास्तथा।
क्षेमधूर्त्ताश्च कूर्मस्य वामकुक्षिमुपाश्रिताः॥४७॥

The Antar-dvīpas,[2] and the Trigartas,[3] the Agnījyas,[4] the Sārdana peoples,[5] the Aśva-mukhas [6] also, the Prāptas.[7] the long-haired Cīviḍas,[8] the Dāserakas,[9] the Vāṭa-dhānas,[10] and the Śava-dhānas,[11] the Puskalas [12] And Adhama Kairātas,[13] and those -who are settled in Taksa-Śīlā,[14]

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capital of king Uśīnara or Usīnara, father of king Śivi (Udyoga-P , cxvii), both of whom were famous monarchs and are often alluded to in the M -Bh (e g , Vana-P , cxxxi 10582-94, cxcvi 13274, Droṇa-P , lviii, and Śānti-P , xxix 932-7) According to the genealogies given (Hari-T , xxxi 1674-9, and Matsya Purāna, xlviii 15-21) various Panjab races claimed descent from Uśīnara, bat the name Uśīnaras was especially appropriated to the descendants of Śivi (Vana-P , oxxxi 10582) The Uśīnaras are alluded to occasionally (e g , Karna-P , v 137, Aitar Brāh-, viii 3, 14, and Kauṣit -Up,, iv 1), bat Sivi or Sibi is the name which is generally used in the M -Bh From these passages and others (e g , Sabhā-P , xxxi 1189, li 1870, Vana-P , cxciv, 13249-55, cclxv, cclxx 15718 and 15743, Bhīsma-P , xviii 688-90 , and li 2104) it appears the Śivis were grouped with the Trigartas, Madras, and other Panjab nations on one side and with the Kūrus, Śūrasenas and Matsyas on the other side, that is, with all the nations which surrounded Brahmāvarta, and that their territory was near the Jumna and close to Tri-viṣṭapa or Tri-piṣṭapa which was part of Brahmāvarta, (Vana-P , cxxx 10556 -cxxxi 10595, with lxxxiii 6054-5 and 7073-8, and page 245, note) The Śivis or Uśīnaras therefore appear to have possessed the country at the upper part of the Sarasvati, Dṛsad-vatī and Jumna, from Saha-ranpur to Patiala, with the Ambaṣthas to the north-west (see page 244 note) In later times they shared the degradation which the brāhmanas pronounced on the nations of the north-west because of the absence of brāhmanas among them (Anusās -P , xxxiii 2103)

1 These are mentioned in the Bhīsma-P list (ix 358) and were the people who inhabited the Yāmuna hills The Pāndavas in returning from their visit beyond, the Himalayas came to the Yāmuna hills, and then to the *Sarasvati (Vana-P , clxxvii 12346-62), The hosts* collected on the Kauravas' side before the great war overspread all the country from Pañca-nada (the Panjab) to Ahicchatra (see page 275 note) including the Yāmuna hills (Udyoga-P , xviii 596-601) Hence it appears these hills were the portion of the Himalayas, in which the Jumna has its sources, and which separate it from the Sutlej

2 Dvīpa in this connexion cannot mean any island, and must mean a doāb (see page 280, note) 'The Antar-dvīpas then would mean "those who dwell within the doabs " I have not met with this word elsewhere, and here it is protably an adjective to the Trigartas, to whom it is very appropriate

3 See page 285 note

4 I have not found this elsewhere, and it is not in the dictionary The proper reading should no doubt be Āgneyas, They are mentioned in the M -Bh (Vana-P , ccliii 15256) A ṛsi or man called Āgneya Sū-darsana is spoken of who dwelt in Kuru-kṣetra (Anusās -P , ii 102-172), and the, Āgneya S'alya-kīrtana is alluded to in the same region (Rāmāy , Ayodh -K , lxxiii 3) It seems probable therefore that the Āgneyas were a small tribe inhabiting the northern part of Kuru-ksetra

5 Or perhaps "and the Ardana peoples " I have not met with either name elsewhere, nor are they in the dictionary

6 These are mentioned in the Matsya Purāna (cxx 58) The synonymous name Baḍavā-mukhas occura in verse 30 above It may be noted here that it was an old belief there were people who had heads like dogs, Cynocephali (Pliny, vi 30, Mandeville's Travels, chap, xviii)

7 I have not found this elsewhere It may perhaps mean the people called Vudhras or Badhnas in the Bhīsma-P list (ix 363)

8 This is not in the dictionary, but Cīvuka or Cibuka is given I have not however met any of these names elsewhere The word cvpiṭa means "flat-nosed "

9 See page 260, note

10 See page 255, note

11 This is not in the dictionary, and I have not found it elsewhere It seems to be formed on the same plan as Vāṭ a-dhāna and Yāta-dhāna It may perhaps mean "those who place their dead in receptacles,"yet it seems rather to be a name

12 See page 260, note

13 The basest or rudest races of Kirātas, see page 260

14 The Greek Taxila It is mentioned in the M Bh The name is generally connected with Taksaka king of the Nāgas it is said he killed Arjuna's grandson king Pariksit according to a curse , and that king's son Janamejaya invaded Takṣa-*silā and conquered it (Adi-P iii 682-3 and 832-4 , xi-xliv* and xlix 1954, 1 1991) It appears however to have been named from the Takkas, whose capital it was, and Cunningham has identified it near the modern Shab-dheri or Dheri Shahan in the Punjab It was a large and famous city and the Takkas held all the country around (Arch Surv Repts , II 6, 111, 112, XIV 8) It appears to have contained a great Buddhist university also

the Ambālas,[1] the Mālavas,[2] the Madras,[3] the Venuks,[4]and the Vadautıkas,[5] the Pıngalas,[6] the Māna-kalahas,[7] the Hūnas,[8] and the Kohalakas,[9] the Mānḍavyas,[10] the Bhūtı-yuvakas,[11] the Śātakas,[12] the Hema-tārakas,[13] the Yaśo-matyas,[14] and the (Gāndhāras,[15] the Khara-sāgara-rāśıs,[16] the Yaudheyas,[17] and the Dāsameyas,[18] the Rājanyas,[19]) and the Śyāmakas[20] And the Ksema-dhūrtas[21] have taken up their posıtıon ın the Tortoıse's left flank

वारुणं चात्र नक्षत्रं तद्वत्प्रोष्ठपदाद्वयम्।
येन किन्नरराज्यं च पशुपालं सकीचकम्॥४८॥
काश्मीरकं तथा राष्ट्रमभिसारजनस्तथा।
दरदास्त्वंगणाश्चैव कुलटा वनराष्ट्रका:॥४९॥
सैरिष्ठा ब्रह्मपुरकास्तथैव वनवाह्यका:।
किरातकौशिका नन्दा जना: पह्लवलोलना:॥५०॥
दार्वा दामरकाश्चैव कुरुश्चाश्चान्नदारका:।
एकपादा: खशा घोषा: स्वर्गभैमानवद्यका:॥५१॥
तथा सयवना हिङ्गश्चीरप्रावरणाश्च ये।
त्रिनेत्रा: पौरवाश्चैव गन्धर्वाश्च द्विजोत्तम॥५२॥

1 These would be the people of Ambala This name ıs a late one It may probably be derived from the old Ambaṣṭha, the name of a people often mentioned ın the M Bh They are said to have been descendants of kıng Usı-nara and to have been closely related to the Sıvıs, see page 287, note (Harı-V, xxxı 1674-9, Matsya Purāna, xlvııı 15-21) They were ın the north-west and are generally mentioned along with north-western nations especially the Śıvıs and Trıgartas (M Bh , Sabhā-P , xxxı 1189, Bhīṣma-P , xvııı 688-90, cxvııı 5486, cxx 5649, and Drona-P , vıı 183) It seems, very probable therefore that they occupied the country between Ambala, and the Sutlej with the Sıvıs on their east and south and the Trıgartas on their north-west

2 See page 268, note , bat they are quite out of place here

3 See page 264, note

4 This ıs not ın the dictionary, and I have not found ıt elsewhere, A people called Venıkās are mentioned ın M Bh , Bhīsma-P , lı 2097

5 I have not met with this elsewhere

6 These people are mentioned ın the Rāmāyana , as situated ın the West (Kısk -K , xlııı, 23, alternative readıng, Gorresıo's Edıtıon, Annotatıons) A rıver Pıñjalā ıs included ın the Bhīṣma-P lıst (ıx 335 But perhaps Pıngala ıs an adjective here, "lıght brown," and qnalıfies Hūnas, for the Huns appear to have been a lıght-complexıoned people, see note below

7 I have not met this as a name elsewhere It may bo an adjective, "quarrelsome through prıde," and qualıfy the Hūnas

8 The Huns They are mentioned as an outside people to the north along with Cınas, &c , (Vana-P , lı 1991, Bhīṣma-P ıx 373, and Śāntı-P, cccxxvıı 12229), but are not often alluded to at first In the Raghu-Vamśa they are placed on the northernmost part of the Indus, and the commentator calls them Mujjanapadākhyāh kṣuttrıyāh (ıv 67-68) They appear to have been of a lıght complexıon, fur their women are pictured as havıng made their cheeks pale red (pāṭala) by boatıng them ın grıef (ıbıd) For the Ephthalıtes or White Huns, see Cunnıngham's Arch Sarv Repts , II 75-79-All the valley of the Upper Sutlej ıs called Hundes A people called Hāra-hūṇas are also alluded to ın the M Bh as an outside people to the north-west (Sabhā-P , xxxı . 194, and 1844)

9 I have not found this elsewhere, but ıt seema to be the same as the Kokarakas (Bhīṣma-P,, ıx 369) and Kokanudas (Sabhā-P , xxvı 1026), both of whom appear to have been a trıbe to the north of the Punjab,

10 See page 285, note 15

11 I have not met this elsewhere Perhaps ıt should be connected with Bhūtı-laya, which was a place ın the north of the Punjab (Karṇa-P , xlıv 2062-3)

12 I have not found this elsewhere

13 This ıs not ın the dictionary and I have not met with ıt elsewhere

14 I have not fonnd this elsewhere, ıt seems to mean a people who lıve on a river Yaśo-matī

15 See page 256, note

16 I have not met this elsevrhere and ıt ıs not ın the dictionary Certaın Khara-patha countries are alluded to ın the Matsya Parāna (cxx 56), but the name ın the text should probably be split np ınto two names

17 These people are generally mentioned along with the Trıgartas, Madras and other Panjab nations (Sahhā-P , P 1870, and Karna-P , v 137), and the epithet adrı-ja, "mountaıneer," seems to be applied to them (Droṇa-P , clxı 7208) They are said to have been descended from kıng Uśura, lıke the Śıvıs and Ambasthas (Harı-V , xxxı 1674-8) I have not found any thıng more to ındıcate their posıtıon, but judgıng from the portions of the Panjab occupied by other nations the Yaudheyas may perhaps be placed north of the Madras near Lahore

18 Or Dāsamīyas, as they were also called (Sabbā-P , 1) 1825) They were a people ın the Paujab, they are called out-castes and are denounced ın the Karna-P of the M Bh lıke the other Panjab nations (xlıv 2054-6, and 2069, and xlv 2090), but I have found no data to fix their posıtıon

19 Rājanya means a "kṣattrıya" or "noble," bnt here ıt seeme to be the name of a people I have not found ıt as such elsewhere

20 I have not met with this elsewhere and ıt ıs not ın the dictionary

21 I have not found this elsewhere A kıng of Kulūta named Kṣema-dhūrtı ıs mentioned ın the M Bh (Karna-P , xıı 475, etc)

And there is the constellation Vāruna,[1] there the two constellations of Prauṣṭha-padā[2] And the kingdom of the Yenas[3] and Kinnaras,[4] the country Praśupāla,[5] and the country Kicaka,[6] and the country of Kāśmīra,[7] and the people of Abhisāra,[8] the Davadas,[9] and the Tvanganas,[10] the Kalaṭas,[11] 50 The Vana-rāṣṭrakas,[12] the Saristhas,[13] the Brahma-purakas,[14] and the Vana-vāhyakas,[15] the Kirātas[16] and Kauśikas[17] and Ānandas,[18] the Pahlava[19] and Lolana[20]

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1 Or Sata-bhiṣaj

2 They are Pūrva-bhādra-padā and Uttara-bhādra-padā

3 The word *Yena* must be a mistake, and the name meant should, no doubt, be joined with Kinnara-rājyam The proper reading may be either Yauna-kinnara-rājyam or better perhaps, Cīna-kinnara rājyam For Cinas, see page 259, note *Yauna* appears to be an abbreviated form of Yavana and is rarely met with (see M Bh , Sānti-P , ccvii 7560), the Yavanas were in the north-west, see page 256, note , yet they are mentioned again in verse 62

4 The Kinnaras are said in the dictionary to be mythical beings with a human figure and the head of a horse, such creatures have been already alluded to, see Baḍavā-mūkhas in verse 30, and Aśva-mukhas in verse 40 They were placed on Mount Gandha-mādana (Vana-P , cxliii 10964-8), an Mount Mandara (Droṇa-P , lxxx 2848-52 , and generally in the central region of the Himalayas (Raghu-V , iv 78), and they are probably meant by the Kinkaras in Rāmāy , Kiṣk -K , xliv 13 The Kinnarns were to come extent identified with the Kimpuruṣas, though both are mentioned separately in the Matsya-Purana, cxx 48-49 *It is stated in the dictionary that this* occurred in later times, but the chief of the Kimpumshas is said in the M Bh to have dwelt at Gandha-mādana (Udyoga-P , clvii 5352) which was the Kinnaras' territory The Kimpurashas are described as forming a kingdom in the Pāṇḍavas' time and owning the country beyond Sveta-parvata (Sabhā-P, xxvii 1038-9, Hari-V , xcii 5013-5, and xcix 5493-5) They are alluded to as being men of an inferior type (Aitar Bran , II, i, 8), and as being forest-men (Sānti-P , clxix), and also as skilled in the use of the bow (Udyoga-P , clvii 5352)

5 This is, no doubt, a mistake for Paśu-pāla which is stated to be the name of a country and people to the north-east of Madhya-deśa (dict) They are mentioned along with Kirūtas and Tanganas and are placed among the lower Himalayan ranges in the Rāmāy (Kiṣk -K , xliv 20) Another reading in that passage is Pāmśapālas (see Annotations)

6 The text is *sa-kīcakam* This seems to be the region of the reeds or bamboos called kīcakas, they are said to line the banks of the R Śailodā in the North (Rāmāy, Kisk -K , xliv 76-79, M -Bh,, Sabhā-P , li 1858-9, and Raghu-V , iv 73) It is not clear where this country was The R Sailodā is placed between Meru and Mandara in the passage from the M -Bh , and the Khasas, Pāradas and Tanganas dwelt near it The R Sailo-dakā is said to rise at the foot of Mount Aruna, west of Kailāsa, in the Matsya Parāna (cxx 22-23)

A people called Kīcakas are mentioned in the M -Bh , as being near the Matsyas, Trigartas and Pāñcālas, i e , in Madhya-deśa (Adi-P , clvi 6084-7), and Kīcaka was the name of the general of Virāṭa king of Matsya (Virātu-P , xiv 376-7) The dictionary states that they were a tribe of the Kekayas (see page 258, note) and that Eka-cakrā was one of their towns, but Eka-cakrā seems rather to have been in Madhya-deśa (Adi-P , clvii 6104-9, clx 6207, cixiv 6306 , and Vanu-P, xi 388-415), and Arrah in Bihar claims to be that town Perhaps there may be some confusion with Kīkata, the old name of Bihar in this

7 Kāśmīrakam rāṣṭram, it is called Kāśmīraka-mandala (M Bh , Vana-P cxxx 10545-6, and Anuśās -P xxv 1695), see page 261, note It is quite out of place here

8 This was a country in the north of the Panjab and ita capital was Abhisārī (M Bh , Sabhā-P xxvi 1027, and Bhīṣma-P , ix 361) It is not often mentioned (Karna-P , xiv 510-1, and see also perhaps Drona P xciii 3379-80), unless the Abhisāhas or Abhīṣāhas are the same people (Bhīsma-P , xviii 688 , cxviii 5485 , Drona-P clxi 7207) But Abhisāra is quite out of place here in the north-eastern region

9 This is not in the dictionary I have met with it elsewhere only in Hari-Vamsa, xcix 5503-4, but there it is a mistake for Darada, compare xcii 5022-3, and xci 4966-70 The Daradas are out of place here, see page 258, note, They are mentioned in verse 32 also

10 No doubt a mistake for Tanganas, see page 261, note

11 This is not in the dictionary, but a people called Kulati are mentioned there I have not found it elsewhere The word resembles Kulūta (Karna-P , xii 475 and 485) and Kolūta and Kolūka (Rāmāy , Kisk -K , xliii 8, and Annotations) which seem to be the modern Kulu near the source of the R Bias, but it is out of place here, A similar name *Kuruṭas is mentioned in verse 51*

12 This is mentioned in the dictionary, but I have not found it elsewhere Vana rāstra as "the country of forests" would apply well to the densely wooded tracts of Assam

13 I have not met with this elsewhere and it is not in the dictionary A place called Sairīsaba is mentioned, but it was west of Delhi (M Bh , Sabhā-P, xxxi 1187-8)

14 This is mentioned in the dictionary, and Brahma-puta is said to be the name of a peak in the Himālayas, but I have not met either name elsewhere

15 This is in the dictionary but I have not found it elsewhere,

16 See page 322, note , and chap 54, verse 8

17 These would be the people dwelling on the banks of the river Kauśikī or Kosi (see page 246, note)

18 This is not in the dictionary and I have not found it elsewhere The text should no doubt read Nandā separate from Kirāta-kausikā, and the people are the Nandas, those who live on the banks of the rivers Nandā and Apara-nandā, which are often mentioned as situated in the North between the Ganges and Kausikī or Kosi, and near the R Bāhudī and Mt Hemakūṭa (M Bh, Adi-P ccxv 7818-9, Vana-P , lxxsvii 8323, cx 9968-87, and Drona-P , liv 2092)

19 See page 285, note They are altogether out of place here

20 This is given *in the dictionary,* but I have *not* met *with it* elsewhere

peoples, the Dārvādas,[1] and the Marakas, [2] and the Kurntas,[3] the Anna-dārakas,[4] the Eka-pādas,[5] the Khaśas,[6] the Ghoṣas,[7] the Svarga-bhaumānavadyakas,[8] and the Hingas,[9] and the Yavanas,[10] and those who are called Cira-pitt-vatanas, [11] the Tri-netras,[12] and the Pauravas,[13] and the Gandharvas,[14] O brāhmaṇa.

पूर्वोत्तरं तु कूर्मस्य पादमेते समाश्रिता:।
रेवत्यश्चाश्विदैवत्यं याम्यं चर्क्षमिति त्रयम्॥५३॥
तत्र पादे समाख्यातं पाकाय मुनिसत्तम।
देशेष्वेतेषु चैतानि नक्षत्राण्यपि वै द्विज॥५४॥

These people are situated in the Tortoise's north-east foot and the three constellations, the Revatis,[15] Aśvi-daivatya[16] And Yāmya,[17] are declared to be situated in that foot and tend to the complete development of actions,[18] O best of munis. And these very constellations are situated in these places,[19]

एतत्पीडा अमी देशा: पीड्यन्ते ये क्रमोदिता:।
यान्ति चाभ्युदयं विप्र ग्रहै: सम्यगवस्थितै:॥५५॥
यस्यर्क्षस्य पतिर्यो वै ग्रहस्तद्भावतो भयम्।
तद्देशस्य मुनिश्रेष्ठ तदुत्कर्षे शुभागम:॥५६॥

Brāhmaṇa, These places, which have been mentioned is order, undergo calamity[20] when these their constellations are occulted,[21] and gain ascendancy,[22] O brāhmaṇa,[23] along with the planets which are favourably situated. Of whichever constellation whichever planet; is lord, both the constellation and the corresponding country are dominated by it; [24] at its ascendancy[25] good fortune accrues to that country, O best of munis.

प्रत्येकं देशसामान्यं नक्षत्रग्रहसम्भवम्।
भयं लोकस्य भवति शोभनं वा द्विजोत्तम॥५७॥
स्वर्क्षैरशोभनैर्जन्तो: सामान्यमिति भीतिदम्।

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1. This seems to be a mistake; it seems the reading should be either Dārvādyā, "the Dārvas and others," or Dārvā dāmarakāś. For the *Darvas* see chap. 54.
2. Or perhaps Dāmarakas as suggested in the last note. *Maraka* is given in the dictionary but I have not found is elsewhere. It suggests Muru and Naraka, the names of two Dānava or Asura chiefs, in Prāg-jyotiṣa whom Kṛṣṇa conquered (M.Bh, Sabhā-P., xiii 578; Vana-P., xii. 488 Udyoga-P , xlvii 1887-92 ; cxxix 4108-9, clvii 5353-8; Śānti-P, cccxli 12954-6 ; and Hari-V., cxxi 6791-cxxiii. 6921). Prāg-jyotiṣa was the North of Bengal, see chap. 54 note.
3. This is not in the dictionary and I have not found it elsewhere. Is it to be connected with the river *Karatoyā*, the modern Kuratee (see chap. 54).
4. This is not in the dictionary and I have not found it elsewhere.
5. The men with only one foot, (see page chap. 55.)
6. They are mentioned above in verse 6; (see page chap. 54. Note)
7. I have not met with these elsewhere. The Ghoṣa-saṅkhyas are mentioned in verse 6 above.
8. This seems to be a compound name, but it is not in the dictionary and I have not found anything like it elsewhere. As an adjective it might mean, "faultless as Svarga and the planet Mars" but it seems inappropriate.
9. I have not met with this elsewhere and it is not in the dictionary.
10. The Yavanas were in the North-west, see page 256, note, find also chap. 54, verse 8; but they seem to have spread widely and here they are mentioned in the North-east.
11. Those who wear bark clothing." I have not met with it elsewhere as the name of a people.
12. 'The three-eyed people.' It was believed there were such people, see M.Bh., Sabhā-P., 1.1837.
13. The Paurava race was descended from Pūru, one of Yayāti's sons (M.Bh., Ādi-P., lxxxv. 3533-4 ; and xcv. 3762-4) who is said to have got Madhya-deśa (Hari-V., xxx. 1604 and 1619); and the Pauravas spread in various directions. A Paurava kingdom is placed in the North region, in the account of Arjuna's conquests there (Sabhā-P., xxvi. 1022-5) and that may be the nation intended here. There were also Paurāras elsewhere (e.g., Śānti-P., xlix. 1790-2; and Ādi-P., clxxxvi. 6995; but Sabhā-P., xxx. 1164 is probably a mistake).
14. The Gandharvas were fabled to be heavenly musicians, but they are also spoken of as a people dwelling beyond lake Mānasa, and it is said Arjuna conquered them and brought back a tribute of fine roan horses (*tittiri-Kalmāṣa*) from their country (Sabhā-P., xxvii 1041-3). It is said the Gandharvas are more powerful by night (Adi-P, clxx 6504). It is also fabled that the gods obtained Sotna from them because they lust after women (Aitar. Brāh., I. v 27); and they were said to possess or inspire people (id. V. v. 29; and Bṛh. Āran Up , III. iii. 1 and vii. 1).
15. For *Revatyāś* read *Revatyas*; the plural is sometimes used,
16. Or Aśvinī.
17. Or Bharaṇī.
18. *Pākāya*.
19. There do not appear to be any particular reasons why the lunar constellations are assigned to the respective portions of the Tortoise's body.
20. Pīḍyante
21. Pīḍā
22. Abhyudaya.
23. For *vipram* read *vipra*.
24. The text is *tad-bhāvito bhayam*; but it seems better to take the whole as one word.
25. Utkarṣa.

ग्रहैर्भवति पीडोत्थमल्पायासमशोभनम्॥ ५८॥

Singly all countries are alike; fear or prosperity[1] comes to people according as either arises out of the particular constellation and planet, O brāhmana. The thought, that mankind are in a common predicament with their own particular constellations when these are unfavourable, inspires fear. Along with the particular planets there arises from their occupations an unfavourable influence which discourages exertion.

तथैव शोभनः पाको दुःस्थितैश्च तथा ग्रहैः।

अल्पोपकाराय नृणां देशज्ञैरुदितो बुधैः॥ ५९॥

द्रव्ये गोष्ठेऽथ भृत्येषु सुहृत्सु तनयेषु वा।

भार्यायां च ग्रहे दुःस्थे भयं पुण्यवतां नृणाम्॥ ६०॥

Likewise the development of the conditions may be favourable; and so when the planets are badly situated it tends to produce slight benefit to men and to themselves with the wise who are learned in geography, [2] When the particular planet is badly situated, [3] men even of sacred merit have fear for their goods or cattle-pen, their dependents, friends or children or wife.

आत्मन्यथाल्पपुण्यानां सर्वत्रैवातिपापिनाम्।

नैकत्रापि ह्यपापानां भयमस्ति कदाचन॥ ६१॥

दिग्देशजनसामान्यं नृपसामान्यमात्मजम्।

नक्षत्रग्रहसामान्यं नरो भुङ्क्ते शुभाशुभम्॥ ६२॥

परस्पराभिरक्षा च ग्रहदौस्थ्येन जायते।

एतेभ्य एव विप्रेन्द्र शुभहानिस्तथाशुभैः॥ ६३॥

Now men of little merit feel fear in their souls, very sinful men feel it everywhere indeed, but the sinless never in a single place. Man experiences good or evil, which may arise from community of region, place and people, or which may arise from having a common king, or which may arise peculiarly from himself, [4] or which may arise from community of constellation and planet. And mutual preservation is produced by- the non-malignity[5] of the planets; and loss of good is produced by the evil results which spring from these very planets, O lordly brāhmaṇa.

यदेतत्कूर्मसंस्थानं नक्षत्रेषु मयोदितम्।

एतत्तु देशसामान्यमशुभं शुभमेव च॥ ६४॥

तस्माद्विज्ञाय देशर्क्षं ग्रहपीडां तथात्मनः।

कुर्वीत शान्तिं मेधावी लोकवादांश्च सत्तम॥ ६५॥

I have described to you what is the position of the Tortoise among the constellations. But this community of countries is inauspicious and also auspicious. Therefore a wise man, knowing the constellation of his particular country and the occultation of the planets, should perform a propitiatory rite for himself and observe the popular rumours, O best of men.

आकाशद्देवतानां च दैत्यादीनां च दौर्हृदाः।

पृथ्व्यां पतन्ति ते लोके लोकवादा इति श्रुताः॥ ६६॥

Bad impulses[6] both of the gods and of the Daityas and other demons descend from the sky upon the earth; they have been called by sacred writings " popular rumours "[7] in the world.

तां तथैव बुधः कुर्याल्लोकवादान्न हापयेत्।

तेषां तत्करणान्नृणां युक्तो दुष्टागमक्षयः॥ ६७॥

So a wise man should perform that propitiatory rite; he should not discard the popular rumours. By reason of them the decay of corrupt traditional doctrine[8] befits men.

शुभोदयं प्रहाणिं च पापानां द्विजसत्तम।

प्रज्ञाहानिं प्रकुर्युस्ते द्रव्यादीनां च कुर्वते॥ ६८॥

तस्माच्छान्तिपरः प्राज्ञो लोकवादरतस्तथा।

लोकवादांश्च शान्तिश्च ग्रहपीडासु कारयेत्॥ ६९॥

अद्रोहानुपवासांश्च शस्तं देवादिवन्दनम्।

जपो होमस्तथा दानं स्नानं क्रोधादिवर्जनम्॥ ७०॥

Those rumours may effect the rise of good and the casting off of sins, also the forsaking of wisdom,[9] O brāhmaṇa; they cause the loss of goods and other properly. Therefore a wise man, being devoted to propitiatory rites and taking an

1 Śobhana, "brightening up,"
2 These verses seem rather obscure
3 For *du-sthe* read *duh-sthe*
4 For *ātsajam* read *ātma-jam*
5 For *grahādausthyena* read *grahādauhsthyena*

6 *Daurhṛdāh* , the dictionary gives this word only as neuter
7 Loka-vāda
8 *Duṣṭāgama*
9 Prajñā-hāni

interest in the popular rumours, should have the popular rumours proclaimed and the propitiatory rites performed at the occupations of planets ; and he should practise fastings devoid of malice, the praiseworthy-laudation of funeral monuments and other objects of veneration, prayer, the homa oblation, and liberality and ablution ; he should eschew anger and other passions.

अद्रोहं सर्वभूतेषु मैत्रीं कुर्याच्च पण्डितः।

वर्जयेदसतीं वाचमतिवादांस्तथैव च॥७१॥

ग्रहपूजां च कुर्वीत सर्वपीडासु मानवः।

एवु शाम्यन्त्यशेषाणि घोराणि द्विजसत्तम॥७२॥

प्रयतानां मनुष्याणां ग्रहर्क्षोत्थान्यशेषतः।

And a learned man should be devoid of malice and shew benevolence towards all created things; be should discard evil speech and also outrageous words. And a man should perform the worship of the planets at all occupations. Thus all terrible things which' result from the planets and constellations are without exception pacified with regard to self-subdued men.

एष कूर्मो मया ख्यातो भारते भगवान्विभुः॥७३॥

नारायणो ह्यचिन्त्यात्मा यत्र सर्वं प्रतिष्ठितम्।

अत्र देवाः स्थिताः सर्वे प्रतिनक्षत्रसंश्रयाः॥७४॥

तथा मध्ये हुतवहः पृथ्वी सोमश्च वै द्विज।

मेषादयस्त्रयो मध्ये मुखे द्वौ मिथुनादिकौ॥७५

प्राग्दक्षिणे तथा पादे कर्किसिंहौ व्यवस्थितौ।

सिंहकन्यातुलाश्चैव कुक्षौ राशित्रयं स्थितम्॥७६॥

तुलाथ वृश्चिकश्चोभौ पादे दक्षिणपश्चिमे।

पृष्ठे च वृश्चिकेनैव सह धन्वी व्यवस्थितः॥७७॥

वायव्ये चास्य वै पादे धनुर्ग्राहादिकं त्रयम्।

कुम्भमीनौ तथैवास्य उत्तरां कुक्षिमाश्रितौ॥७८॥

मीनमेषौ द्विज श्रेष्ठपादे पूर्वोत्तरे स्थितौ।

This Tortoise described by me in India is in truth the adorable lord Nārāyaṇa, whose soul is inconceivable, and in whom everything is established. In it all the gods have their station, each resorting to his own constellation. Thus, in its middle are Agni, the Earth, and the Moon, O brāhmaṇa. In its middle are Aries and the next two constellations;[1] in its mouth are Gemini and the next constellation; and in the south-east foot Cancer and Leo are situated; and in its side are placed the three signs of the zodiac, Leo, Virgo and Libra: and both Libra and Scorpio are in its southwest foot; and at its hinder part[2]f is stationed Sagittarius along with Scorpio j and in its north-west foot are the three signs Sagittarius and the next two; and Aquarius and Pisces have resorted to its northern side; Pisces and Aries are placed in its north-east foot, O brāhmaṇa.

कूर्मे देशास्तथर्क्षाणि देशेष्वेतेषु वै द्विज॥७९॥

राशयश्च तथर्क्षेषु ग्रहराशिष्ववस्थिताः।

The countries are placed in the Tortoise, and the constellations in these countries, O brāhmaṇa, and the signs of the zodiac in the constellations, the planets in the signs of the zodiac.[3]

तस्माद् ग्रहर्क्षपीडासु देशपीडां विनिर्दिशेत्॥८०॥

तत्र स्नात्वा प्रकुर्वीत दानहोमादिकं विधिम्।

स एष वैष्णवः पादो ब्रह्मन्मध्ये ग्रहस्य यः॥८१॥

(नारायणाख्योऽचिन्त्यात्मा कारणं जगतः प्रभुः)

Therefore one should indicate calamity to a country when its particular planets and constellations are occulted.[4] In that event one should bathe and give alma and perform (he homa oblation and the rest of the ritual. This very foot of Viṣṇu, which is in the midst of the planets, is Brahma.

इति श्रीमार्कण्डेयपुराणे भारतीयकूर्मनिवेशो नाम पञ्चपञ्चाशत्तमोऽध्यायः॥५५॥

♣♣♣

1. Taurus and Gemini, the signs of the Zodiac overlap in the different stations.
2. *Pṛṣṭhe*; but *pucche* would be better.
3. For *graha-rāśiṣv* read *grahā rāśiṣv* ?
4. For *tathā-tiṣya-catuṣṭhayam* read *tathā tiṣya-catu-ṣṭayam.*

अथ षट् पञ्चाशत्तमोऽध्याय:

CHAPTER 56

Description of the Earth continued.

Mārkaṇḍeya tells of the continents Bhadrāśva and Ketumāla, and the country of the Northern Kurus, and describes their mountains, rivers and people.

मार्कण्डेय उवाच

एवं तु भारतं वर्षं यथावत्कथितं मुने।
कृतं त्रेता द्वापरं च तथा तिष्यं चतुष्टयम्॥ १॥
अत्रैवैतद्युगानां तु चातुर्वर्ण्यं च वै द्विज।
चत्वारि त्रीणि द्वे चैव तथैकं च शरच्छतम्॥ २॥
जीवन्त्यत्र नरा ब्रह्मन्कृतत्रेतादिषु क्रमात्।

Mārkaṇḍeya spoke

Thus then have I declared this continent Bhārata accurately, O muni, and the Kṛta, Tretā, and Dvāpara, and Kali ages which are the four ages. And now indeed there is a fourfold classification[1] in these ages, O brāhmaṇa. Four, three and two hundreds and one hundred of autumns men live here in the Kṛta, Tretā and two other ages respectively, O brāhmaṇa.

देवकूटस्य पूर्वस्य शैलेन्द्रस्य महात्मन:॥ ३॥
पूर्वेण यत्स्थितं वर्षं भद्राश्वं तन्निबोध मे।
श्वेतपर्णश्च नीलश्च शैवालश्चाचलोत्तम:॥ ४॥
कौरञ्ज: पर्णशाला: पञ्चैते तु कुलाचला:।
तेषां प्रसूतिरन्ये ये बहव: क्षुद्रपर्वता:॥ ५॥
तैर्विशिष्टा जनपदा नानारूपा: सहस्रश:।
तत: कुमुदसंकाशा: शुद्धसानुसुमङ्गला:॥ ६॥
इत्येवमादयोऽन्येऽपि शतशोऽथ सहस्रश:।

Hear from me of the continent Bhadrāśva, which is situated east of the magnificent eastern mountain Deva-kūṭa. Both Śveta-parṇa, and Nila, and the lofty mountain Śaivala, Kauranja, Parna-salagraṭthese indeed are the five mountain ranges. There are many small mountains besides, which are offshoots of those ranges; the countries there are distinguished by them, they are of various shapes and occur in thousands. Moreover they are like white water-lilies and are auspicious with their pure summits. Such-like and diverse also are other hills by hundreds and thousands.

सीताशङ्खावतीभद्राचक्रवर्त्तादिकास्तथा॥ ७॥
नद्योऽथ बह्व्यो विस्तीर्णा: शीततोयौघवाहिका:।
अत्र वर्षे नरा: शङ्खशुद्धहेमसमप्रभा:॥ ८॥
दिव्यसङ्गमिन: पुण्या दशवर्षशतायुष:।
अधमोत्तमं न तेष्वस्ति सर्वे ते समदर्शना:॥ ९॥
तितिक्षादिभिरष्टाभि: प्रकृत्यात्मगुणैर्युता:।

The Sītā, the Saṅkhāvatī, the Bhadrā, and the Cakravartā and many other rivers spread abroad there, bearing down volumes of cold water. In this country mankind are lustrous as shells and like pure gold;[2] they associate with the celestials; they are holy; their lives last a thousand years; neither inferior nor superior exists among them; they are all of equal appearance ; they are endowed naturally with patience and the seven other good qualities.

तत्राप्यश्वशिरा देवाश्चतुर्बाहुजनार्दन:॥ १०॥
शिरोहृदयमेढ्रांघ्रिहस्तैश्चाक्षित्रयान्वित:।
तस्याप्यथैवं विषया विज्ञेया जगत: प्रभो:॥ ११॥

And there the god Janārdana has a horse's head and four arms; with head, chest, penis, feet and forearms resembling a horse's, and he has three eyes. And thus the objects of sense are perceptible by him, the lord of the world.

केतुमालमतो वर्षं निबोध मम पश्चिमम्।
विशाल: कम्बल: कृष्णो जयन्तो हरिपर्वत:॥ १२॥
विशोको वर्द्धमानश्च सप्तैते कुलपर्वता:।
अन्ये सहस्रश: शैला येषु लोकगण: स्थित:॥ १३॥
मौलयस्ते महाकाया: शाकपोतकरम्भका:।
अच्चुलप्रमुखाश्चापि वसन्ति शतशो जना:॥ १४॥
ये पिबन्ति महानद्यो वंक्षुश्यामां स्वकम्बलाम्।
अमोघां कामिनीं श्यामां तथैवान्या: सहस्रश:॥ १५॥
अत्राप्यायु: समं पूर्वैरत्रापि भगवान्हरि:।

1. *Catur-varṇyo*, a masc. abstract noun.

2. Śaṅkha-śuddha-hema-sama-prabhāḥ

Now hear from me about the continent Ketumāla which is on the west. Viśāla, Kambala, Kṛṣṇa, Jayanta, Hari-parvata, Viśoka, and Vardhamāna- these seven arc the mountain ranges. There are other hills by thousands, among which a multitude of people dwell. Those people dwell there in hundreds, the Maulis[1] huge in stature, the Śākas, Potas and Karambhakas,[2] and those who are distinguished by their thumbs,[3] who drink of the great rivers, the Vankṣu, the Śyāmā, the Svakambalā, the Amoghā, the Kāminī, the Śyāmā, and of others in thousands. And here life is equal to the above-mentioned lives in Bhadrāśva.

वराहरूपी पादास्यहृत्पृष्ठे पार्श्वतस्तथा।। १६।।

(मुखे नासादतश्चैव कण्ठतः पुच्छतस्तथा)।

त्रिनक्षत्रयुते देशे नक्षत्राणि युतानि च।।

इत्येत्केतुमालं ते कथितं मुनिसत्तम।। १७।।

And here the adorable Hari wears a boar's shape and resembles a boar in feet, face, chest, back and flanks. And the lunar constellations are beautiful in that country which enjoys three constellations only. Such is this continent of Ketumāla, which I have described to you, O best of munis.

अतः परं कुरून्वक्ष्ये निबोधेह ममोत्तरान्।

तत्र वृक्षा मधुफला नित्यपुष्पफलोपगाः।। १८।।

वस्त्राणि च प्रसूयन्ते फलेष्वाभरणानि च।

सर्वकामप्रदास्ते हि सर्वकालफलप्रदाः।। १९।।

भूमिर्मणिमयी वायुः सुगन्धः सर्वदा सुखः।

जायन्ते मानवास्तत्र देवलोकपरिच्युताः।। २०।।

मिथुनानि प्रसूयन्ते समकालस्थितानि वै।

अन्योन्यमनुरक्तानि चक्रवाकोपमानि च।। २१।।

Next I will tell you of tho Northern Kurus; hearken to me now. There the trees yield sweet fruit, they bear blossoms and fruit in constant succession; and they produce garments and ornaments inside their fruits; verily they bestow all one's desire; they yield fruit according to all one's desire. The ground abounds with precious stones; the air is fragrant and always delightful. Mankind are born there, when they quit the world of the gods. They are born in pairs; the paws abide an equal time, and are as fond of each other as cakravākas.

चतुर्दश सहस्राणि तेषां सार्द्धानि वै स्थितिः।

चन्द्रकान्तश्च शैलेन्द्रः सूर्यकान्तस्तथापरः।। २२।।

तस्मिन्कुलाचले वर्षे तन्मध्ये च महानदी।

भद्रसोमा प्रयात्युर्व्यां पुण्यामलजलौघिनी।। २३।।

Their stay there is fourteen and a half thousands of years indeed. And Candra-kānta is the chief of the mountains, and Sūrya-kānta is the next; they are the two mountain ranges in that continent. And in the midst thereof the great river Bhadra-soma flows through the earth with a volume of Sacred and pure water.

सहस्रशस्तथैवान्या नद्यो वर्षेऽपि चोत्तरे।

तथान्याः क्षीरवाहिन्यो घृतवाहिन्य एव च।। २४।।

दध्नो ह्रदास्तथा तत्र तथान्ये चानुपर्वताः।

अमृतास्वादकल्पानि फलानि विविधानि च।। २५।।

वनेषु तेषु रम्याणि शतशोऽथ सहस्रशः।

तत्रापि भगवान्विष्णु प्राक्छिरा मत्स्यरूपवान्।। २६।।

विभक्तो नवधा विप्र नक्षत्राणां त्रयं त्रयम्।

देशास्तत्रापि नवधा विभक्ता मुनिसत्तम।। २७।।

And there are other rivers by thousands in that northern continent; and some flow with milk and others flow with ghee. And there are lakes of curdled milk there, and others lie among the various hills. And fruits of various kinds, which taste rather like amṛta, are produced by hundreds and thousands in the woods in those continents. And there the adorable Viṣṇu has his head turned to the east and wears a fish's shape. And the lunar constellations are divided[4] into nine parts, three and three, and the regions of the sky are divided into nine parts, O best of munis.

1 This and the following words seem to be the names of people, mountains and rivers in these continents are named, and it seems most natural and reasonable to take these words as names

2 *Śākapotakarambhakāḥ*, or perhaps " *Śākas, Potakas and Rambhakas* "

3 Aṅgula-pramukhāś

4 For *vibhakto* read *vibhaktir* ?

चन्द्रद्वीपः समुद्रे च भद्रद्वीपस्तथापरः।
तत्रापि पुण्यो विख्यातः समुद्रान्तर्महामुने॥ २८॥

And in the ocean are the islands Candra-dvīpa, and next Bhadra-dvīpa; and there also within the ocean is the famous island Puṇya, O great muni.

इत्येतत्कथितं ब्रह्मन् कुरुवर्षं मयोत्तरम्।
शृणु किंपुरुषादीनि वर्षाणि गदतो मम॥ २९॥

Thus I have described this northern continent of Kuru, O brāhmaṇa. Hearken while I tell you of Kim-puruṣa and the other continents.

इति श्रीमार्कण्डेयपुराणे उत्तरकुरुकथनं नाम
षट्पञ्चाशत्तमोऽध्यायः॥५६॥

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अथ सप्तपञ्चाशत्तमोऽध्यायः

CHAPTER 57

The description of the Earth concluded.

Mārkaṇḍeya briefly describes the continents, Kim-puruṣa Harivarṣa, Ilāvṛta, Ramyaka and Hiraṇmaya, and their inhabitants.

मार्कण्डेय उवाच

यत्तु किम्पुरुषं वर्षं तत्प्रवक्ष्याम्यहं द्विज।
तत्रायुर्दशसाहस्रं पुरुषाणां वपुष्मताम्॥ १॥
अनामयाह्यशोकाश्च नरा यत्र तथा स्त्रियः।
प्लक्षः खण्डश्च यत्रोक्तः सुमहान्नन्दनोपमः॥ २॥
तस्य ते वै फलरसं पिबन्तः पुरुषाः सदा।
स्थिरयौवननिष्पन्नाः स्त्रियश्चोत्पलगन्धिकाः॥ ३॥

Mārkaṇḍeya spoke

I will tell you, O brāhmaṇa, what the continent Kim-puruṣa is; where men with real bodies live ten thousand years; where men and women are indeed free from sickness and free from sorrow, and there the fig-tree[1] is called ṣaṇḍa; it grows very high, it is like a grove.[2]f Those men are always drinking the juice of its fruit; and the women are born with lasting youthfulness and are fragrant as the lotus.[3]

अतः परं किंपुरुषाद्धरिवर्षं प्रचक्षते।
महारजतसंकाशा जायन्ते तत्र मानवाः॥ ४॥
देवलोकच्युताः सर्वे देवरूपाश्च सर्वशः।

Next to Kim-puruṣa is mentioned Hari-varṣa. There mankind are born of the appearance of gold; they all descend there from the world of the gods, and are shaped like the gods in all respects.

हरिवर्षे नराः सर्वे पिबन्तीक्षुरसं शुभम्॥ ५॥
न जरा बाधते तत्र न जीर्यन्ते च कर्हिचित्।
तावन्तमेवं ते कालं जीवनत्यथ निरामयाः॥ ६॥

In Hari-varṣa all the men quaff fine sugar-cane juice; neither old age afflicts them there, nor do they suffer from decay at all; and they live in truth for the whole of their time free from sickness.

मेरुवर्षं मया प्रोक्तं मध्यमं यदिलावृतम्।
न तत्र सूर्यस्तपति न ते जीर्यन्ति मानवाः॥ ७॥
लभन्ते नात्मलाभं च रश्मयश्चन्द्रसूर्ययोः।
नक्षत्राणां ग्रहाणां च मेरोस्तत्र परा द्युतिः॥ ८॥
पद्मप्रभाः पद्मगन्धा जम्बूफलरसाशिनः।
पद्मपत्रायताक्षास्तु जायन्ते तत्र मानवाः॥ ९॥
वर्षाणां तु सहस्राणि तत्राप्यायुस्त्रयोदश।

I have mentioned Ilāvṛta, which is in the middle, the continent of Meru. The sun does not burn there, nor do men suffer from decay; and they do not grasp at selfish gains.[4] The rays of the moon and the sun, of the constellations and planets there are the sublime lustre of Meru. Mankind are born there bright as the lotus flower, fragrant as the lotus flower; they feed on the juice of the *jambu* fruit; and their eyes are as wide as the lotus leaf. And their life there lasts for thirteen thousand years.

शरावाकारसंस्तारो मेरुमध्ये इलावृते॥ १०॥
मेरुस्तत्र महाशैलस्तदाख्यातमिलावृतम्।
रम्यकं वर्षमस्माच्च कथयिष्ये निबोध तम्॥ ११॥

1. Plakṣa.
2. Nandanopamaḥ.

3. Utpala-gandhikāḥ; this word, neuter, also means a species of sandal of the colour of brass and very fragrant.
4. *Labhante nātma-lābhañca*; it seems impossible to take these words with *raṣmayaś candra-sūryayoḥ*.

वृक्षस्तत्रापि चोत्तुङ्गो न्यग्रोधो हरितच्छदः।
तस्यापि ते फलरसं पिबन्तो वर्तयन्ति वै॥ १२॥

There is a saucer shaped expanse in the middle of Meru[1] in Ilāvṛta; therein is the great mountain. Meru; thus is made known Ilāvṛta. Next I will tell of the continent Ramyaka; hearken thereto. And there the green-leaved Indian fig-tree[2] is the lofty tree. And the people there pass their time drinking the juice of its fruit.

वर्षायुतायुषस्तत्र नरास्तत्फलभोगिनः।
रतिप्रधानविमला जरादौर्गन्ध्यवर्जिताः॥ १३॥
तस्मादथोत्तरं वर्षं नाम्ना ख्यातं हिरण्मयम्।
हिरण्वती नदी यत्र प्रभूतकमलोज्ज्वला॥ १४॥
महाबला सतेजस्का जायन्ते तत्र मानवाः।
महाकाया महासत्त्वा धनिनः प्रियदर्शनाः॥ १५॥

There the men who eat its fruit live for ten thousand years; they are pre-eminent for sexual pleasures and are pure; they are free from old age and ill odours. And north of that is the continent famed by name as Hiraṇ-maya; where the river Hiraṇ-vati gleams with abundant lotuses. Mankind there are born with great strength, full of vigour, with large bodies, eminently good, wealthy and benign of look.

इति श्रीमार्कण्डेयपुराणे भुवनकोशवर्णनं नाम
सप्तपञ्चाशत्तमोऽध्यायः॥५७॥

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अथाष्टपञ्चाशत्तमोऽध्यायः

CHAPTER 58

The Story of the Brahman in the Svārociṣa Manvantara.

Mārkaṇḍeya begins the relation of the Svārociṣa Manvantara— A young brāhmaṇa, by virtue of a magic ointment applied to his feet, visits the Himalaya mountains in half a day—The scenery there described—He wishes to return home, but the magic ointment has been dissolved by the snow, and he loses his way— The Apsaras Varūthini meets him, and Jailing in love with him begs him for his love—He refuses all her entreaties, and at length appeals to the gārhapatya fire to help him homeward.

क्रौष्टुकिरुवाच

कथितं भवता सम्यग्यत्पृष्टोऽसि महामुने।
भूसमुद्रादिसंस्थानं प्रमाणानि तथा ग्रहाः॥ १॥
तेषां चैव प्रमाणं यन्नक्षत्राणां च संस्थितिः।
भूरादयस्तथा लोकाः पातालान्यखिलान्यपि॥ २॥
स्वायम्भुवं तथाख्यातं मुने मन्वन्तरं मम।
तदन्तराण्यहं श्रोतुमिच्छे मन्वन्तराणि वै॥
मन्वन्तराधिपान्देवानृषींस्तत्तनयान्नृपान्॥ ३॥

Krauṣṭuki spoke

You have duly related what you were asked, O great muni, namely, the constitution of the earth, ocean, etc., their dimensions, also the planets and their dimensions, and the constitution of the constellations, and the bhur-loka and the other worlds, and all the Lower Regions. And you have declared the Svāyambhuva Manvantara to me, O muni. Nest I wish to hear about the Manvantaras which succeeded that, the deities who ruled over the Manvantaras, the ṛsis, and the kings who were their sons.

मार्कण्डेय उवाच

मन्वन्तरं मयाख्यातं तव स्वायम्भुवं च यत्।
स्वारोचिषाख्यमन्यत्तु शृणु तस्मादनन्तरम्॥ ४॥
कश्चिद् द्विजातिप्रवरः पुरेऽभूदरुणास्पदे।
वरुणायास्तटे विप्रो रूपेणात्यश्विनावपि॥ ५॥
मृदुस्वभावः सद् वृत्तो वेदवेदाङ्गपारगः।
सदातिथिप्रियो रात्रावागतानां समाश्रयः॥ ६॥
तस्य बुद्धिरियं त्वासीदहं पश्ये वसुन्धराम्।
अतिरम्यवनोद्यानां नानानगरशोभिताम्॥ ७॥

Mārkaṇḍeya spoke

I have made known to you the Manvantara which is called Svāyambhuva. Now next to that hear about another which is named after Svārociṣa.[3] There lived a certain brāhmaṇa

1. For meru-madhyc read meru-madhya.
2. Nyag-rodha, Ficus indica.

3. For *svarociṣākhyam* read *svārociṣākhyam* ?

eminent among the dvijas in the town Aruṇāspada on the bank of the Varuṇā; and he surpassed the Aśvins[1] in beauty of form. He was gentle in disposition, upright in conduct, he had studied all the Vedas and Vedāṅgas; always gracious to guests, ha was the refuge of all persons who arrived at night. Now he had this intention, "I will see the earth which has most charming forests and gardens, and is embellished with many a town."

अथागतोऽतिथिः कश्चित्कदाचित्तस्य वेश्मनि।
नानौषधिप्रभावज्ञो मन्त्रविद्याविशारदः॥८॥
अभ्यर्थितस्तु तेनासौ श्रद्धापूतेन चेतसा।
तस्याचख्यौ सदेशांश्च रम्याणि नगराणि च॥९॥
नदीवनानि शैलांश्च पुण्यान्यायतनानि च।
स ततो विस्मयाविष्टः प्राह तं द्विजसत्तमम्॥१०॥
अनेकदेशदर्शित्वेनातिश्रमसमन्वितः।
त्वं नातिवृद्धो वयसा नातिवृत्तश्च यौवनात्॥
कथमल्पेन कालेन पृथिवीमटसि द्विज॥११॥

Now a certain guest once arrived at his abode, who was acquainted with the powers of various medicinal herbs, and skilled in the magic art. Now being requested by the former, whose mind was purified by faith, he described to him both countries and charming towns, forests, rivers,[2] and mountains, and holy sanctuaries. Then the former filled with astonishment said to that best of brāhmaṇas, "In that you have seen many countries you are not worn with excessive toil, you are not very old in life, nor had you long passed your youth. How do you roam the earth in a short time, O brāhmaṇa ?"

ब्राह्मण उवाच

मन्त्रौषधिप्रभावेण विप्राप्रतिहता गतिः।
योजनानां सहस्रं हि दिनार्द्धेन व्रजाम्यहम्॥१२॥

The brāhmaṇa spoke

By the power of spells and medicinal herbs my course is rendered free, O brāhmaṇa; verily I travel a thousand yojanas in half a day.

मार्कण्डेय उवाच

ततः स विप्रस्तं भूयः प्रत्युवाचेदमादरात्।
श्रद्धधानो वचस्तस्य ब्राह्मणस्य विपश्चितः॥१३॥
मम प्रसादं भगवन्कुरु मन्त्रप्रभावजम्।
द्रष्टुमेतां मम महीमतीवेच्छा प्रवर्तते॥१४॥
प्रादात्स ब्राह्मणश्चास्मै पादलेपमुदारधीः।
अभिमन्त्रयामास दिशं तेनाख्यातां च यत्नतः॥१५॥

Then the brāhmaṇa made him this answer in return with due respect, believing[3] the word of that wise brāhmaṇa, " Adorable Sir, give me the favour that comes from the power of spells; I have an intense desire to see this earth." And that brāhmaṇa of exalted intellect gave him an ointment for the feet; and offered careful counsel[4] regarding the region which the other mentioned.

तेनानुलिप्तपादोऽथ स द्विजो द्विजसत्तम।
हिमवन्तमगाद् द्रष्टुं नानाप्रस्रवणान्वितम्॥१६॥
सहस्रं योजनानां हि दिनार्धेन व्रजामि यत्।
आयास्यामीति सञ्चिन्त्य तदर्द्धेनापरेण हि॥१७॥
सम्प्राप्तो हिमवत्पृष्ठं नातिश्रान्ततनुर्द्विज।

Mārkaṇḍeya spoke

Now the brāhmaṇa, with his feet anointed by the other, went to see the Hima-vat range, where many n, cascade pours down, O best of dvijas, for he thought, "Since I can indeed travel a thousand yojanas in half a day,[5] I will certainly return in the other half of it." He reached the top of Himavat, not much fatigued in body, O brāhmaṇa.

विचचार ततस्तत्र तुहिनाचलभूतले॥१८॥
पादाक्रान्तेन तस्याथ तुहिनेन विलीयता।
प्रक्षालितः पादलेपः परमौषधिसम्भवः॥१९॥
ततो जडगतिः सोऽथ इतश्चेतश्च पर्यटन्।
ददर्शातिमनोज्ञानि सानूनि हिमभूभृतः॥२०॥
सिद्धगन्धर्वजुष्टानि किन्नराभिरतानि च।
क्रीडाविहाररम्याणि देवादीनामितस्ततः॥२१॥

1. *Aty-aśvinau* "one who surpasses the two Aśvins" see Prof. Sir M, Monier-Williams' Grammar, rule 126 i.
2. For *nadyaḥ* read *nadīḥ*.
3. For *śrad-dhadhāno* read *śrad-dadhāno*.
4. *Abhi-mantrayāmāsa*; this meaning is not given to the verb in the dictionary.
5. For *dināddhana* read *dinārddhena*,

दिव्याप्सरोगणशतैराकीर्णान्यवलोकयन्।

नातृप्यत द्विजश्रेष्ठ: प्रोद्भूतपुलको मुने॥ २२॥

Then he roamed about there over the surface of the snowy mountain. Now the ointment on his feet, which was extracted from the choicest medicinal herbs, became washed off by the melting snow which accumulated on his feet. Thereupon he grew slack in his walk, as he wandered about hither and thither. He saw the peaks of the snowy range which most fascinate the mind. Crazing at those peaks which are loved of the Siddhas and Gandharvas, and where the Kinnaras disport themselves, which are delightful here and there for play and pastime among the gods and other heavenly beings, and which were thronged with hundreds of bevies of heavenly Apsarases, the brāhmaṇa, whose hair stood erect with delight, was not satiated, O muni.

क्वचित्प्रस्रवणाद् भ्रष्टजलपातमनोरमम्।

प्रनृत्यच्छिखिकेकाभिरन्यतश्च निनादितम्॥ २३॥

दात्यूहकोयष्टिकाद्यै: क्वचिच्चातिमनोहरै:।

पुंस्कोकिलकलालापै: श्रुतिहारिभिरन्वितम्॥ २४॥

प्रफुल्लतरुगन्धेन वासितानिलवीजितम्।

मुदा युक्त: स ददृशे हिमवन्तं महागिरिम्॥ २५॥

Filled with rapture he gazed at the mighty mountain range Himavat, which in one place captivated him with the fall of the broken water from a torrent, and which in another place was made resonant with the cries of peacocks as they danced, and which was thronged here and there with pied-created cuckoos,[1] lapwings and other pretty birds, and with cock-koils and humming bees, which captivated the ear, and which was fanned by breezes perfumed with scents from trees that were in full blossom.

दृष्ट्वा चैतं द्विजसुतो हिमवन्तं महाचलम्।

श्वो द्रक्ष्यामीति संचिन्त्य मतिं चक्रे गृहं प्रति॥ २६॥

विभ्रष्टपादलेपोऽथ चिरेण जडितक्रम:।

चिन्तयामास किमिदं मयाऽज्ञानादनुष्ठितम्॥ २७॥

यदि प्रलेपो नष्टो मे विलीनो हिमवारिणा।

शैलोऽतिदुर्गमश्चायं दूरं चाहमिहागत:॥ २८॥

1 Cātaka, see page 25 note.

And after viewing the mighty mountain. Himavat as it thus was, the young brāhmaṇa resolved to go homewards, intending to see it again the next day. Now he had lost the ointment from his feet, his step was slow by reason of his long walking, he pondered "What is this?" I have acted unwisely, if the ointment is destroyed, having dissolved off me by the melted snow; and this mountain is very difficult of access, and it is a long distance that I have come here. I shall suffer loss in my rites.

प्रयास्यामि क्रियाहानिमग्निशुश्रूषणादिकम्।

कथमत्र करिष्यामि संकटं महदागतम्॥ २९॥

इदम्परमिदं रम्यमित्यस्मिन्वरपर्वते।

सक्तदृष्टिरहं तृप्तिं न यास्येऽब्दशतैरपि॥ ३०॥

किन्नराणां कलालापा: समन्ताच्छ्रोत्राहारिण:।

प्रफुल्लतरुगन्धांश्च घ्राणमत्यन्तमृच्छति॥ ३१॥

सुखस्पर्शस्तथा वायु: फलानि रसवन्ति च।

हरन्ति प्रसभं चेतो मनोज्ञानि सरांसि च॥ ३२॥

एवं गते तु पश्येयं यदि कञ्चित्तपोनिधिम्।

स ममोपदिशेन्मार्गं गमनाय गृहं प्रति॥ ३३॥

How shall I kindle a fire and do my dutiful homage and all else that is needful? I have fallen into a terrible strait. 'This is charming! that is charming!'— with my sight so engrossed on this fine mountain, I shall not be satiated even in hundreds of years. The melodious talk of the Kinnavas ravishes my ears all around, and ray nose eagerly seeks the scents from the trees that are in fall blossom, and the breeze is delightful to the touch, and the fruits are full of juice, and the charming lakes forcibly captivate the mind. In these circumstances then if I may chance to see some ascetic, he may point out the road for me to go homeward.

मार्कण्डेय उवाच

स एवं चिन्तयन्विप्रो बभ्राम च हिमाचले।

भ्रष्टपादौषधिबलो वैक्लवं परमं गत:॥ ३४॥

Mārkaṇḍeya spoke

The brāhmaṇa, reflecting so, wandered yet on the snowy mountain; having lost the efficacy of the medicinal herbs from his feet, he sank into intense fatigue.

तं ददर्श भ्रमन्तं च मुनिश्रेष्ठं वरूथिनी।

वराप्सरा महाभागा मौलेया रूपशालिनी॥३५॥

And Varūthini saw him, that goodly muni, as he was wandering; she a choice Apsaras, of high station, the daughter of Muli,[1] and beauteous in shape.

तस्मिन्दृष्टे ततः साभूद्द्विजवर्ये वरूथिनी।

मदनाकृष्टहृदया सानुरागा हि तत्क्षणात्॥३६॥

चिन्तयामास को न्वेष रमणीयतमाकृति॰।

सफलं मे भवेज्जन्म यदि मां नावमन्यते॥३७॥

As soon as she saw him Varūthinī felt her heart drawn towards that noble brāhmaṇa by love, in truth she was immediately filled with affection. She thought, " Who then is this, of most fascinating appearance? My birth may reach its reward if he do not despise me.

अहोऽस्य रूपमाधुर्यमहोऽस्य ललिता गतिः।

अहो गम्भीरता दृष्टेः कुतोऽस्य सदृशो भुवि॥३८॥

दृष्ट्वा देवास्तथा दैत्याः सिद्धगन्धर्वपन्नगाः।

कथमेकोऽपि नास्त्यस्य तुल्यरूपो महात्मनः॥३९॥

How handsome his shape! How graceful his gait! How deep his gaze! Where is there his equal on the earth? I have seen the gods and the Daityas, the Siddhas, the Gandharvas and the Nāgas; how is it there is not even one who rivals this high-souled man in figure?

यथाहमस्मिन्मय्येष सानुरागस्तथा यदि।

भवेदत्र मया कार्यस्तत्कृतः पुण्यसञ्चयः॥४०॥

यद्येष मयि सुस्निग्धां दृष्टिमद्य निपातयेत्।

कृतपुण्या न मत्तोऽन्या त्रैलोक्ये वनिता ततः॥४१॥

If he should fall in love with me as I have fallen in love with him, the store of merit which he has acquired may be attainable by me here. If he should cast a really loving glance on me to-day, then there would be no other woman in the three worlds, who has gained more merit than I.

मार्कण्डेय उवाच

एवं सञ्चिन्तयन्ती सा दिव्ययोषित्स्मरातुरा।

आत्मानं दर्शयामास कमनीयतराकृतिम्॥४२॥

तां तु दृष्ट्वा द्विजसुतश्चारुरूपां वरूथिनीम्।

सोपचारं समागम्य वाक्यमेतदुवाच ह॥४३॥

का त्वं कमलगर्भाभे कस्य किं वानुतिष्ठसि।

ब्राह्मणोऽहमिहायातो नगरादरुणास्पदात्॥४४॥

पादलेपोऽत्र मे ध्वस्तो विलीनो हिमवारिणा।

यस्यानुभावादत्राहमागतो मदिरेक्षणे॥४५॥

Mārkaṇḍeya spoke :

So reflecting the heavenly maiden, who was sick for love, showed herself in very lovely form. Now on seeing her, gracefully-formed Varūthini, the young brāhmaṇa approached with deference and spoke this word– "Who are you, O maiden bright as the lotus-cup? Or on whom do you attend? I am a brāhmaṇa, I have come here from the city Aruṇāspada. The ointment on my feet, by the power of which I came here, has perished being dissolved by the melting snow here, O maiden of fascinating glance!"

वरूथिन्युवाच

मौलेयाहं महाभागा नाम्ना ख्याता वरूथिनी।

विचरामि सदैवात्र रमणीये महाचले॥४६॥

साहं त्वद्दर्शनाद्विप्र कामवैक्लव्यतां गता।

प्रशाधि यन्मया कार्यं त्वदधीनास्मि सांप्रतम्॥४७॥

Varūthinī spoke

I am the daughter of Mūli, of high station; I am well-known by name as Varūthinī. I roam here at all times indeed on this charming mountain. Being such I am compelled by the sight of you, O brāhmaṇa, to declare my love. Do you enjoin me what I must do, I am now submissive to you.

ब्राह्मण उवाच

येनोपायेन गच्छेयं निजगेहं शुचिस्मिते।

तन्माचक्ष्व कल्याणि हानिर्नोऽखिलकर्मणाम्॥४८॥

नित्यनैमित्तिकानां तु महाहानिर्द्विजन्मनः।

भवत्यतस्त्वं हे भद्र मामुद्धर हिमालयात्॥४९॥

प्रशस्यते न प्रवासो ब्राह्मणानां कदाचन।

अपराध्यति मे भीरु देशदर्शनकौतुकम्॥५०॥

1. Mauleyā. The dictionary gives Mauleya as the name of a people, but that meaning seems inappropriate here. As a patronymic Mauleyī would appear more correct. See verse 46 below.

सतो गृहे द्विजग्रयस्य निष्पत्तिः सर्वकर्मणाम्।
नित्यनैमित्तिकानां च हानिरेवं प्रसासिनः॥५१॥
सा त्वं किं बहुनोक्तेन तथा कुरु यशस्विनि।
यथा नास्तङ्गते सूर्ये पश्यामि निजमालयम्॥५२॥

The brāhmaṇa spoke

O benign sweet-smiler, tell me the means whereby I may go to my own home. Loss is befalling us m all our actions, and grievous loss befalls a brāhmaṇa in the perpetual and occasional ceremonies. Therefore, O lady, do you deliver me from the Himalaya mountains. Absence from home is never commended in brāhmaṇas. I have not sinned, O timid one; it was my curiosity to see other countries. All actions and the perpetual and occasional ceremonies are accomplished by a brāhmaṇa when he stays at home; so they are lost if he dwells away from home. Such as you are, why should I say much, Do then, O illustrious lady, so that I may see my own abode ere the sun sets.

वरूथिन्युवाच

मैवं ब्रूहि महाभाग मा भूत्स दिवसो मम।
मां परित्यज्य यत्र त्वं निजगेहमुपैष्यसि॥५३॥

Varūthinī spoke

Speak not so, illustrious Sir ; let not that day come for me, in which abandoning me you shall resort to your own abode !

अहो रम्यतरः स्वर्गो न यतो द्विजनन्दन।
अतो वयं परित्यज्य तिष्ठामोऽत्र सुरालयम्॥५४॥
सा त्वं सह मया कान्त कान्तेऽत्र तुहिनाचले।
रममाणो न मर्त्यानां वान्धवानां स्मरिष्यसि॥५५॥

Ah! since heaven is not more charming, O young brāhmaṇa, then abandoning the gods' abode we will stay here. Sporting with me on this beloved snowy mountain, you yourself, O my beloved, will, not remember your mortal kinsmen.

स्रजो वस्त्राण्यलङ्कारान्भक्ष्यभोज्यानुलेपनम्।
दास्याम्यत्र तथाहं ते स्मरेण वशगा हता॥५६॥
वीणावेणुस्वनं गीतं किन्नराणां मनोरमम्।
अङ्गाह्लादकरो वायुरुष्णान्नमुदकं शुचि॥५७॥
मनोभिलषिता शय्या सुगन्धमनुलेपनम्।
इहास्तो महाभाग गृहे किं ते निजेऽधिकम्॥५८॥

Seized and rendered submissive by love, I too will give you here garlands, garments, ornaments, loving joys,[1] and dainty food and unguents. Charming is the song of the Kinnaras, accompanied with the strains of the lute and flute; the breeze brings gladness to the body; there is warm food, the water is pure. Longed for by the mind is the bed, fragrant is the ointment. While you remain here, illustrious Sir, what more will you have in your own house ?

इहासतो नैव जरा कदाचित्ते भविष्यति।
त्रिदशानामियं भूमिर्यौवनोपचयप्रदा॥५९॥
इत्युक्त्वा सानुरागा सा सहसा कमलेक्षणा।
आलिलिङ्ग प्रसीदेति वदन्ती कलमुन्मनाः॥६०॥

While you remain here, never will old age light on you. This is the land of the thirty gods; it gives fullness to youth! Having spoken thus, the lotus-eyed maiden, full of affection, exclaiming sweetly "Be you gracious!" suddenly embraced him in the eagerness of her mind.

ब्राह्मण उवाच

मा मां स्प्राक्षीर्व्रजान्यत्र दुष्टे यः सदृशस्तव।
मयान्यथा याचिता त्वमन्यथवाभ्युपैषि माम्॥६१॥
सायंप्रातर्हुतं हव्यं लोकान्यच्छति शाश्वतान्।
त्रैलोक्यमेतदखिलं मूढे हव्ये प्रतिष्ठतम्॥६२॥

The brāhmaṇa spoke

Touch me not; go to some other man who is like yourself, O worthless one! I have been wooed in one way, you indeed approached me in a very different way. The oblation to the gods, offered evening and morning, sustains the eternal worlds; the whole of these three worlds is established on the oblation to the gods, O foolish one.

वरूथिन्युवाच

किं तेनाहं प्रिया विप्र रमणीयो न किं गिरिः।
गन्धर्वान्किन्नरादींश्च त्यक्त्वाभीष्टो हि कस्तव॥६३॥
निजमालयमप्यस्माद् भवान्यास्यत्संशयम्।

1. Bhokṣa, not in the dictionary ; read *bhoga* ?

स्वल्पकालं मया सार्द्धं भुङ्क्ष्व भोगान्सुदुर्लभान्॥६४॥

Varūthinī spoke

Am I not dear to you, O brāhmaṇa? Is not the mountain charming? Leaving aside the Gandharvas, the Kinnaras and the others, whom do you desire? Surely, Sir, you shall go away from here to your own abode without doubt; enjoy with me for a very little while the delights that are hard to be won.

ब्राह्मण उवाच

अभीष्टा गार्हपत्याद्याः सततं ते त्रयोऽग्नयः।

रम्यं माग्निशरणं वेदी विष्टरिणी प्रिया॥६५॥

The brāhmaṇa spoke

I continually desire the gārhapatya and the two other fires; the fire-place is charming to me; my dear wife is the goddess who diffuses herself about me.[1]

वरूथिन्युवाच

अष्टावात्मगुणा ये हि तेषामादौ दया द्विज।

तां करोषि कथं न त्वं मयि सद्धर्मपालक॥६६॥

त्वद्विमुक्ता न जीवामि तथा प्रीतिमती त्वयि।

नैतद्वदाम्यहं मिथ्या प्रसीद कुलनन्दन॥६७॥

Varūthinī spoke

Compassion, O brāhmaṇa, is the foremost of the eight good qualities of the soul; why do you not display it towards me, O cherisher of truth and righteousness? Forsaken by you, I do not live; and I am full of affection for you; I say not this falsely; be gracious, O gladdener of your family!

ब्राह्मण उवाच

यदि प्रीतिमती सत्यं नोपचाराद् ब्रवीषि माम्।

तदुपायं समाचक्ष्व येन यामि स्वमालयम्॥६८॥

The brāhmaṇa spoke

If you are in truth full of affection, and does not speak to me out of mere politeness, then tell me the means by which I may go to my own home.

वरूथिन्युवाच

निजमालयमध्यस्माद् भवान्यास्यत्यसंशयम्।

स्वल्पकालं मया सार्द्धं भुङ्क्ष्व भोगान्सुदुर्लभान्॥६९॥

Varūthinī spoke

Surely, Sir, you shall go away from here to your own abode without doubt; enjoy with me for a very little while the delights that are hard to be won!

ब्राह्मण उवाच

न भोगार्थाय विप्राणां शस्यते हि वरूथिनी।

इह क्लेशाय विप्राणां चेष्टा प्रेत्य फलप्रदा॥७०॥

The brāhmaṇa spoke

Striving after delights is not at all commended in brāhmaṇas, O Varūthinī;[2] such striving in brāhmaṇas tends to weariness in this world, and yields no fruit after death.

वरूथिन्युवाच

सन्त्राणं म्रियमाणाया मम कृत्वा परत्र ते।

पुण्यस्यैव फलं भावि भोगाश्चान्यत्र जन्मनि॥७१॥

एवं च द्वयमप्यत्र तवोपचयकारणम्।

प्रत्याख्यानादहं मृत्युं त्वं च पापमवाप्स्यसि॥७२॥

Varūthinī spoke

If you save me who am at the point of death, you will have the fruit of merit itself in the next world, and delights in another life; and thus the two things will procure you prosperity in this world; if you do refuse, I shall die and you will incur sin.

ब्राह्मण उवाच

परस्त्रियं नाभिलषेदित्यूचुर्गुरवो मम।

तेन त्वां नाभिवाञ्छामि कामं विलप शुष्य वा॥७३॥

The brāhmaṇa spoke

My spiritual preceptors have told me that one should not covet another's wife; therefore I long not for you; bewail your love or be you withered!

मार्कण्डेय उवाच

इत्युक्त्वा स महाभागः स्पृष्ट्वापः प्रयतः शुचिः।

प्राहेदं प्रणिपत्याग्निं गार्हपत्यमुपांशुना॥७४॥

भगवान्गार्हपत्याग्ने योनिस्त्वं सर्वकर्मणाम्।

त्वत्त आहवनीयोऽग्निर्दक्षिणाग्निश्च नान्यतः॥७५॥

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1. *Visṭaruṇī*, not in the dictionary.

2. For *Varūthinī* read *Varūthini*.

युष्मदाप्यायनाद्देवा वृष्टिसस्यादिहेतवः।
भवन्ति सस्यादखिलं जगद् भवति नान्यतः॥७६॥

Mārkaṇḍeya spoke :

Having spoken thus, the illustrious brāhmaṇa, self-controlled and pure, touched water and prostrating himself addressed the gārhapatya fire with this muttered prayer,— O adorable Gārhapatya fire! you are the source of all rites; from you and you alone come the āhavanīya fire and the dakṣiṇa fire! By the nourishment given by you the gods subsist who cause the rain, the crops *and other benefits; by the crops, and them alone,* the whole world subsists.

एवं त्वत्तो भवत्येतद्येन सत्येन वै जगत्।
तथाहमद्य स्वं गेहं पश्येयं सति भास्करे॥७७॥
यथा वै वैदिकं कर्म स्वकाले नोज्झितं मया।
तेन सत्येन पश्येयं गृहस्थोऽथ दिवाकरम्॥७८॥
यथा च न परद्रव्ये परदारे च मे मतिः।
कदाचित्साभिलाषाभूत्तथैतत्सिद्धिमेतु मे॥७९॥

Thus this world subsists through you–by this truth I adjure you that I may see my home to-day, ere sets the sun! By this earth I adjure you that I may behold the sun to-day while I sit in my house, so that I may not neglect the Vedic rites at the proper time! "And that, as the thought of and the longing for another's goods and another's wife have never occurred to me, so this virtue may be perfected in me!"

इति श्रीमार्कण्डेयपुराणे स्वारोचिषे मन्वन्तरे ब्राह्मणवाक्यं नामाष्टपञ्चाशत्तमोऽध्यायः॥५८॥

♣♣♣

अथैकोनषष्टितमोऽध्यायः

CHAPTER 59

About the Svārociṣa Manvantara.

The young brāhmaṇa is succoured by Agni and returns homs–A Gandharva Kali sees Varūthinī disconsolate and in the guise of the brāhmaṇa gains her love.

मार्कण्डेय उवाच

एवं तु वदतस्तस्य द्विजपुत्रस्य पावकः।
गार्हपत्यः शरीरे तु सन्निधानमथाकरोत्॥१॥
तेन चाधिष्ठितः सोऽथ प्रभामण्डलमध्यगः।
व्यदीपयत तं देशं मूर्तिमानिव हव्यराट्॥२॥
तस्यास्तु सुतरां तत्र तादृग्रूपे द्विजन्मनि।
अनुरागोऽभवद्विप्रं पश्यन्त्या देवयोषितः॥३॥

Mārkaṇḍeya spoke :

Now as the young brāhmaṇa thus spoke, the Gārhapatya Fire in sooth appeared at hand upon his body; and with it surmounting him, he stood amid a circle of light, and illumined that place as if he were Agni in bodily form. Now vehement love seized upon the heavenly maiden as she beheld the brāhmaṇa, who stood there in so glorious a form.

ततः सोऽधिष्ठितस्तेन हव्यवाहेन तत्क्षणात्।
यथापूर्वं तथा गन्तुं प्रवृत्तो द्विजनन्दनः॥४॥
जगाम च त्वरायुक्तस्तया सास्रं निरीक्षितः।
आदृष्टिपातात्तन्वङ्ग्या निश्वासोत्कम्पिकन्धरम्॥५॥
ततः क्षणेनैव तदा निजगेहमवाप्य सः।
यथा प्रोक्तं द्विजश्रेष्ठश्चकार सकलाः क्रियाः॥६॥

Then the young brāhmaṇa,[1] surmounted by that Fire, immediately started to go as before; and he departed in haste while the slender-shaped heavenly maiden gazed after him as far as her eye could reach, her throat quivering with sighs. Then in one moment from that time the brāhmaṇa reached his own abode and performed all the rites as he had mentioned.

1. For *dija-nandanaḥ* read *dvija-nandanaḥ*.

अथ सा चारुसर्वांगी तत्रासक्तात्ममानसा।
निश्वासपरमा निन्ये दिनशेषं तथा निशाम्॥ ७॥
निश्वसन्त्यनवद्याङ्गी हाहेति रुदी मुहुः।
मन्दभाग्येति चात्मानं निनिन्द मदिरेक्षणा॥ ८॥

Now she, the beauteous in every limb, remained with soul and mind clinging fast to him, and passed the remainder of the day and also the night in almost ceaseless sighing. And the faultlessly-shaped maiden sighing and crying "Ah! Ah!" continually, reproached herself, "O luckless one that I am!" though her eyes were fascinating.

न विहारे न चाहारे रमणीये न वा वने।
न कन्दरेषु रम्येषु सा बबन्ध तदा रतिम्॥ ९॥
चकार रममाणे च चक्रवाकयुगे स्पृहाम्।
मुक्ता तेन वरारोहा निनिन्द निजयौवनम्॥ १०॥
क्वागताहमिमं शैलं दुष्टदैवबलात्कृता।
क्व च प्राप्तः स मे दृष्टेर्गोचरं तादृशो नरः॥ ११॥
यदद्य स महाभागो न मे संगमुपैष्यति।
तत्कामाग्निरवश्यं मां क्षपयिष्यति दुःसह॥ १२॥
रमणीयमभूद्यत्तत्पुंस्कोकिलनिनादितम्।
तेन हीनं तदेवैतद्दहतीवाद्य मामलम्॥ १३॥

Neither in sport, nor in food, nor yet on delightsome forest, nor on the charming glens did she then fix her joy. She turned her desire towards a pair of billing cakravākas. Forsaken by him the finely-shaped maiden reproached her own youthful womanhood, "How happened it[1] that I came to this mountain, forcibly attracted by evil fate? And how happened it that he, such a man as that, crossed the range of my eye? If that grand man shall not come to me to-day, verily the intolerable fire of my love for him will consume me away. The song of the cock-koil which was so delightful, this self same song when disunited[2] from him is burning enough, as it were, to me to-day."

मार्कण्डेय उवाच

इत्थं सा मदनाविष्टा जगाम मुनिसत्तमम्।
ववृधे च तदा रागस्तस्यास्तस्मिन्प्रतिक्षणम्॥ १४॥

Mārkaṇḍeya spoke :

Thus she pured forth her words, O brāhmaṇa,[3] absorbed in love, and her passion for him grew every moment then.

कलिर्नाम्ना तु गन्धर्वः सानुरागो निराकृतः।
तया पूर्वमभूत्सोऽथ तदवस्थां ददर्श ताम्॥ १५॥
स चिन्तयामास तदा किं न्वेषा गजगामिनी।
निश्वासपवनम्लाना गिरावत्र वरूथिनी॥ १६॥
मुनिशापक्षता किं नु केनचित्किं विमानिता।
बाष्पवारिपरिक्लिन्नमियं धत्ते यतो मुखम्॥ १७॥

Now a Gandharva named Kali was enamoured of her, and had been rejected by her before. He beheld her in that condition. Then he pondered, "Why now is this Varūthinī, who moves as gracefully as an elephant, faded by the hot blast of sighing on this mountain? Has she been wounded by some muni's curse, or has any one treated her with dishonour, since she keeps on bedewing her face copiously with tears?"

ततः स दध्यौ सुचिरं तमर्थं कौतुकात्कलिः।
ज्ञातवांश्च प्रभावेण समाधेः स यथातथम्॥ १८॥
पुनः स चिन्तयामास तद्विज्ञाय मुनेः कलिः।
ममोपपादितं साधु भाग्यैरेतत्पुरा कृतैः॥ १९॥
मयैषा सानुरागेण बहुशः प्रार्थिता सती।
निराकृतवती सेयमद्य प्राप्या भविष्यति॥ २०॥
मानुषे सानुरागेयं तत्र तद्रूपधारिणि।
रंस्यते मय्यसन्दिग्धं किं कालेन करोमि तत्॥ २१॥

Then Kali through curiosity meditated on that matter full long, and perceived the truth by the power of concentrated thought. Comprehending that matter of the muni,[4] Kali pondered again, "I have well accomplished this, by reason of fortunate actions done before. Though often entreated by me who love her, she, this very maiden, rejected me; today I shall gain her. She is

1. *Kva.*
2. Read in preference *hīnāṁ* for *hīnam*, to agree with *māṁ*?
3. The text reads, *Jagāma muni-sattamam*; but these words seem meaningless from the context. *Jagāda muni-sattama* seem preferable, and I have ventured to adopt them in the translation.
4. Or better perhaps, for *Muneḥ* read *Mune*, "O Muni."

in love with a human being; by virtue of that fact she shall all-unsuspectingly bestow her love on me while I assume his shape. Why then do I delay?"

मार्कण्डेय उवाच

आत्मप्रभावेण ततस्तस्य रूपं द्विजन्मनः।

कृत्वा चचार यत्रास्ते निषण्णा सा वरूथिनी॥ २२॥

Mārkaṇḍeya spoke :

Thereupon he assumed that brāhmaṇa's shape by his inherent power, and moved to where sits Varūthinī disconsolate.

सा तं दृष्ट्वा वरारोहा किञ्चिदुत्फुल्ललोचना।

समेत्य प्राह तन्वङ्गी प्रसीदेति पुनः पुनः॥ २३॥

त्वया त्यक्ता न सन्देहः परित्यक्ष्यामि जीवितम्।

तत्राधर्मः कष्टतरः क्रियालोपो भविष्यति॥ २४॥

मया समेत्य रम्येऽस्मिन्महात्मन्वनकन्दरे।

मत्परित्राणजं धर्ममवश्यं प्रतिपत्स्यसे॥ २५॥

आयुषः सावशेषं मे नूनमस्ति महामते।

निवृत्तस्तेन नूनं त्वं हृदयाह्लादकारकः॥ २६॥

Seeing him, a little wide grew the eyes of the finely-shaped maiden. In her slender form she approached him and exclaimed "Be kind!" again and again; "Bereft of you I shall assuredly abandon my life; thereby you will incur very sore unrighteousness, and your sacred ceremonies will come to ruin Joining with me in this charming glen among the great glens, you will certainly acquire righteousness by saving me. Life verily has some remnant[1] for me, O wise brāhmaṇa! Surely you have returned for that reason, and bring gladness to my heart."

कलिरुवाच

किं करोमि क्रियाहानिर्भवत्यत्र सतो मम।

त्वमप्येवंविधं वाक्यं ब्रवीषि तनुमध्यमे॥ २७॥

तदहं सङ्कटं प्राप्तो यद्ब्रवीमि करोषि तत्।

यदि स्यात्सङ्गमो मेऽद्य भवत्या सह नान्यथा॥ २८॥

Kali spoke

What am I doing? My ceremonies suffer harm while I linger here. Does you tell me such a tale as this, O slender-waisted maiden? Therefore I am fallen into a strait. You must do[2] what I say, and not otherwise, if there is to be union between me and you, lady, to-day.

वरूथिन्युवाच

प्रसीद यद्ब्रवीषि त्वं तत्करोमि न ते मृषा।

ब्रवीम्येतदनाशङ्कं यत्तत्कार्यं मयाधुना॥ २९॥

Varūthinī spoke

Be kind! What you said, that I will do for you without falsehood— I say this without fear— whatever I must do now for your sake.

कलिरुवाच

नाद्य सम्भोगसमये द्रष्टव्योऽहं त्वया वने।

निमीलिताक्ष्याः संसर्गस्तव सुभ्रु मया सह॥ ३०॥

Kali spoke

You must not gaze on me while me meet in union in the wood to-day; you must close your eyes, O lady with beautiful brows, while you do unite with me.

वरूथिन्युवाच

एवं भवतु भद्रं ते यथेच्छसि तथास्तु तत्।

मया सर्वप्रकारं हि वशे स्थेयं तवाधुना॥ ३१॥

Varūthinī spoke

So be it as it is good to you! As you wish, so let it be! Truly I must remain submissive to you now in every way.

इति श्रीमार्कण्डेयपुराणे स्वारोचिषे मन्वन्तरे
एकोनषष्टितमोऽध्यायः॥५९॥

♣♣♣

1. For *sāvaśeṣam* read *cāvaśeṣam*? Ava-śeṣa may apparently be neuter sometimes.

2. For *karoṣi* read *Kuruṣva*?

अथ षष्टितमोऽध्याय:

CHAPTER 60

About the Svārociṣa Manvantara.

The Apsaras Varūthinī had by the Gandharva Kali a son who was named Sva-rociṣ– He delivered a maiden Manoramā and her father the Vidyā-dhara Indīvara from a curse–and married her.

मार्कण्डेय उवाच

तत: सह तया सोऽथ रराम गिरिसानुषु।
फुल्लकाननहृद्येषु मनोज्ञेषु सर:सु च॥ १॥
कन्द्रेषु च रम्येषु निम्नगा पुलिनेषु च।
मनोज्ञेषु तथान्येषु देशेषु मुदितो द्विज॥ २॥
वह्निनाधिष्ठितस्यासीद्यद्रूपं तस्य तेजसा।
अचिन्तयद्भोगकाले निमीलितविलोचना॥ ३॥

Mārkaṇḍeya spoke :

Then with her he sported on mountain tops, which charmed the heart with their blossoming forests, and midst charming lakes, and in pleasant glens, and on sand-banks in the rivers, and in other delightsome places, with merry heart, O brāhmaṇa. With eyes closed fast during their embraces, she thought by reason of his ardour that his form was that of the young brāhmaṇa surmounted with fire.

तत: कालेन सा गर्भमवाप मुनिसत्तम।
गन्धर्ववीर्यतो रूपं चिन्ततनाच्च द्विजन्मन:॥ ४॥
तां गर्भधारिणीं सोऽथ सान्त्वयित्वा वरूथिनीम्।
विप्ररूपधरो यातस्तया प्रीत्या विसर्जित:॥ ५॥

Then after a time she conceived a child, O best of munis; it took its form from the Gandharva's energy and her dwelling in thought on the brāhmaṇa. Then he having soothed Varūthinī in her pregnant condition departed, still assuming the brāhmaṇa's shap; she gave him a loving dismissal.

जज्ञे स बालो द्युतिमाञ्ज्वलन्निव विभावसु:।
स्वरोचिभिर्यथा सूर्यो भासयन्सकला दिश:॥ ६॥
स्वरोचिभिर्यतो भाति भास्वानिव स बालक:।
तत: स्वरोचिरित्येवं नाम्ना ख्यातो बभूव स:॥ ७॥
ववृधे च महाभागो वयसानुदिनं तथा।
गुणौघैश्च यथा बाल: कलाभि: शशलाञ्छन:॥ ८॥
स जग्राह धनुर्वेदं वेदांश्चैव यथाक्रमम्।
विद्याश्चैव महाभागस्तदा यौवनगोचर:॥ ९॥

The child was born a boy, with a splendour like the blazing orb of light, illuminating all the regions of the sky with his own lustre like the sun. Because he shines with his own lustre,[1] like the sun, the boy became therefore famed by the appropriate name Sva-rocis. And the noble boy grew day by day in age and with a multitude of good qualities, just as the new moon increases with its daily increments; he acquired skill in archery, and learnt the Vedas in due order an the sciences; then the noble boy entered on the period of early manhood.

मन्दराद्रौ कदाचित्स विचरंश्चारुचेष्टित:।
ददर्शैकां तदा कन्यां गिरिप्रस्थे भयातुराम्॥ १०॥
त्रायस्वेति निरीक्ष्यैनं सा तदा वाक्यमब्रवीत्।
मा भैषीरिति स प्राह भयविप्लुतलोचनाम्॥ ११॥
किमेतदिति तेनोक्ते वीरवाक्ये महात्मना।
तत: सा कथयामास श्वासक्षेपप्लुताक्षरम्॥ १२॥

Once upon a time, while he who was fascinating in his ways was roaming on Mount Mandara, he saw a lonely maiden helpless with fear on the mountain's slope. Seeing him, at once she uttered the words "Save me!" "Fear not!" he exclaimed to her whoose eyes were flooded with fear; "Why is this?" said the high-souled youth in heroic speech. Thereupon she gave him this account, in words broken by her palpitating breath.

कन्योवाच

अहमिन्दीवराख्यस्य सुता विद्याधरस्य वै।
नाम्ना मनोरमा जाता सुतायां मरुधन्वन:॥ १३॥

The maiden spoke

I am indeed the daughter of the Vadyā-dhara Indīvara, Mano-ramā by name; I was born of Maru-dhanvan's daughter.

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1. *Sva-rocibhir.*

मन्दारविद्याधरजा सखी मम विभावरी।
कलावती चाप्यपरा सुता पारस्य वै मुनेः॥ १४॥
ताभ्यां सह मया यातं कैलासतटमुत्तमम्।
तत्र दृष्टो मुनिः कश्चित्तपसातिकृशाकृतिः॥ १५॥
क्षुत्क्षामकण्ठो निस्तेजा दूरपाताक्षितारकः।
मयावहसितः क्रुद्धः स तदा मां शशाप ह॥ १६॥
क्षामक्षामस्वरः किञ्चित्कम्पिताधरपल्लवः।
त्वयावहसितो यस्मादनार्ये दुष्टतापसि॥ १७॥
तस्मात्त्वामचिरेणैव राक्षसोऽभिभविष्यति।

Vibhā-varī daughter of the Vidyā-dhara Mandāra was my friend, and Kalā-vatī, the muni Pāra's daughter, was my other friend. With them I went to Kailāsa's lofty[1] slope. There I saw a certain muni; exceedingly thin was his face through his austerities, wasted was his neck through hunger, vigourless was he, deep sunk were the pupils of his eyes. I laughed at him, and then he grew enraged and cursed me, in a very infirm voice and with his shoot-like lower lip somewhat quivering[2]– "Since you have laughed at me, O ignoble and bad ascetic maiden, a Rākṣasa shall therefore overcome you in no long time indeed."

दत्ते शापे मत्सखीभ्यां स तु निर्भत्सितो मुनिः॥ १८॥
धिक्ते ब्राह्मण्यमक्षान्त्या हतं ते निखिलं तपः।
अमर्षणैर्धर्षितोऽसि तपसा नातिकर्शितः॥ १९॥
क्षान्त्यास्पदं वै ब्राह्मण्यं क्रोधसंयमनं तपः।
एतच्छ्रुत्वा ददौ शापं तयोरप्यमितद्युतिः॥ २०॥
एकस्याः कुष्ठमङ्गेषु भाव्यन्स्यास्तथा क्षयः।
तयोस्तथैव तज्जातं यथोक्तं तेन तत्क्षणात्॥ २१॥

But when the curse was pronounced, my two friends upbraided the muni– "Fie! through your want of forbearance, done is your brāhmaṇa-hood, done all thine austerities! You are violated through your wrathfulness, you are not greatly worn out[3] through austerities. The dwelling-place of forbearance is verily brāhmaṇa-hood; the controlling of wrath is the performance of austerities." Hearing this the sage of measureless glory cursed both of them also,– "Leprosy in the limbs shall light on one of you, and consumption on the other." Exactly as he said, it befell them both immediately.

ममाप्येवं महद्रक्षः समुपैति पदानुगम्।
न शृणोषि महानादं तस्यादूरेऽपि गर्जतः॥ २२॥
तृतीयमद्य दिवसं यन्मे पृष्ठं न मुञ्चति।
अस्त्रग्रामस्य सर्वस्य हृदयज्ञाहमद्य ते॥ २३॥
तं प्रयच्छामि मां रक्ष रक्षसोऽस्मान्महामते।
प्रादात्स्वायम्भुवस्यादौ स्वयं रुद्रः पिनाकधृक्॥ २४॥
स्वायम्भुवो वसिष्ठाय सिद्धवर्याय दत्तवान्।
तेनापि दत्तं मन्मातुः पित्रे चित्रायुधाय वै॥ २५॥
प्रादादौद्वाहिकं सोऽपि मत्पित्रे श्वशुरः स्वयम्।
मयापि शिक्षितं वीर सकाशाद्बालया पितुः॥ २६॥
हृदयं सकलास्त्राणामशेषरिपुनाशनम्।
तदिदं गृह्यतां शीघ्रमशेषास्त्रपरायणम्॥ २७॥
ततो जहि दुरात्मानमेनं राक्षसमागतम्॥ २८॥

So on my track also a mightly Rākṣasa is approaching. Don't you hear his loud roar, as he thunders forth, even close at hand? To-day is the third day that he quits not my back. Now out of all the multitude of weapons I give you the weapon which strikes to the heart; save me from this Rākṣasa, O high-minded youth! Rudra, who wields the bow Pinākа, himself gave it to Svāyambhuva originally; Svāyambhuva gave it to Citrāyudha, may other's father; he again, as father-in-law, himself gave it to my father as a wedding gift. I, though a maiden, learnt, O hero! from my father how to use this Heart of all weapons, which destroys every foe. This is it, take it quickly, the essence of all weapons, then slay this vile-souledd Rākṣasa who has come into conflict with sacred spell.[4]

मार्कण्डेय उवाच

तथेत्युक्ते ततस्तेन वार्युपस्पृश्य तस्य तत्।
अस्त्राणां हृदयं प्रादात्सरहस्यनिवर्तनम्॥ २९॥

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1. For *attamam* read *uttamam*.
2. For *kiñcit-kalpitādhara-pallavaḥ* read *kiñcit-kampitā dhara-pallavaḥ*?
3. *Ati-karṣitaḥ*; or, "you are not greatly attracted by austerities"
4. *Brahma-samāgatam*.

Mārkaṇḍeya spoke :

"Yea!" then quoth he, and she sprinkling water on it gave him the Heart of weapons together with the spell for stopping its secret virtue.

एतस्मिन्नन्तरे रक्षस्ततदाभीषणाकृतिः।

नर्दमानं महानादमाजगाम त्वरान्वितम्॥ ३०॥

In this interval appeared that Rākṣasa. Then with spalling aspect, and roaring with a loud roar, he came hastily on.

मयाभिभूता किं त्राणमुपैति द्रुतमेहि मे।

भक्षाय किञ्चिरेणेति ब्रुवाणं तद्ददर्श सः॥ ३१॥

He looked at that demon who was exclaiming– "Overpowered by me, to what do you resort for deliverance? Come speedily to me! What good is it to delay your being devoured?"

स्वरोचिश्चिन्तयामास दृष्ट्वा तं समुपागतम्।

गृह्णात्वेष वचः सत्यं तस्यास्त्विति महामुनेः॥ ३२॥

Seeing him at hand, Sva-rocis thought, "Let him seize her, so will the great muni's word become true with regard to her."

जग्राह समुपेत्यैनां त्वरया सोऽपि राक्षसः।

त्राहि त्राहीति करुणं विलपन्तीं सुमध्यमाम्॥ ३३॥

ततः स्वरोचिः संक्रुद्धश्चाण्डास्त्रमतिभैरवम्।

दृष्ट्वा निवेश्य तद्रक्षो ददर्शानिमिषेक्षणः॥ ३४॥

तदाभिभूतः स तदा तामुत्सृज्य निशाचरः।

प्रसीद शाम्यतामस्त्रं श्रूयतां चेत्यभाषत॥ ३५॥

मोक्षितोऽहं त्वया शापादतिघोरान्महाद्युते।

प्रदत्तादतितीव्रेण ब्रह्ममित्रेण धीमता॥ ३६॥

उपकारो न मे त्वत्तो महाभागाधिको परः।

येनाहं सुमहाकष्टान्महाशापाद्विमोक्षितः॥ ३७॥

The Rākṣasa approaching with haste seized the maiden of beauteous waist, as she was piteously bewailing, "Save me, Save me!" Then Sva-rocis enraged looked at the active and most terrible weapon, and plunging it into that Rākṣasa looked on it with unwinking eyes. Vanquished thereby[1] the night-stalking demon then quitted her and said– "Be gracious! let the weapon be kept in peace, and hearken! I have been delivered by you, O most glorious hero! from a very grievous curse, which was inflicted by wise and exceedingly fierce Brahma-mitra. It is a benefit (none other greater can I receive from you, O illustrious hero!), whereby I have been delivered from a great and most sore curse."

स्वरोचिरुवाच

ब्रह्ममित्रेण मुनिना किन्निमित्तं महात्मना।

शप्तस्त्वं कीदृशश्चैव शापो दत्तोऽभवत्पुरा॥ ३८॥

Sva-rocis spoke

Why were you cursed formerly by the high-souled muni Brahma-mitra, and what kind of curse was imprecated on you?

राक्षस उवाच

ब्रह्ममित्रोऽष्टधा भिन्नमायुर्वेदमधीतवान्।

त्रयोदशाधिकारं च प्रगृह्याथर्वणो द्विजः॥ ३९॥

अहं चेन्दीवराक्षेति ख्यातोऽस्या जनकोऽभवम्।

विद्याधरपतेः पुत्रो नलनाभस्य खड्गिनः॥ ४०॥

मया च याचितः पूर्वं ब्रह्ममित्रोऽभवन्मुनिः।

आयुर्वेदमशेषं मे भगवन्दातुमर्हसि॥ ४१॥

यदा तु बहुशो वीर प्रश्रयावनतस्य मे।

न प्रादाद्याचितो विद्यामायुर्वेदात्मिकां मम॥ ४२॥

शिष्येभ्यो ददतस्तस्य मयान्तर्धानगेन हि।

आयुर्वेदात्मिका विद्या गृहीताभूतदानघ॥ ४३॥

The Rākṣasa spoke

The brāhmaṇa Brahma-mitra had mastered the thirteen sections of the Atharva Veda, and had just studied the Ayurveda which is divided into eight parts. And I was well-known by the name Indīvara; I was the father of this maiden. I was the son of the swordsman Nala-nābha king of the Vidyā-dharas. And at first I besought the muni Brahma-mitra, "Deign, adorable Sir![2] to communicate to me the whole of the Ayurveda." But though entreated often by me who remained bent with respect, he did not bestow on me the science of the Ayur-veda, O hero; then indeed I gained the science of the Ayur-veda, as he was

1. For *tadābhibhūtaḥ* read *tadabhibhūtaḥ*?

2. For *bhagavān* read *bhagavan*? Or, for *arhasi* read *arhati*?

communicating it to his disciples, by rendering myself invisible,[1] O sinless man.[2]

गृहीतायां तु विद्यायां मासैरष्टाभिरन्तरात्।
ममातिहर्षादभवद्धासोऽतीव पुन: पुन:॥४४॥
प्रत्यभिज्ञाय मां हासान्मुनि: कोपसमन्वित:।
विकम्पिकन्धर: प्राहमामिदं परुषाक्षरम्॥४५॥
राक्षसेनेव यस्मान्मे त्वयाऽदृश्येन दुर्मते।
हृता विद्यावहासश्च मामवज्ञाय वै कृत:॥४६॥
तस्मात्त्वं राक्षस: पाप मच्छापेन निराकृत:।
भविष्यसि न सन्देह सप्तरात्रेण दारुण:॥४७॥
इत्युक्ते प्रणिपाताद्यैरुपचारै: प्रसादित:।
स मामाह पुनर्विप्रस्तत्क्षणान्मृदुमानस:॥४८॥
यन्मयोक्तमवश्यं तद्भावि गन्धर्व नान्यथा।
किन्तु त्वं राक्षसो भूत्वा पुन: स्वं प्राप्स्यसे वपु:॥४९॥
नष्टस्मृतिर्यदा क्रुद्ध: स्वमपत्यं चिखादिषु:।

Now when the science was gained after a space of eight months, I gave way to excessive and repeated fits of laughter out of my great delight. Recognizing me by the laughter, the muni, enraged and with quivering neck spoke thus to me in harsh words–"Since you in invisible form, like a Rākṣasa,[3] has snatched the science from me, O evil-minded one, and despising me has indulged in laughter; therefore you shall be assuredly cast out as a terrible Rākṣasa by my curse, O wicked one, after seven nights." On his uttering this, I propitiated him by prostrating myself before him and by other acts of deference; the brāhmaṇa with his mind immediately softened, said to me again–"What I have uttered will assuredly come to pass, O Gandharva; it can not happen otherwise; but after becoming a Rākṣasa, you shall regain your own form, when with memory dead and in anger you shall wish to devour your own child.

निशाचरत्वे गन्तासि तदस्त्रानलतापित:॥५०
पुन: संज्ञामवाप्य स्वामवाप्स्यसि निजं वपु:।
तथैव स्वममधिष्ठानं लोके गन्धर्वसंज्ञिते॥५१॥
सोऽहं त्वया महाभाग मोक्षितोऽस्मान्महाभयात्।
निशाचरत्वाद्यद्वीर तेन मे प्रार्थनां कुरु॥५२॥
इमां ते तनयां भार्यां प्रयच्छामि प्रतीच्छ ताम्।
आयुर्वेदश्च सकलस्त्वष्टाङ्गो यो मया तत:॥
मुने: सकाशात्सम्प्राप्तस्तं गृह्णीष्व महामते॥५३॥

You shall be turned into a night-stalking demon; when smarting with the fire of your child's weapon, you shall again obtain your own consciousness, and recover they own body, and likewise your own station in the Gandharva world." Since such I am and since I have been delivered by you, O illustrious hero, from this most fearful demon-condition, therefore perform my request. This maiden give I you as wife, accept her; and take, O high-minded man, the whole of the Ayur-veda with its eight parts, which I acquired from beside that muni.

मार्कण्डेय उवाच

इत्युक्त्वा प्रददौ विद्यां स च दिव्याम्बरोज्ज्वल:।
स्रग्भूषणधरो दिव्यं पौराणं वपुरास्थित:॥५४॥
दत्त्वा विद्यां तत: कन्यां स दातुमुपचक्रमे।
तमाह सा तदा कन्या जनितारं स्वरूपिणम्॥५५॥
अनुरागो ममाऽप्यत्र ताततीव महात्मनि।
दर्शनादेव सञ्जतो विशेषेणोपकारिणि॥५६॥
किनत्वेषा मे सखी सा च मत्कृते दु:खपीडिते।
अतो नाभिलषे भोगान्भोक्तुमेतेन वै समम्॥५७॥
पुरुषैरपि नो शक्या कर्तुमित्थं नृशंसता।
स्वभावरुचिरैर्मादृक्कथं योषित्करिष्यति॥५८॥
साहं यथा ते दु:खार्त्ते मत्कृते कन्यके पित:।
तथा स्थास्यामि दु:खार्ता तच्छोकानलतापिता॥५९॥

Mārkaṇḍeya spoke :

Having so spoken he, gleaming in heavenly raiment, bedecked with garlands and ornaments, and bearing his pristine heavenly body, bestowed the science. After bestowing the science, he next proceeded to give his daughter. Then the maiden spoke to her father who had regained his own form, "Although love[4] has sprung up exceedingly with me, even at first sight, for this high-souled

1. For *antardhāya-gena* read *antardhāna-gena*?
2. For *anadha* read *anagha*.
3. For *rākṣasenaiva* read *rākṣaseneva*? He was a Gandharva then.
4. For *anarāgo* read *anurāgo*?

man, who is especially my benefactor, O father; yet this maiden is my friend and that one also, they are afflicted with pain for my sake; hence I do not desire to gratify myself in delights with this man. Such baseness cannot be displayed even by men; how shall a woman like me behave so with things pleasing to her disposition. Since such I am and since those two maidens are afflicted with pain for my sake, O father, I will likewise remain in their pain, burnt with the fire of their grief."

स्वरोचिरुवाच

आयुर्वेदप्रसादेन ते करिष्ये पुनर्नवे।
सख्यौ तव महाशोकं समुत्सृज सुमध्यमो॥६०॥

Sva-rocis spoke

By the favour of the Ayur-veda I will make your two friends fresh again, removing your great grief, O maiden with beautiful waist.

मार्कण्डेय उवाच

ततः पित्रा स्वयं दत्तां तां कन्यां सविधानतः।
उपयेमे गिरौ तस्मिन्स्वरोचिश्चारुलोचनाम्॥६१॥
दत्तां तु तां तदा कन्यामभिसान्त्व्य च भाविनीम्।
जगाम दिव्यया गत्या गन्धर्वः स्वपुरं ततः॥६२॥

Mārkaṇḍeya spoke :

Then Sva-rocis married that beauteous-eyed maiden, whom her father himself gave, according to the rites on that mountain. And having comforted[1] the proud maiden then given away, the Gandharva departed then to his own city by a heavenly course.

स चापि सहितस्तनव्या तदुद्यानं तदा ययौ।
कन्यकायुगलं यत्र तच्छापोत्थगदातुरम्६३॥
ततसतयोः स तत्त्वज्ञो रोगघ्नैरौषधै रसैः।
चकार नीरुजे देहे स्वरोचिरपि राजतः॥६४॥
ततोऽतिशोभने कन्ये विमुक्ते व्याधितः शुभे।
स्वकान्त्याज्जयोतितिदिग्भागं चक्राते तन्महीधरम्॥६५

And then Sva-rocis also, accompained by the slender maiden, went to that garden, where the pair of maidens dwelt speechless and diseased[2] through that curse. Then unconquered Sva-rocis, knowing their condition accurately, brought them both back to a healthy body by means of medicines and positions which cure disease. Then the two maidens, most resplendent, freed from disease, beautiful, rendered that mountain more luminous[3] than the regions of the sky by their own beauty.

इति श्रीमार्कण्डेयपुराणे स्वरोचिषे मन्वन्तरे षष्टितमोऽध्यायः॥६०॥

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अथैकषष्टितमोऽध्यायः

CHAPTER 61

About the Svārociṣa Manvantara.

Vibhā-varī and Kalā-vatī then tell Sva-rocis their story–and he marries them both.

मार्कण्डेय उवाच

एवं विमुक्तरोगा तु कन्यका तं मुदान्विता।
स्वरोचिषमुवाचेदं शृणुष्व वचनं प्रभो॥१॥
मन्दारविद्याधरजा नाम्ना ख्याता विभावरी।
उपकारिन्स्वमात्मानं प्रयच्छामि प्रतीच्छ माम्॥२॥
विद्यां च तुभ्यं दास्यामि सर्वभूतरुतानि ते।
ययाभिव्यक्तिमेष्यन्ति प्रसादप्रवणो भव॥३॥

Mārkaṇḍeya spoke :

Now the maiden, being thus freed from her disease and filled with joy, spoke thus[4] to Sva-rocis–"Hear my word, O lord. I am the daughter of the Vidyā-dhara Mandāra, famed by name as Vibhā-varī.[5] O my benefactor, I offer you my very self, do you accept me. And I will give you knowledge, by which the utterances of all created things shall become manifest to you. Be you favourably inclined!"

मार्कण्डेय उवाच

एवमस्त्विति तेनोक्ते धर्मज्ञेन स्वरोचिषा।
द्वितीया तु तदा कन्या इदं वचनमब्रवीत्॥४॥

1. For *abhi-śāntya* read *abhi-śāntvya*?
2. *Agadāturam*; a compound adjective from *agada* and *ātura*.
3. *Uj-jyoti*; not in the dictionary.
4. For *uvāceda* read *uvācedaṁ*?
5. The resplendent.

कुमाराब्रह्मचार्यासीत्पारो नाम पिता मम।
ब्रह्मर्षि: सुमहाभागो वेदवेदाङ्गपारग:॥५॥
तस्य पुंस्कोकिलालापरमणीये मधौ पुरा।
आजगामाप्सरोऽभ्याशं प्रख्याता पुञ्जिकस्थला॥६॥

Mārkaṇḍeya spoke :

"So be it!" said Sva-rocis, wise in righteousness. And then the second maiden spoke these words–"A youthful brahma-cārin was my father, by name Pāra, a brahmarṣi, exceedingly illustrious, thoroughly learned in the Vedas and Vedāṅgas. Formerly in a spring-time, which was charming by reason of the songs of the male koils, an Apsaras known as Puñjikā-sthalā approached near him.

कामवैक्लव्यतां नीत: स तदा मुनिपुङ्गव:।
तत्संयोगेऽहमुत्पन्ना तस्यामत्र महाचले॥७॥
विहाय मां गता सा च मातास्मिन्निर्जने वने।
बालामेकां महीपृष्ठे व्यालश्वापदसङ्कुले॥८॥
तत: कलाभि: सोमस्य वर्द्धन्तीभिरह:क्षये।
आप्यायमानाहरहो वृद्धिं यातास्मि सत्तम॥९॥
तत: कलावतीत्येतन्मम नाम महात्मना।
गृहीताया: कृतं पित्रा गन्धर्वेण शुभात्मना॥१०॥
न दत्ताहं तदा तेन याचितेन महात्मना।
देवारिणा निशासुप्तस्ततो मे घातित: पिता॥११॥
ततोऽहमतिनिर्वेदादात्मव्यापादनोद्यता।
निवारिता शम्भुपत्न्या सत्यासत्यप्रतिश्रवा॥१२॥
मा शुच: सुभ्रु भर्त्ता ते महाभागो भविष्यति।
स्वरोचिर्नाम पुत्रश्च मनुस्तस्य भविष्यति॥१३॥
आज्ञां च निधय: सर्वे करिष्यन्ति तवादृता:।
यथाभिलषितं वित्तं प्रदास्यन्ति च ते शुभे॥१४॥
यस्या वत्से प्रभावेण विद्यायास्तां गृहाण मे।
पद्मिनी नाम विद्येयं महापद्माभिपूजिता॥१५॥
इत्याह मां दक्षसुता सती सत्यपरायणा।
स्वरोचिस्त्वं ध्रुवं देवी नान्यथा सा वदिष्यति॥१६॥

Then the noble muni was moved so that he could not but speak of love. By their union I was born of her on this great mountain. My mother abandoned me, a girl, all alone, in this desolate forest on the earth's surface, which swarms with snakes and wild beasts, and went away. Since then being nourished daily by the moon's increasing phases, which cause wane to wax again,[1] I have grown up, O best of men. Hence Kalā-vatī[2] is the name which my high-souled father gave me when he took me. My high-souled father, when solicited by a Gandharva, did not give me who am beautiful of face[3] in marriage to him them, hence he was cursed[4] by Āli[5] the foe of the gods and perished.[6] I was about to destroy myself then from excessive despair. Śambhu's wife Satī who is true to her promises prevented me, by saying, 'Grieve not, beauteous-browed maiden; you shall have an illustrious husband by name Sva-rocis, and your son by him shall be a Manu. And all the Nidhis[7] shall submissively obey your command, and shall give you wealth according to your desire, O beauteous one! Take, my child, the knowledge by the power of which you shall succeed; this knowledge is called Padminī, it is greatly worshipped by Mahā-padma.' So speak to me Dakṣa's daughter Satī, who is devoted to truth. You are Sva-rocis in sooth–the goddess will not speak amiss.

साहं प्राणप्रदायाद्य तां विद्यां स्वं तथा वपु:।
प्रयच्छामि प्रतीच्छ तं प्रसादसुमुखो भव॥१७॥

I now offer that knowledge and myself in my true form to you who have given me life; do you receive them with favour beaming from your face on me."

मार्कण्डेय उवाच

एवमस्तिवति तामाह स तु कन्यां कलावतीम्।
विभावर्या: कलावत्या: स्निग्धदृष्ट्यानुमोदित:॥१८॥

1. '*Kalābhir varddhantībhir ava-kṣayam*' The illusion appears to be to the waxing of the moon after its waning.
2. Possessing the digits of the moon.
3. For *subhānanā* read *śubhānanā*?
4. For *saptas* read *śaptas*.
5. Or, *Ali*, as the text may be read. This name is not in the dictionary. and I have not met with it elsewhere. Āli may however be taken as an adjective meaning "idle, wortheless", and the text rendered "by a worthless foe of the gods", but this cannot refer to the Gandharva.
6. This passage seems erroneous. Gandharveṇa cannot be taken with pitrā (see verses 5) nor with devāriṇā.
7. See chap. 65.

जग्राह च तत: पाणी स तयोरमरद्युति:।

नदत्सु देवतूर्येषु नृत्यन्तीस्वप्सर: सु च॥ १९॥

Mārkaṇḍeya spoke :

"So be it!" said he to the maiden Kalā-vatī. The loving glances of Vibhā-varī and Kalā-vatī urged him on to joy; and he, lustrous as the immortals, then took the hands of both in marraige, while heavenly musical instruments sounded out and the Apsarases danced.

इति श्रीमार्कण्डेयपुराणे स्वारोचिषे मन्वन्तरे
एकषष्टितमोऽध्याय:॥६१॥

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अथ द्विषष्टितमोऽध्याय:

CHAPTER 62

About the Svārociṣa Manvantara.

Sva-rocis lived in pleasure with his wives till aroused by a conversation between two birds, and by a deer's remarks.

मार्कण्डेय उवाच

तत: स ताभि: सहित: पत्नीभिरमरद्युति:।

रराम तस्मिञ्छैलेन्द्रे रम्यकाननिर्झरे॥ १॥

सर्वोपभोगरत्नानि मधूनि मधुराणि च।

निधय: समुपाजग्मु: पद्मिन्या वशवर्तिन:॥ २॥

स्रजो वस्त्राण्यलङ्कारान्गन्धाढ्यमनुलेपनम्।

आसनान्यतिशुभ्राणि काञ्चनानि यथेच्छया॥ ३॥

सौवर्णानि महाभाग करकाम्भाजनानि च।

तथा शय्याश्च विविधा दिव्यैरास्तरणैर्युता:॥ ४॥

Mārkaṇḍeya spoke :

Then he, lustrous as the immortals, accompanied by his wives, lived in pleasure on that high mountain where were charming woods and cascades. The Nidhis,[1] being subject through the knowledge Padminī, brought gems for every kind of joyment, sweets and melodies, garlands, raiment, ornaments, richly scented unguent, most brilliant golden seats according to his desire, golden things (illustrious Sir!), pots and vessels, and also beds of divers kinds arrayed with heavenly coverings.

एवं स ताभि: सहितो दिव्यगन्धादिवासिते।

रराम स्वरुचिर्भाभिर्भासिते वरपर्वते॥ ५॥

ताश्चापि सह तेनेति लेभिरे मुदमुत्तमाम्।

रममाणा यथा स्वर्गे तथा तत्र शिलोच्चये॥ ६॥

Thus accompanied by them, he lived in pleasure at his own liking on that fine mountain, perfumed with heavenly odours and other fragrance, and illuminated with his lustre. And they enjoyed supreme delight, for that they were with him, sporting on that high mountain even as in Svarga.

कलहंसी जगादैकां चक्रवाकीं जले सतीम्।

तस्य तासां च ललिते सम्बन्धे च स्पृहावती॥ ७॥

धन्योऽयमतिपुण्योऽयं योऽयं यौवनगोचर:।

दयिताभि: सहैताभिर्भुङ्क्ते भोगानभीप्सिता१॥ ८॥

A grey lag-goose[2] said to a hen-cakra-vāka who was in some water, being moved to desire at the dalliance and union between him and those two wives–"Happy is this man, exceeding merit has he, who in the heyday of youth enjoys eagerly-desired delights with these darling wives.

सन्ति यौवनिन: श्लाघ्यास्तत्पत्न्यो नातिशोभना:।

जगत्यामल्पका: पत्न्य: पतयश्चातिशोभना:॥ ९॥

अभीष्टा कस्यचित्कान्ता कान्त: कस्याश्चिदीप्सित:।

परस्परानुरागाढ्यं दाम्पत्यमतिदुर्लभम्॥ १०॥

धन्योऽयं दयिताभीष्टो ह्येताश्चास्यातिवल्लभा:।

परस्परानुरागो हि धन्यानामेव जायते॥ ११॥

Young men are worthy of praise, their wives are not of exceeding beauty; few are the wives and husbands of exceeding beauty in the world! A man dearly longs for the women he loves; a woman desires to obtain a lover; most rare is it to find a wedded pair rich in mutual affection. Happy is this man whom his darlings long for; these women are indeed very dear to him; verily, it is among the happy that mutual affection exists!"

एतन्निशम्य वचनं कलहंसी समीरितम्।

उवाच चक्रवाकी तां नातिविस्मितमानसा॥ १२॥

1. See chap. 65

2. *Kala-haṁsī*; see page 30 note.

नायं धन्यो यतो लज्जा नान्यस्त्रीसन्निकर्षत:।
अन्यां स्त्रियमयं भुङ्क्ते न सर्वास्वस्य मानसम्॥१३॥
चित्तानुराग एकस्मिन्नधिष्ठाने यत: सखि।
ततोऽतिप्रीतिमानेष भार्यासु भविता कथम्॥१४॥
एता न दयिता: पत्युर्नैतासां दयित: पति:।
विनोदमात्रमेवैता यथा परिजनो पर:॥१५॥

Hearing this speech uttered by the grey lag-goose, the hen-cakra-vāka scarcely surprised in mind spoke to her–"This man is not happy, because modesty springs not from proximity with other women; he is enoying one or other of the women, his mind does not dwell on all of them. Since the heart's affection has only one basis, my friend, how then will this man be affectionate to several wives? These women are not beloved by their husband, nor is this husband beloved by them; these women are only just an amusement as any other attendant might be.

एतासां च यदीष्टोऽयं तत्किं प्राणान्न मुञ्चति।
आलिङ्गत्यपरां कान्तां ध्यातो वै कान्तयान्यया॥१६॥
विद्याप्रदानमूल्येन क्रीतो ह्येष सुभृत्यवत्।
प्रवर्त्ततो न हि प्रेम समं बह्वीषु तिष्ठति॥१७॥

And if he is desired by these women, why then does he not quit his life? He embraces some loved woman, the while he is in the thoughts of some other loving woman. He is bartered at the price of the bestowal of knowledge, as if he were a servant. Because of the excitements,[1] affection verily exists not equally towards many women.

कलहंसि पतिर्धन्यो मम धन्याहमेव च।
यस्यैकस्यां चिरं चित्तं यस्याश्चैकत्र संस्थितम्॥१८॥

O grey lag-goose! my husband is happy, and I indeed am happy; he, for his mind is fixed steadfastly on me alone, and I, for mine is on him alone."[2]

मार्कण्डेय उवाच

सर्वसत्त्वरुतज्ञोऽसौ स्वरोचिरपराजित:।
निशम्य लज्जितो दध्यौ सत्यमेव हि नानृतम्॥१९॥

Mārkaṇḍeya spoke :

Svarocis the unconquered, understanding the speech of all living creatures, on hearing this was ashamed and pondered, "it is indeed true, without any falsehood."

ततो वर्षशते याते रममाणो महागिरौ॥
रममाण: समन्ताभिर्ददर्श पुरतो मृगम्॥२०॥
सुस्निग्धपीनावयवं मृगीयूथविहारिणम्।
वासिताभि: स्वरूपाभिर्मृगीभि: परिवारितम्॥२१॥

After a hundred years had passed from that time, while sporting on the great mountain, while sporting with his wives around him, he saw a buck in front of him, with very glossy and plump limbs, playing among a herd of does, and surrounded with does shaped like he was, which were in the rutting time.[3]

आकृष्टघ्राणपुटका जिघ्रन्तीस्तास्ततो मृगी:।
उवाच स मृगोऽलं वो लज्जात्यागेन गम्यताम्॥२२॥
नाहं स्वरोचिस्तच्छीलो न चैवाहं सुलोचना:।
निर्लज्जा बहव: सन्ति तादृशास्तत्र गच्छत॥२३॥
एका त्वनेकानुगता यथा हासास्पदं जने।
अनेकाभिस्तथैवैको भोगदृष्ट्या निरीक्षित:॥२४॥
तस्य धर्मक्रियाहानिरहन्यहनि जायते।
सक्तोऽन्यभार्यया चान्यकामासक्त: सदैव स:॥२५॥
यस्तादृशोऽन्यस्तच्छील: परलोकपराङ्मुख:।
तं कामयत भद्रं वो नाहं तुल्य: स्वरोचिषा॥२६॥

The buck then said to the does who were sniffing with outstretched nostrils, "O ye charming does, one should behave without bashfulness; but I am not Sva-rocis, nor am I like him in disposition, O pretty-eyed does! Many have no modesty; do you, who are such, go to him. Now as

1. *Pravartato.*
2. Other editions here add some ślokas that seem obscure:
बहुपत्नीपतिर्लोक: शरणं पुण्यपापयो:।
गृहाशनासनाद्यैश्च भूषणैश्च समागमै:॥१९॥
विषमै: क्रियमाणो हि युज्यते महदेनसा।
ज्येष्ठां कनीयभावेन कनिष्ठां ज्येष्ठतां नयेत्॥२०॥
गुरवे तु वरं दत्त्वा हुत्वान्यां समिधं यथा।
ऊढया स कर्त्तव्या नित्यनैमित्तिकी: क्रिया:॥२१॥
जगादाथान्यभावेन पापीयाञ्जायते नर:।
3. *Vāsitābhiḥ*; this appears to refer to the rutting season.

one female who follows after many males is a laughing-stock among mankind, just so is one male, who is gazed on by many females with lustful glances. He suffers loss from day to day in his deeds of righteousness; and he is always attached to some other wife, and addicted to other loves. Do you love some other, who is like that, who has that disposition, who turns away from the future world; it will be well for you; I am not a rival of Sva-rocis."

इति श्री मार्कण्डेयपुराणे स्वारोचिषे मन्वन्तरे
द्विषष्टितमोऽध्याय:॥६२॥

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अथ त्रिषष्टितमोऽध्याय:

CHAPTER 63

About the Svārocişa Manvantara.

Sva-rocis had three sons whom he settled in separate kingdoms, Vijaya in a city Vijaya in Kāma-rūpa, Meru-nanda in Nanda-vatī in the North, and Prabhāva in Tāla in the South.– One day he met the goddess of a forest, and had by her a son Dyuti-mat Svārocişa, who became a Manu. Sva-rocis, being again admonished by a conversation between two ducks, gives himself up to a religious life and dies.

मार्कण्डेय उवाच

एवं निरस्यमानास्ता हरिणेन मृगाङ्गना:।
श्रुत्वा स्वरोचिरात्मानं मेने स पतितं यथा॥ १॥
त्यागे चकार च मन: स तासां मुनिसत्तम।
चक्रवाकीमृगप्रोक्तो मृगचर्याजुगुप्सित:॥ २॥
समेत्य ताभिर्भूयश्च वर्द्धमानमनोभव:।
आक्षिप्तनिर्वेदकथो रेमे वर्षशतानि षट्॥ ३॥
किन्तु धर्माविरोधेन कुर्वन्धर्माश्रिता: क्रिया:।
भुङ्क्ते स्वरोचिर्विषयान्सह ताभिरुदारधी:॥ ४॥

Mārkaṇḍeya spoke :

Thus were those does discarded by the buck. Sva-rocis, hearing it, thought how he must have fallen; and he set his mind on quitting those his wives, O best of munis, spoken of as he had been by the hen-cakra-vāka and the buck, and despised as he was for his animal behaviour[1]. Yet on again meeting with them, his love increased. Casting aside those disparaging speeches he sported for six hundred years. But while performing the works of righteousness without hindrance to righteousness, wise Sva-rocis continues to enjoy the pleasures of sense with those wives.

ततश्च जज्ञिरे तस्य त्रय: पुत्रा: स्वरोचिष:।
विजयो मेरुनन्दश्च प्रभावश्च महाबल:॥ ५॥
मनोरमा च विजयं प्रासूतेन्दीवरात्मजा।
विभावरी मेरुनन्दं प्रभावं च कलावती॥ ६॥
पद्मिनी नाम या विद्या सर्वभोगोपपादिका।
स तेषां तत्प्रभावेण पिता चक्रे पुरत्रयम्॥ ७॥
प्राच्यां तु विजयं नाम कामरूपे नगोत्तमे।
विजयाय सुतायादौ स ददौ पुरमुत्तमम्॥ ८॥
उदीच्यां मेरुनन्दस्य पुरीं नन्दवतीमिति।
ख्यातां चकार प्रोत्तुङ्गवप्रप्राकारमालिनीम्॥ ९॥
कलावतीसुतस्यापि प्रभावस्य निवेशितम्।
पुरं तालमिति ख्यातं दक्षिणापथमाश्रितम्॥ १०॥
एवं निवेश्य पुत्रान्स पुरेषु पुरुषर्षभ।
रेमे ताभि: समं विप्र मनोज्ञास्वद्रिभूमिषु॥ ११॥

And then three sons were born to Sva-rocis, Vijaya, and Meru-nanda, and mighty Prabhāva; and Indivara's daughter Mano-ramā gave birth to Vijaya, Vibhā-vatī to Meru-nanda, and Kalā-vatī to Prabhāva. And by the power of the knowledge named Padminī,[2] which accomplishes all pleasures, he their father built three cities for them. Now he gave a noble city named Vijaya on a hill in Kāma-rūpa[3] in the Eastern region to his son Vijaya at first; and he made Meru-nanda's city the famous one in the north, called Nanda-vatī,[4] which is begirt with lofty ramparts and walls; and

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1. *Mrga-caryā.*
2. See chap. 65
3. The western portion of Assam. A town on a hill there can only be in the Himalayas in the North, or in the Garo and Khasia hills on the South; neither seems a likely situation for an ancient Hindu capital.
4. This is not in the dictionary and I have not found it elsewhere. Perhaps it may be connected with the river Nandā, and the people Nandas, see page 289 note.

he made Kalā-vatī's son Prabhāva to dwell in the famous city Tāla[1] which is situated in the Southern region. Having thus settled his sons in their cities, he, the manly hero, sported with those his wives in charming highlands.

एकदा तु गतोऽरण्ये विहरन्स धनुर्द्धरः।
चकर्ष धनुरालोक्य वराहमतिदूरगम्॥ १२॥
अथाह काचिदभ्येत्य तं तदा हरिणाङ्गना।
मय्येव पात्यतां बाणः प्रसीदेति पुनः पुनः॥ १३॥
किमनेन हतेनाद्य मामाशु विनिपातय।
त्वया निपातितो बाणो दुःखान्मां मोक्षयिष्यति॥ १४॥

Now once upon a time he went to the forest for sport with bow in hand. Seeing a bear a long distance off, he drew his bow; and then a certain doe approached him and said, "At me let the arrow be shot; show me this favour," again and again; "What need have you to slay him now? lay me low quickly; an arrow discharged by you will free me from suffering."

स्वरोचिरुवाच

न ते शरीरं सरुजमस्माभिरुपलक्ष्यते।
किन्नु तत्कारणं येन त्वं प्राणान्हातुमिच्छसि॥ १५॥

Sva-rocis spoke

I do not perceive your body to be diseased. What then is the reason that you would quit your life?

मृग्युवाच

अन्यास्वासक्तहृदये यस्मिंश्चेतः कृतास्पदम्।
मम तेन विना मृत्युरौषधं किमिहापरम्॥ १६॥

The doe spoke

Without him on whom, though his heart is devoted to other females, my mind has fixed her seat, I must die; what other remedy is there in this life?

स्वरोचिरुवाच

कस्त्वां नाभिलेषद्भीरु सानुरागासि कुत्र वा।
यदप्राप्तौ निजान्प्राणान्परित्यक्तुं व्यवस्यसि॥ १७॥

Sva-rocis spoke

Who would not love you, timid one? Or with whom are you in love, that failing to gain him you resolve to quit your life?

मृग्युवाच

त्वामेवेच्छामि भद्रं ते त्वया मेऽपहृतं मनः।
वृणोम्यहमतो मृत्युं मयि बाणो निपात्यताम्॥ १८॥

The doe spoke

It is you I desire: be welfare thine! You have captivated my heart. Hence I choose death, let the arrow be discharged at me.

स्वरोचिरुवाच

त्वं मृगी चञ्चलापाङ्गी नररूपधरा वयम्।
कथं त्वया समं योगो मद्विधस्य भविष्यति॥ १९॥

Sva-rocis spoke

You are a doe with eyes always in motion; I bear a human form; how shall there be union between such as me and you?

मृग्युवाच

यदि सापेक्षितं चित्तं मयि ते मां परिष्वज।
यदि वाऽसाधु चितं ते करिष्यामि यथेप्सितम्॥ २०॥
एतावताहं भवता भविष्याम्यतिमानिता॥

The doe spoke :

If your mind has any regard for me, do you embrace me; or if you do think good, I will do as you desire. I shall be supremely honoured by you, Sir, such as you are.

मार्कण्डेय उवाच

आलिलिङ्ग ततस्तां स स्वरोचिर्हरिणाङ्गनाम्॥ २१॥
तेन चालिङ्गिता सद्यः साभूद्दिव्यवपुर्धरा।
ततः सविस्मयाविष्टः का त्वमित्यभ्यभाषत॥ २२॥
सा चास्मै कथयामास प्रेमलज्जाजडाक्षरम्।
अहमभ्यर्थिता देवैः काननस्यास्य देवता॥ २३॥
उत्पादनीयो हि मनुस्त्वया मयि महामते।
प्रीतिमत्यां मयि सुतं भूर्लोकपरिपालकम्॥ २४॥
तमुत्पादय देवानां त्वामहं वचनाद्वदे॥

Mārkaṇḍeya spoke :

Sva-rocis then embraced the doe; and as soon

1. Or *Purantāla*; neither seems to be in the dictionary, nor have I found any reference to them elsewhere.

as he embraced her, she assumed a heavenly body. Then filled with astonishment said he, "Who are you?" And she told him this story in words rendered slow by love and modesty.–"I have been besought by the gods, I the goddess of this forest, with the demand that 'Verily a Manu must be begotten of me by you.' O magnanimous man! Beget that son, who shall guard the terrestrial world, of me who am full of love. I speak to you according to the gods'[1] behest!"

मार्कण्डेय उवाच

ततः स तस्यां तनयं सर्वलक्षणलक्षितम्॥ २५॥

तेजस्विनमिवात्मानं जनयामास तत्क्षणात्।

जातमात्रस्य तस्याथ देववाद्यानि सस्वनुः॥

जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः॥ २६॥

सिषिचुः शीकरैर्मेघा ऋषयश्च तपोधनाः॥ २७॥

देवाश्च पुष्पवर्षं च मुमुचुश्च समन्ततः।

तस्य तेजः समालोक्य नाम चक्रे पिता स्वयम्॥ २८॥

द्युतिमानिति येनास्य तेजसा भासिता दिशः।

स बालो द्युतिमान्नाम महाबलपराक्रमः॥ २९॥

स्वरोचिषः सुतो यस्मात्तस्मात्स्वारोचिषोऽभवत्।

Mārkaṇḍeya spoke :

Forthwith he begat in her a son marked with every auspicious mark, full of energy like to himself. And as soon as he was born, heavenly instruments of music sounded forth, the Gandharva princes sang, and bands of Apsarases danced; the celestial elephants bedewed him with drops of water, and the ṛṣis rich in austerities and the gods scattered also a shower of flowers around. Beholding his splendour his father himself bestowed on him the name Dyuti-mat, since the regions of the sky were illuminated by his splendour. The boy named Dyuti-mat possessed great strength and valour; since he was son of Sva-rocis, he became known as Svārociṣa.

स चापि विचरन्रम्ये कदाचिद् गिरिनिर्झरे॥ ३०॥

स्वरोचिर्ददृशे हंसं निजपत्नीसमन्वितम्।

उवाच स तदा हंसी साभिलाषां पुनः पुनः॥ ३१॥

1. For *davānāṁ* read *devānāṁ*.

उपसंह्रियतामात्मा चिरं ते क्रीडितं मया।

किं सर्वकालं भोगैस्ते आसन्नं चरमं वयः॥ ३२॥

परित्यागस्य कालो मे तव चापि जलेचरि

Sva-rocis also once, while roaming by a charming mountain cascade, saw a duck attended by his mate. He said then to his mate, who was full of continuous longings,– "Restrain yourself, I have played with you full long. What do you need with pleasures at all times? Old age has fallen on us, the time to relinquish them has come to me and you also, O water-roamer!"

हंस्युवाच

अकालः को हि भोगनां सर्वं भोगात्मकं जगत्॥ ३३॥

यज्ञाः क्रियन्ते भोगार्थं ब्राह्मणैः संयतात्मभिः।

दृष्टादृष्टांस्तथा भोगान्वाञ्छमाना विवेकिनः॥ ३४॥

दानानि च प्रयच्छन्ति पूतान्धर्मांश्च कुर्वते।

स त्वं नेच्छसि किं भोगान्भोगश्चेष्टफलं नृणाम्॥ ३५॥

विवेकिनां तिरश्चां च किं पुनः संयतात्मनाम्

The female duck replied:

What time is unfit for pleasures? The world is all composed of pleasures. Brāhmaṇas with souls subdued perform sacrifices in order to get pleasures. Moreover people of discrimination, being eager for pleasures experienced and not yet experienced, both give alms and perform the full round of righteous acts. Why then do you not wish for pleasures? Pleasure is the reward of effort among men who have discrimination and among brute animals, how much more among those who have subdued their souls?

हंस उवाच

भोगेष्वासक्तचित्तानां परमार्थान्विता मतिः।

भविष्यति कदा सङ्गमुपेतानां च बन्धुषु॥ ३६॥

पुत्रमित्रकलत्रेषु सक्ताः सीदन्ति जन्तवः।

सरःपङ्कार्णवे मग्ना जीर्णा वनगजा इव॥ ३७॥

किं न पश्यसि वा भद्रे जातसङ्गं स्वरोचिषम्।

आबाल्यात्कामसंसक्तं मग्नस्नेहाम्बुकर्दमे॥ ३८॥

The duck spoke

The mind of those who are not attached to pleasures is with the Supreme Soul. And when

will it be so among those who have contracted attachments towards relatives? Creatures perish when attached to son, friend and wife, just as aged wild elephants when sunk in lake or mire or sea. Or do you not see, lady, how Sva-rocis, in whom attachments have grown up and who has been devoted to his lusts from his boyhood, has sunk in the watery mire of affection?

यौवनेऽतीव भार्यासु साम्प्रतं पुत्रनप्तृषु।
स्वरोचिषो मनो मग्नमुद्धारं प्राप्स्यते कुत:॥३९॥
नाहं स्वरोचिषस्तुल्य: स्त्रीवश्यो वा जलेचरि।
विवेकवांश्च भोगानां निवृत्तोऽस्मि च साम्प्रतम्॥४०॥

Sva-rocis' mind was exceedingly sunk in his wives in his youth, now in his sons and grandsons; whence will it obtain deliverance? I am not the equal of Sva-rocis, nor am I one to be distressed by females, O water-roamer! I possess also discrimination in pleasures, and I have desisted therefrom now.

मार्कण्डेय उवाच

स्वरोचिरेतदाकर्ण्य जातोद्वेग: खगेरितम्।
आदाय भार्यास्तपसे ययावन्यत्तपोवनम्॥४१॥
तत्र तप्त्वा तपो घोर सह ताभिरुदारधी:।
जगाम लोकानमलान्निवृत्ताखिलकल्मष:॥४२॥

Mārkaṇḍeya spoke :

Sva-rocis hearing this speech from a bird felt disturbed in mind; taking his wives he departed to another grove to practise austerities. After performing severe austerities there with his wives, he, lofty in mind, reached the pure worlds with every stain removed.

इति श्रीमार्कण्डेयपुराणे स्वारोचिषे मन्वन्तरे त्रिषष्टितमोऽध्याय:॥६३॥

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अथ चतु:षष्टितमोऽध्याय:

CHAPTER 64

The Story of Svārociṣa concluded.

Mārkaṇḍeya mentions the gods, ṛṣis and kings in the Svārociṣa Manvantara.

मार्कण्डेय उवाच

तत: स्वारोचिषं नाम्ना द्युतिमन्तं प्रजापतिम्।
मनुं चकार भगवांस्तस्य मन्वन्तरं शृणु॥१॥
तत्रान्तरे तु ये देवा मुनयस्तत्सुताश्च ये।
भूपाला: क्रौष्टुके ये तान्गदतस्त्वं निशामय॥२॥

Mārkaṇḍeya spoke :

Then the adorable god made the Prajāpati named Svārociṣa Dyuti-mat a Manu. Listen to his Manvantara; who were the gods during that period, who were the munis and their sons, who were the princes, listen while I tell of them, O Krauṣṭuki.

देवा: पारावतास्तत्र तथैव तुषिता द्विज।
स्वरोचिषेऽन्तरे चेन्द्रो विपश्चिदिति विश्रुत:॥३॥
ऊर्जस्तम्बस्तथा प्राणो दत्तोऽलिर्ऋषभस्तथा।
निश्चरश्चार्ववीरश्च तत्र सप्तर्षयोऽभवन्॥४॥
चैत्रकिंपुरुषाद्याश्च सुतास्तस्य महात्मन:।
सप्तासन्सुमहावीर्या: पृथिवीपरिपालका:॥५॥
तस्य मन्वन्तरं यावत्तावत्तद्वंशविस्तरे।
भुक्तेयमवनि: सर्वा द्वितीयं वै तदन्तरम्॥६॥

The gods in that period were the Pārāvatas and also the Tuṣitas. O brāhmaṇa; and in Svārociṣa's period the Indra was famed as Vipaścit. Urja, Tamba and Prāṇa, Dattoli and Ṛṣabha, Niścara and Carva-vīra were the seven ṛṣis in that period. And seven sons had that high souled Manu, Caitra, Kim-puruṣa, etc., very valiant, guardians of the earth. So long as his Manv-antara lasted, all this earth was enjoyed among the outspreadings of his family. That was the second Manv-antara.

स्वरोचिषस्तु चरितं जन्म स्वारोचिषस्य च।
निशम्य मुच्यते पापै: श्रद्दधानो हि मानव:॥७॥

Now the man who hears of Sva-rocis' deeds and Svārociṣa's birth, and believes them, is delivered from his sins.

इति श्रीमार्कण्डेय पुराणे स्वारोचिषसमाप्तिर्नाम चतु:षष्टितमोऽध्याय:॥६४॥

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पञ्चषष्टितमोऽध्याय:

CHAPTER 65

A description of the Nidhis.[1]

Mārkaṇḍeya tells of the knowledge called Padminī, of the eight Nidhis connected with it, and of the influences which they exercise over men.

क्रौष्टुकिरुवाच

भगवन्कथितं सर्वं विस्तरेण त्वया मम।
स्वरोचिषस्तु चरितं जन्म स्वारोचिषस्य तु॥
या तु सा पद्मिनी नाम विद्या भोगोपपादिका।
तत्संश्रया ये निधयस्तान्मे विस्तरतो वद॥ २॥
अष्टौ ये निधयस्तेषां स्वरूपं द्रव्यसंस्थिति:।
भवताभिहितं सम्यक्छ्रोतुमिच्छाम्यहं गुरो॥ ३॥

Krauṣṭuki spoke

Adorable Sir! you have related it all fully to me, both Sva-rocis' deeds and Svārociṣa's birth. Now tell me at length about the knowledge named Padminī which compasses all pleasures, and about the Nidhis who are allied thereto, and about the nature of the eight Nidhis who exist, and the composition of their wealth. I desire to hear it expounded by you thoroughly, O guru!

मार्कण्डेय उवाच

पद्मिनी नाम या विद्या लक्ष्मीस्तस्याश्च देवता।
तदाधाराश्च निधयस्तन्मे निगदत: शृणु॥ ४॥
यत्र पद्ममहापद्मौ तथा मकरकच्छपौ।
मुकुन्दो नंदकश्चैव नील: शङ्खोऽष्टमो निधि:॥ ५॥
सत्यामृद्धौ भवन्त्येते सिद्धिस्तेषां हि जायते।
एते ह्यष्टौ समाख्याता निधयस्तव क्रौष्टुके॥ ६॥
देवतानां प्रसादेन साधुसंसेवनेन च।
एभिरालोकितं वित्तं मानुषस्य सदा मुने॥ ७॥
यादृक्स्वरूपं भवति तन्मे निगदत: शृणु।

Mārkaṇḍeya spoke :

The knowledge which is named Padminī has Lakṣmī for its deity, and the Nidhis for its supporters. Listen while I tell you of it. The Nidhis therein are Padma and Mahā-padma, and Makara, and Kacchapa, Mukunda and Nandaka, Nīla, and Śaṅkha is the eight Nidhi. These live in real good-fortune;[2] verily perfection springs from them. These eight Nidhis indeed have been proclaimed to you, O Krauṣṭuki[3]. By means of the gods' favour and by attendance on good men a man's wealth is always watched over by them, O muni. Listen while I tell you that their nature is like.

पद्मो नाम निधि: पूर्वं स यस्य भवति द्विज॥ ८॥
स तस्य तत्सुतानां च तत्पौत्राणां च नित्यश:।
दाक्षिण्यसार: पुरुषस्तेन चाधिष्ठितो भवेत्॥ ९॥
सत्त्वाधारो महाभागे यतोऽसौ सात्त्विको निधि:।
सुवर्णरूप्यताम्रादिधातूनां च परिग्रहम्॥ १०॥
करोत्यतितरां सोऽथ तेषां च क्रयविक्रयम्।
करोति च तथा यज्ञान्दक्षिणां च प्रयच्छति॥ ११॥
(संपादयति कामांश्च सर्वानेव यथाक्रमम्।
सभां देवनिकेतांश्च स कारयति तन्मना:॥

First, the Nidhi named Padma belongs, O brāhmaṇa, to Maya,[4] to his son, and to the sons and grandsons of his son perpetually. And a man dominated thereby may become the perfection of politeness, since this Nidhi is supported by goodness, yields great enjoyment and is sincere. And he amasses immense quantities of gold, silver, copper and other metals, and buys and sells them; he also makes sacrifices, and bestows the sacred fee; and he causes a palace to be built and temples for the gods, applying his mind thereto.

सत्त्वाधारो निधिश्चान्यो महापद्म इति श्रुत:॥ १२॥
सत्त्वप्रधानो भवति तेन चाधिष्ठितो नर:।
करोति पद्मरागादिरत्नानां च परिग्रहम्॥ १३॥
मौक्तिकानां प्रवालानां तेषां च क्रयविक्रयान्।
ददाति योगशीलेभ्यस्तेषामावसथांस्तथा॥ १४॥
स कारयति तच्छील: स्वयमेव च जायते।

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1 These are demi-gods who preside over an influence men's propensities, pursuits, pleasures, tastes, etc.

2. Or, prosperity; *satyām ṛddhau.*

3 *Tava kroṣṭuke*; this violates the metre, read instead *krauṣṭuke tava*?

4. Maya was an Asura, the great artificer of the Dānavas, and constructed a magnificent Court for the Pāṇḍavas; see Mahā-Bhārata, Sabhā-P , i and iii

तत्प्रसूतास्तथाशीलाः पुत्रपौत्रक्रमेण च॥ १५॥
पूर्वर्द्धिमात्रः सप्तासौ पुरुषांश्च न मुञ्चति।

And another Nidhi who is supported by goodness is known as Mahā-padma. He has goodness for his chief quality. And a man dominated thereby amasses rubies and other gems, pearls and coral, and buys and sells them; and he gives to those whose disposition is towards religious devotion, and has dwellings constructed for them; and he himself develops into that disposition. And from him are born others of similar disposition in the descent of sons and grandsons. This Nidhi comes only from prior good-fortune,[1] and does not depart for seven generations.

तामसो मकरो नाम निधिस्तेनावलोकितः॥ १६
पुरुषोऽथ तमः प्रायः सुशीलोऽपि हि जायते।
बाणखड्गर्ष्टिधनुषां चर्मणां च परिग्रहम्॥ १७॥
दंशनानां च कुरुते योऽतिमैत्री च राजभिः।
ददाति शौर्यवृत्तीनां भूभुजां ये च तत्प्रियाः॥ १८॥
क्रयविक्रये च शस्त्राणां नान्यत्र प्रीतिमेति च।
एतस्यैव भवत्येष नरस्य न सुतानुगः॥ १९॥
द्रव्यार्थं दस्युतो नाशं संग्रामे वापि स व्रजेत्।

The Nidhi who is composed of darkness[2] is named Makara. And a man on whom he looks[3] is indeed born characterized chiefly by ignorance, though good in disposition. He gathers together arrows, swords, spears and bows, and shields and rope, and attains to friendship with kings; and he gives to kings who occupy themselves with heroic deeds, and to those whom they esteem; and he finds pleasure in buying and selling weapons and in nothing else. This Nidhi belongs to a man singly, and does not descend to his progeny. Such a man may meet[4] death for the sake of wealth at the hands of robbers and also in battle.

कच्छपश्च निधिर्योऽसौ नरस्तेनाभिवीक्षितः॥ २०॥
तमः प्रधानो भवति यतोऽसौ तामसो निधिः।
व्यवहारानशेषांस्तु पुण्यजातैः करोति च॥ २१॥
कर्मस्थानखिलांश्चैव न विश्वसिति कस्यचित्।

And the man on whom the Nidhi, who is called Kacchapa, casts his eye is dominated by ignorance, because that Nidhi is characterized by darkness; and he performs all the rules of life[5] along with men who have acquired merit, and makes of those rules consist in mere acts; he confides in no one.

समस्तानि यथाङ्गानि संहरत्येव कच्छपः॥ २२॥
तथाविष्टभ्य रत्नानि तिष्ठत्याकुलमानसः।
न ददाति भुङ्क्ते तद्विनाशभयाकुलः॥ २३॥
निधानमुर्व्यां कुरुते निधिः सोऽप्येकपूरुषः।

Just as a tortoise draws all its limbs in, so drawing in all his thoughts while unharmed he remains with diffuse mind.[6] He gives not nor does he enjoy, being afraid of destruction thereby; he makes his resting-place on the earth. That Nidhi also is limited to men singly.

रजोगुणमयश्चान्यो मुकुन्दो नाम यो निधिः॥ २४॥
नरोऽवलोकितस्तेन तद्गुणो भवति द्विज।
वीणावेणुमृदङ्गानामातोद्यस्य परिग्रहम्॥ २५॥
करोति गायतां वित्तं च प्रयच्छति।
बन्दिमागधसूतानां विटानां लास्यपाठिनाम्॥ २६॥
ददात्यहर्निशं भोगान्भुङ्क्ते तैश्च समं द्विज।
कुलटासु रतिश्चास्य भवत्यन्यैश्च तद्विधैः॥ २७॥
प्रयाति सङ्गमेकं च यं निधिर्भजते नरम्।

And another Nidhi, who is named Mukunda, is composed of the quality of passion.[7] The man on whom he looks becomes of the same quality, O brāhmaṇa. He gathers together lutes, flutes and drums, and any musical instrument of percussion; he bestows wealth on singers and dancers, and on minstrels, bards, sycophants and those who are skilled in drama; he bestows pleasures on them day and night, and enjoys life alongwith those companions, O brāhmaṇa; and he finds no delight in women of loose character, nor with other folk

1. For *pūrvārddha-mātraḥ* the Bombay Edition reads *pūrvārddhi-mātraḥ*, which I have adopted.
2. Or ignorance; tāmasa.
3. *Ava-lokita*; frequently used in this canto.
4. For *savraja* read *sa vrajet*?

5. *Vyavahāra*.
6. *Āyata-mānasaḥ*; or better *āyatta-mānaseḥ* "with submissive mind"?
7. Rajas.

of that kind. He forms a single union, the man to whom this Nidhi resorts.

रजस्तमोमयश्चान्यो नन्दो नाम महानिधिः॥२८॥
उपैति स्तम्भमधिकं नरस्तेनावलोकितः।
समस्तधातुरत्नानां पुण्यधान्यादिकस्य च॥२९॥
परिग्रहं करोत्येष तथैव क्रयविक्रयम्।
आधारः स्वजनानां च आगताभ्यागतस्य च॥३०॥
सहते नापमानोक्तिं स्वल्पमपि महामुने।
स्तूयमानश्च महतीं प्रीतिं बध्नाति यच्छति॥३१॥
यं यमिच्छति वै कामं मृदुत्वमुपयाति च।

And composed of passion and darkness is another great Nidhi called Nanda. The man on whom he looks attains to eminent firmness.[1] He gathers together all kinds of minerals and precious stones and trade-wares,[2] grain and other articles, and also buys and sells the same; he is the support of his own family and of each visitor and guest; he does not brook disrespectful language although it be very slight, O great muni! and when praised he entertains strong affection and proffers it; and whatever object of desire he wants, he has recourse to tenderness to obtain it.

बह्व्यो भार्या भवन्त्यस्य सूतिमत्योऽतिशोभनाः॥३२॥
भजते सप्त च नरान्निधिर्नन्दोऽनुवर्तते।
प्रवर्द्धमानोऽथ नरमष्टभागेन सत्तम॥३३॥
दीर्घायुष्ट्वं च सर्वेषां पुरुषाणां प्रयच्छति।
बन्धूनामेव भरणं ये च दूरादुपागताः॥३४॥
तेषां करोति वै नन्दः परलोके न चादृतः।
भवत्यस्य न च स्नेहः सहवासिषु जायते॥३५॥
पूर्वमित्रेषु शैथिल्यं प्रीतिमन्यैः करोति च।

He has many wives, who are prolific and very beautiful to his delight. And the Nidhi Nanda passes down to seven generations, and when strongly developed passes on to the next descendant with an eighth portion, O best of men! and he bestows length of life on all men. Nanda verily provides support to kinsmen indeed, and to those guests who have arrived from afar; and he is not held in honour in the next world; affection does not belong to him, but is born among those who dwell together; he causes laxity among those who were former friends, and affection with others.

तथैव सत्त्वरजसी यो विभर्ति महानिधिः॥३६॥
स नीलसंज्ञस्तत्सङ्ग नरस्तच्छीलवान्भवेत्।
वस्त्रकार्पासधान्यादिफलपुष्पपरिग्रहम्॥३७॥
मुक्ताविद्रुमशङ्खानां शुक्त्यादीनां तथा मुने।
काष्ठादीनां करोत्येष यच्चान्यज्जलसम्भवम्॥३८॥
क्रयविक्रयमन्येषां नान्यत्र रमते मनः।
तडागान्पुष्करिण्योऽथ तथारामान्करोति च॥३९॥
बन्धं च सरितां वृक्षांस्तथारोपयते नरः।
अनुलेपनपुष्पादिभागभुग्वाभिजायते॥४०॥
त्रिपौरुषश्चापि निधिर्नीलो नामैष जायते।

Moreover the great Nidhi who contains goodness and passion is termed Nīla.[3] A man united with him may become of that disposition. He leads a man to collect clothing, cotton cloth, grain and other fruit and flowers, also pearls, coral, and shells, and small shells and other similar things, timber and other materials and whatever else is produced in water, O muni; he leads him to buy and sell other things. In nothing else does his mind delight; and he constructs ponds and tanks and places for pleasure; and such a man makes embankments across rivers and plants trees; and after enjoying unguents, flowers and other objects of delight he is born again. And this Nidhi named Nīla persists for three generations.

रजस्तमोमयश्चान्यः शङ्खसंज्ञो हि यो निधिः॥४१॥
तेनापि नीयते विप्र तद् गुणित्वं निधीश्वरः।
एकस्यैव भवत्येष नरं नान्यमुपैति च॥४२॥
यस्य शङ्खो निधिस्तस्य स्वरूपं क्रौष्टुके शृणु।
एक एवात्मना सृष्टमन्नं भुङ्क्ते तथाम्बरम्॥४३॥
कदन्नभुक्परिजनो न च शोभनवस्त्रधृक्।
न ददाति सुहृद्भार्याभ्रातृपुत्रस्नुषादिषु॥४४॥
स्वपोषणपरः शङ्खी नरो भवति सर्वदा।

1. Or solidity; *stambha*.
2. For *puṇya-dhānyādikasya* read *paṇya-dhānyādikasya*?
3. For *sa-līla-sañjñas* read *sa-līla-sañjñas*? He is also called Nīla in verse 5 above and verse 41 below.

And composed of passion and darkness is another Nidhi who is named Śaṅkha. And the man who is lord of this Nidhi is led by him to possess the same qualities. O brāhmaṇa, He exists in a man singly, and does not pass on to another generation. Listen, O Krauṣṭuki, to the character of a man who possesses the Nidhi Śaṅkha. It is wher quite alone that he enjoys food and clothing such as he himself has made; his family eat wretched food and wear no bright clothing; he makes no gift to friend, wife, brother, son, daughter-in-law and other relatives. Always intent on his own nourishment is the man who possesses Śaṅkha.

इत्येते निधय: ख्याता नराणामर्थदेवता:॥४५॥

मिश्रावलोकनान्मिश्रा: स्वभावफलदायिन:।

यथाख्यातस्वभावस्तु भवत्येव विलोकनात्॥

सर्वेषामाधिपत्ये च श्रीरेषां द्विजपद्मिनी॥४६॥

Thus these Nidhis have been described, the deities of wealth among men. When their looks are blended, the blended Nidhis produce results according to their natures, just as each nature described above springs indeed from the aspects of a particular Nidhi. And in sovereignty over them all sits Lakṣmi, who is this knowledge called Padminī of the dvijas.

इति श्रीमार्कण्डेयपुराणे निधिवर्णनं नाम पञ्चषष्टितमोऽध्याय:॥६५॥

♣♣♣

षट्षष्टितमोऽध्याय:

CHAPTER 66

About the Auttāna[1] Manv-antara.

King Uttama banished his queen to a forest because of her persistent unloving behaviour.–A brāhmaṇa whose wife had been carried off invokes the king's help to recover her. –The king in searching for her reaches a muni's hermitage, and is censured by the muni for his conduct to the queen.

क्रौष्टुकिरुवाच

विस्तरात्कथितं ब्रह्मन्मम स्वारोचिषं त्वया।

मन्वन्तरं तथैवाष्टौ ये पृष्टा निधयो मया॥१॥

स्वायम्भुवं पूर्वमेव मन्वन्तरमुदाहृतम्।

मन्वन्तरं तृतीयं मे कथयौत्तमसंज्ञितम्॥२॥

Krauṣṭuki spoke

O brāhmaṇa, you have described to me the Svārociṣa manv-antara at length and also the eight Nidhis, whom I asked about. You did tell me of the Svāyambhuva manvantara before that. Tell me of the third manvantara which is named after Uttama.[2]

मार्कण्डेय उवाच

उत्तानपादपुत्रोऽभूदुत्तमो नाम नामत:।

सुरुच्यास्तनय: ख्यातो महाबलपराक्रम:॥३॥

धर्मात्मा च महात्मा च पराक्रमधनो नृप:।

अतीत्य सर्वभूतानि बभौ भानुपराक्रम:॥४॥

सम: शत्रौ च मित्रे च परे पुत्रे च धर्मवित्।

दुष्टे च यमवत्साधौ सोमवच्च महामुने॥५॥

Mārkaṇḍeya spoke :

There was a son of Uttāna-pāda named Uttama, son of Suruci,[3] famous, great in strength and

1. This should be Auttoma; see chap. 50, verse 7, and 69, verse 39. It seems to be a mistake caused by the fact that Uttama was son of Uttāna-pāda, see verse 3. It occurs in the next canto, but is corrected in chap. 68.
2. Auttama would be preferable, as he was the Manu, see chap. 69, verse 39; read then *kathayauttama-sañjñitam for kathayottama-sañjñitam?*
3. Or *Su-ruci*, a feminine name.

valour, and righteous of soul, and magnanimous, a monarch rich in valour. Excelling all created beings he shone in valour like the sun. He was the same both to foe and friend, to his city and to his son, being one who understood righteousness; and he was like Yama to the wicked, and like Soma to the good, O great muni!

बाभ्रव्यां बहुलां नाम उपयेमे स धर्मवित्।
उत्तानपादतनयः शचीमिन्द्र इवोत्तमः॥ ६॥
तयामतीव तस्यासीद्विजवर्य मनः सदा।
स्नेहवच्छशिनो यद्वद्रोहिण्यां निहितास्पदम्॥ ७॥
अन्यप्रयोजनासक्तिमुपैति न हि तन्मनः।
स्वप्ने चैव तदालम्बि मनोऽभूत्तस्य भूभृतः॥ ८॥
स च तस्याः सुचार्वङ्ग्या दर्शनादेव पार्थिवः।
ददाह लोचनैर्गात्रे गात्रस्पर्शश्च तन्मयः॥ ९॥
श्रोत्रोद्वेगकरं वाक्यं प्रियमप्यवनीपतेः।
तस्यापि भूरि सन्मानं मेने परिभवं ततः॥ १०॥

A knower of righteousness, Uttāna-pāda's son Uttama married a maiden of Babhru's race named Bahulā, as supreme Indra married famous Śācī. His mind was always exceedingly affectionate to her, O noble brāhmaṇa,[1] just as is the moon's mind which has fixed its abode in Rohinī. Verily his mind felt on attachment to any other object; in sleep also that king's mind rested on her. And the king at the very sight of her, who was most beautiful in every limb, was continually touching her body, and at the touch of her body he became one with her.[2] The king's words, although kindly, caused annoyance to her ears, and she deemed his special respect as humiliation from him.

अवमेने स्रजं दत्तां शुभान्याभरणानि च।
उत्तस्थावर्धपीतेव पिबतोऽस्य वरासवम्॥ ११॥
भुञ्जता च नरेन्द्रेण क्षणमात्रं करे धृता।
बुभुजे स्वल्पकं भक्ष्यं द्विज नातिमुदावती॥ १२॥
एवं तस्यानुकूलस्य नानुकूला महात्मनः।
प्रभूततरमत्यर्थं चक्रे रागं महीपतिः॥ १३॥

She contemned a garland when given by him, and his beautiful ornaments; and she arose as if pained in body when he drank the choice nectar of her lips; and only a moment did the king hold her by the hand when he enjoyed her. She ate very little food, O brāhmaṇa, and that with no great delight. Thus she was not favourable to the magnanimous king who was favourable to her; yet more abundant and excessive love did the king show.

अथ पानगतो भूपः कदाचित्तां मनस्विनीम्।
सुराभृतं पानपात्रं ग्राहयामास सादरः॥ १४॥
पश्यतां भूमिपालानां वारमुख्या समन्वितः।
प्रगीयमानो मधुरैर्गेयगायनतत्परैः॥ १५॥
सा तु नेच्छति तत्पात्रमादातुं तत्पराङ्मुखी।
समक्षमवनीशानां ततः क्रुद्धः स पार्थिवः॥ १६॥
उवाच द्वाःस्थमाहूय निश्वसन्नुरगो यथा।
निराकृतस्तया देव्या प्रियया पतिरप्रियः॥ १७॥
द्वाःस्थैनां दुष्टहृदयामादाय विजने वने।
परित्यज्याशु नैतत्ते विचार्यं वचनं मम॥ १८॥

Now once the king, when engaged in drinking, respectfully caused that wilful queen to hold a drinking cup which had been cleansed with wine, he being then surrounded with accomplished attendants[3] who were melodious in their singing, and who were assiduously singing and chanting while king looked on; but she does not wish to take that cup, turning her face away from it, in the sight of the king. Thereat the king was enraged. Breathing hard like a serpent, when set at nought by his dear queen, as if a husband not dear to her, he called the door-keeper and said,–"O door-keeper! Take this lady of evil heart to a desolate forest and abandon her forthwith! Deliberate you not on this my command!"

मार्कण्डेय उवाच

ततो नृपस्य वचनमविचार्यमवेक्ष्य सः।
द्वाःस्थस्तत्याज तां सुभ्रूमारोप्य स्यन्दने वने॥ १९॥
सा च तं विपिने त्यागं नीता तेन महीभृता।
अपश्यमाना तं मेने परं कृतमनुग्रहम्॥ २०॥

1. For *dvija-varyā* read *dvija-varya*?
2. *Tan-maya.*
3. *Vāra-mukhyaiḥ*; the dictionary gives only the fem., *vāra-mukhyā*,"a royal courtezan."

सोऽपि तत्रानुरागार्तिदह्यमानात्ममानस:।
औत्तानपादिर्भूपालो नान्यां भार्यामविन्दत॥ २१॥
सस्मार तां सुचार्वङ्गीमहर्निशमनिर्वृत:।
चकार च निजं राज्यं प्रजाधर्मेण पालयन्॥ २२॥
प्रजा: पालयतस्तस्य पितु: पुत्रानिवौरसान्।
आगत्य ब्राह्मण: कश्चिदिदमाहार्त्तमानस:॥ २३॥

Mārkaṇḍeya spoke :

Thereupon the door-keeper deeming the king's word was not to be questioned, mounted the beautiful-browed lady in a chariot and left her in a forest. And she, when abandoned thus by the king in the forest and being away from his sight, held he had done her the greatest favour. And king Auttāna-pādi, with soul and mind burning with the anguish of love for her, took no other wife. He remembered her who was beauteous in every limb, day and night bereft of ease, and ruled his kingdom, governing his people righteously. While he ruled his people, as a father his own children, a certain brāhmaṇa suffering in mind arrived and spoke thus–

ब्राह्मण उवाच

महाराज भृशार्त्तोऽस्मि श्रूयतां गदतो मम।
नृणामार्तिपरित्राणमन्यतो न नराधिपात्॥ २४॥
मम भार्या प्रसुप्तस्य केनाप्यपहृता निशि।
गृहद्वारमनुद्घाट्य तां समानेतुमर्हसि॥ २५॥

The brāhmaṇa spoke

O Mahā-rāja! in grievous suffering am I; hearken while I speak. Men's deliverance from pain comes from no where but the king! Some one carried off my wife by night while I slept, without unlocking the house door. Deign to bring her back to me.

राजोवाच

न वेत्सि केनापहृता क्व वा नीता तु सा द्विज।
यतामि विग्रहे कस्य कुतो वाप्यानयामि ताम्॥ २६॥

The king spoke

Know you not, O brāhmaṇa, who carried her off or where has she been taken? With whom shall I strive in fight? or whence shall I bring her back?

ब्राह्मण उवाच

तथैव स्थगिते द्वारि प्रसुप्तस्य गृहे मम।
हृता हि भार्या किं केनेत्येतद्विज्ञायते भवान्॥ २७॥
त्वं रक्षिता नो नृपते षड्भागादानवेतन:।
धर्मस्य तेऽतो निश्चिन्ता: स्वपन्ति मनुजा निशि॥ २८॥

The brāhmaṇa spoke

While I slept just as I was, with the door fastened, O king, why and by whom my wife was carried off–this you, Sir, know. You are our guardian, O king, whose due is the levy of a sixth part of our wealth.[1] Therefore men sleep at night, freed from anxiety about justice.

राजोवाच

न ते दृष्टा मया भार्या यादृग्रूपा च देहत:।
वयश्चैव समाख्याहि किंशीला ब्राह्मणी च ते॥ २९॥

The king spoke

I have not seen your wife. Tell me what is she like in body, and what is her age; and of what disposition is the brāhmaṇa lady?

ब्राह्मण उवाच

कठोरनेत्रा सात्युच्चा ह्रस्वबाहु: कृशानना।
(लम्बोदरीं ह्रस्वस्फिजं तथा ह्रंस्वस्तनीं नृप)॥
विरूपरूपा भूपाल न निन्दामि तथैव ताम्॥ ३०॥
वाचि भूपातिपरुषा न सौम्या सा च शीलत:।
इत्याख्याता मया भार्या सा करालनिरीक्षणा॥ ३१॥
मनागतीतं भूपाल तस्याश्च प्रथमं वय:।
तादृग्रूपा हि मे भार्या सत्यमेतन्मयोदितम्॥ ३२॥

The brāmaṇa spoke

Sharp-eyed is she, very tall, short-armed, thin-faced, ungainly in form, O king. I defame her not by this description; very harsh in speech, and ungentle is she in disposition, O king–thus I have described my wife; she is a do-nothing, unpleasant in look, and she has slightly passed early womanhood, O king. Such is my wife in form; true is this I have spoken.

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1. ṣaḍ-bhāgādāna? See verse 39.

राजोवाच

अलं ते ब्राह्मण तया भार्यामन्यां ददामि ते।

सुखाय भार्या कल्याणी दु:खहेतुर्हि तादृशी॥ ३३॥

अल्पा कुरूपता विप्र कारणं शीलमुत्तमम्।

रूपशीलविहीना या त्याज्या तेऽन्येन सा हृता॥ ३४॥

The king spoke

Enough have you had of her, O brāhmaṇa. I will give you another wife. An excellent wife tends to one's happiness, such a one as that is verily a source of pain. Bodily beauty consists in healthfulness,[1] O brāhmaṇa, its cause is a noble disposition. She who has neither beauty nor good disposition should be abandoned for that very reason.

ब्राह्मण उवाच

रक्ष्या भार्या महीपाल इति च श्रुतिरुत्तमा।

भार्यायां रक्ष्यमाणायां प्रजा भवति रक्षिता॥ ३५॥

आत्मा हि जायते तस्य सा रक्ष्यातो नरेश्वरे।

प्रजायां रक्ष्यमाणायामात्मा भवति रक्षित:॥ ३६॥

The brāhmaṇa spoke

"A wife must be guarded," O king–such is our highest divine teaching. When a wife is guarded, the offspring is guarded. For the Soul[2] is born in her, hence she must be guarded, O king. When the offspring is guarded, the Soul is guarded.

तस्यामरक्ष्यमाणायां भविता वर्णसङ्कर:।

स पातयेन्महीपाल पूर्वान्स्वर्गादध: पितॄन्॥ ३७॥

When she is not guarded, there will arise confusion among the castes; that will hurl one's forefathers down from Svarga, O king.

अनुज्ञाय गुरुं राजन्दत्त्वान्यां जातवेदसे॥ ३८॥

समिधं तु मया भार्या वृतेयं कर्कशा यत:।

कथमेतां विहायान्यभार्यया सह सञ्चरे॥ ३९॥

गृह्यधर्मो यतो ब्रह्म प्राप्यते शाश्वतं नरै:।

पूर्वोढया तु धर्मेण गृही कुर्वन्न सीदति॥ ४०॥

त्यक्त्वा तां च क्रियां कुर्वन्नैव कर्मफलं लभेत्।

अग्निना सह या नूनं सा जगाम गृहं शुभा॥ ४१॥

धर्मस्य ग्रहणे सा तु पूर्वोढैव प्रशस्यते।

शठायाचारणात्तस्या जायते वर्णसङ्कर:॥ ४२॥

(धर्महानिश्चानुदिनमभार्यस्य भवेन्मम।

नित्यक्रियाणां विभ्रंशात्स चापि पतनाय मे॥ ४३॥)[3]

तस्यां च पृथिवीपाल भवित्री मम सन्तति:।

तव षड्भागदात्री सा भवित्री धर्महेतुकी॥ ४४॥

And I may have loss of righteousness from day to-day, while I remain wifeless; and that, through the destruction of the perpetual ceremonies, will tend to my downfall. And in her will be my offspring, O king. She will give you the sixth part; she will be a cause of righteousness.

तदेतत्ते मया ख्याता पत्नी या मे हृता प्रभो।

तां समानय रक्षायां भवानधिकृतो यत:॥ ४५॥

For that reason I have declared this to you. Bring back my wife who has been carried off, my lord, since your honour is placed supreme for our protection.

मार्कण्डेय उवाच

स तस्यैवं वच: श्रुत्वा विमृश्य च नरेश्वर:।

सर्वोपकरणैर्युक्तमारुरोह महारथम्॥ ४६॥

Mārkaṇḍeya spoke :

The king, on hearing him so speak, took thought, and mounted his great chariot which was furnished with every useful requisite.

इतश्चेतश्च तेनासौ परिबभ्राम मेदिनीम्।

ददर्श च महारण्ये तापसाश्रममुत्तमम्॥ ४७॥

अवतीर्य च तत्रासौ प्रविश्य ददृशे मुनिम्।

कौश्यां बृष्यां समासीनं ज्वलन्तमिव तेजसा॥ ४८॥

स दृष्ट्वा नृपतिं प्राप्तं समुत्थाय त्वरान्वित:।

सम्मान्य स्वागतेनैव शिष्यमाहार्घ्यमानय॥ ४९॥

Hither and thither he wandered over the earth with that brāhmaṇa, and saw a fine hermitage of ascetics in a large forest; and alighting there he entered and saw a muni, seated on a silken cushion, and blazing as it were with splendour. Seeing the king arrived, he rose in haste, and

1. There is a play on words here, kalyāṇī, "an excellent (wife)," and kalye, "in healthfulness."
2. Or, one's self; ātmā.

3. This text seems obscure.

welcoming him with full respect commanded his disciple to bring the arghya offering.

तमाह शिष्य: शनकैर्दातव्योऽर्घ्योऽस्य किं मुने।
तदाज्ञापय सञ्चिन्त्य तवाज्ञां हि करोम्यहम्॥५०॥

His disciple said to him quietly– "Why should the arghya be given to him, O muni? Think well of it and command me, for I carry out your command."

ततोऽवगतवृत्तान्तो भूपतेस्तस्य स द्विज:।
सम्भाषासनदानेन चक्रे सम्मानमात्मवान्॥५१॥

Then the brāhmaṇa being acquainted with the king's history, with self-possession did him respect in conversation and by giving him a seat.

ऋषिरुवाच

किं निमित्तमिहायातो भवान्किं ते चिकिर्षितम्।
उत्तानपादतनयं वेद्मि त्वामुत्तमं नृप॥५२॥

The ṛṣi spoke

Why have you come here, Sir; and what do you wish to do? I know you, O king, to be Uttānapāda's son Uttama.

राजोवाच

ब्राह्मणस्य गृहाद्भार्या केनाप्यपहृता मुने।
अविज्ञातस्वरूपेण तामन्वेष्टुमिहागत:॥५३॥
पृच्छामि यत्ते तन्मे त्वं प्रणतस्यानुकम्पया।
अभ्यागतस्याथ गृहं भगवन्वक्तुमर्हसि॥५४॥

The king spoke

A brāhmaṇa's wife was carried off from his house by some one whose person is unknown, O muni; to seek her I have come here. Deign, adorable Sir, in compassion to tell me, who have reached your house and am prostrate before you, what I ask you!

ऋषिरुवाच

पृच्छ मामवनीपाल यत्प्रष्टव्यमशङ्कित:।
वक्तव्यं चेत्तव मया कथयिष्यामि तत्त्वत:॥५५॥

The ṛṣi spoke

Ask me, O king, without fear what you must ask. I will tell you truthfully if I ought to tell it you.

राजोवाच

गृहागताय यो मह्यं प्रथमे दर्शने मुने।
त्वया समुद्यतो दातुं कथं सोऽर्घ्यो निवर्तित:॥५६॥

The king spoke

Why is the arghya offering kept back, which you were prepared to give me on first seeing me on my arrival at your house, O muni?

ऋषिरुवाच

त्वद्दर्शनेन रभसादाज्ञप्तोऽयं मया नृप।
यदा तदाहमेतेन शिष्येण प्रतिबोधित:॥५७॥

The ṛṣi spoke

When through agitation at the sight of you, O king, I commanded this disciple to give it, then I was cautioned by him.

एष वेत्ति जगत्यत्र मत्प्रसादादनागतम्।
यथाहं समतीतं च वर्त्तमानं च सर्वत:॥५८॥
आलोच्याज्ञापयेत्युक्ते ततो ज्ञातं मयापि तत्।
ततो न दत्तवानर्घ्यमहं तुभ्यं विधानत:॥५९॥

Through my favour he knows the future in this world, as I know both the past and the present thoroughly. When he said, "Consider and give your order," then I also knew it; hence I did not give you the arghya according to precept.

सत्यं राजंस्त्वमर्घ्यार्ह: कुले स्वायम्भुवस्य च।
तथापि नार्घ्ययोग्यं त्वां मन्यामो वयमुत्तमम्॥६०॥

Truly O king, you are worthy of the arghya and you belong to the race of Svāyambhuva; nevertheless we deem you Uttama not fit for the arghya.

राजोवाच

किं कृतं हि मया ब्रह्मञ्ज्ञानादज्ञानतोऽपि वा।
येन त्वत्तोऽर्घ्यमर्हामि नाहमभ्यागतश्चिरात्॥६१॥

The king spoke

What then Have I done, O brāhmaṇa, whether wittingly or unwittingly, that arriving after a long time I am not worthy of the arghya from you?

ऋषिरुवाच

किं विस्मृतं ते यत्पत्नी त्वया त्यक्ता च कानने।
परित्यक्तस्तया सार्द्धं त्वया धर्मो नृपाखिल:॥६२॥

पक्षेण कर्मणो हान्या प्रयात्यस्पृश्यतां नर:।
किमत्र वार्षिकी यस्य हानिस्ते नित्यकर्मण:॥६३॥
पत्न्यानुकूल्या भाव्यं यथा शीलेऽपि भर्त्तरि।
दु:शिलापि तथा भार्या पोषणीया नरेश्वर॥६४॥
प्रतिकूला हि सा पत्नी तस्य विप्रस्य या हृता।
तथापि धर्मकामोऽसौ त्वामुद्द्योतितवान्नृप॥६५॥
चलत: स्थापयस्यन्यान्स्वधर्मेषु महीपते।
त्वां स्वधर्माद्विचलितं कोऽपर: स्थापयिष्यति॥६६॥
(द्वीपे कडङ्गरीये वा राज्ञि चान्यायवर्तिनि।
पापकृत्सु च विद्वत्सु नियंता जन्तुरत्र क:)॥

The ṛṣi spoke

Had you forgotten, both that you did abandon your wife in the forest, and that alongwith her you did abandon all your righteousness, O king. Through neglect of religious acts a man becomes unfit to be touched by his adherents, like one on whom ordure and urine have been showered;[1] you have neglected an act of permanent observance. Just as a complaisant wife must bear with her husband though he be of bad disposition, so a wife although of bad disposition must be cherished by her husband, O king. Ungracious indeed was that brāhmaṇa's wife who was carried off; nevertheless he, being a lover of righteousness, very much excels[2] you, O king. You establish other men in their proper ways of righteousness when your swerve therefrom, O king. What other person will establish you when you swerve from your righteousness?

मार्कण्डेय उवाच

विलक्ष्य: स महीपाल इत्युक्तस्तेन धीमता।
तथेत्युक्त्वा च पप्रच्छ हृतां पत्नीं द्विजन्मन:॥६७॥
भगवन्केन नीता सा पत्नी विप्रस्य कुत्र वा।
अतीतानागतं वेत्ति जगत्यवितथं भवान्।६८॥

Mārkaṇḍeya spoke :

A gazing-stock was the king when thus addressed by the wise ṛṣi; and saying "So be it!" he enquired about the brāhmaṇa's wife who had been carried off–"Adorable Sir, who has taken away the brāhmaṇa's wife, or where is she? You Sir know unerringly the past and the future in this world."

ऋषिरुवाच

तां जहाराद्रितनयो बलाको नाम राक्षस:।
द्रक्ष्यते चाद्य तां भूप उत्पलावतके वने॥६९॥

The ṛṣi spoke

A Rākṣasa named Valāka, son of Adri, has captured her, and you shall see her now in Utpalāvataka forest, O king.

गच्छ संयोजयाशु त्वं भार्यया हि द्विजोत्तमम्।
मा पापास्पदतां यातु त्वमिवासौ दिने दिने॥७०॥

Go, unite the brāhmaṇa with his wife quickly. Let him not become a seat of sin as you are day after day.

इति श्रीमार्कण्डेयपुराणे औत्तमे मन्वन्तरे ऋषिदर्शनं नाम
षट्षष्टितमोऽध्याय:॥६६॥

♣♣♣

अथ सप्तषष्टितमोऽध्याय:

CHAPTER 67

About the Auttāna[3] Manvantara

King Uttama finds the brāhmaṇa's wife in the forest and is courteously received by the Rākṣasa, who says he carried her off in crder to impair the brāhmaṇa's religious merit. At the king's request the Rākṣasa consumes her evil disposition and restores her to her husband.

मार्कण्डेय उवाच

अथारुरोह स्वरथं प्रणिपत्य महामुनिम्।
तेनाख्यातं वनं तच्च प्रययावुत्पलावतम्॥१॥
यथाख्यातस्वरूपां च भार्यां भर्त्रा द्विजस्य ताम्।
भक्षयन्तीं ददर्शाथ श्रीफलानि नरेश्वर:॥२॥
पप्रच्छ च कथं भद्रे त्वमेतद्वनमागता।
स्फुटं ब्रवीहि वैशालेरपि भार्या सुशर्मण:॥३॥

1. *Vārṣikī*, a noun, not given in the dictionary; it must apparently mean "a shower."
2. *Ud-yāti-tarām*. The only meanings assigned to ud-yā in the dictionary are, "to go up or out, to rise, originate."
3. This should be *Auttama*, see page 320, note.

Mārkaṇḍeya spoke :

Then the king prostrated himself before the great muni, and mounted his chariot, and went to the forest Utpalāvata mentioned by him. And the king saw[1] the brāhmaṇa's wife, in appearance such as her husband described her, eating the fruit of the bel tree;[2] and asked–"How did you come to this forest, lady? tell me plainly; are you the wife of Su-śarman Vaiśāli?"[3]

ब्राह्मण्युवाच

सुताहमतिरात्रस्य द्विजस्य वनवासिनः।

पत्नी विशालपुत्रस्य यस्य नाम त्वयोदितम्॥४॥

The brāhmaṇa woman spoke

I am daughter of the brāhmaṇa Ati-rātra, who dwells in the forest, and wife of Viśāla's son whose name you have uttered.

साहं हृता बलाकेन राक्षसेन दुरात्मना।

प्रसुप्ता भवनस्यान्तर्भ्रातृमातृवियोजिता॥५॥

भस्मीभवतु तद्रक्षो येनास्म्येवं वियोजिता।

मात्राभ्रातृभिरन्यैश्च तिष्ठाम्यत्र सुदुःखिता॥६।

Being such, I was carried off by the evil-minded Rākṣasa Valāka, while asleep at the extremity of my house, and parted from my brothers and mother. May that Rākṣasa become ashes, by whom I have been parted thus from my mother, brothers and other relatives! Here I remain in great affliction.

अस्मिन्वनेऽतिगहने येनानीयाहमुज्झिता।

न वेद्मि कारणं किं तत्रोपभुङ्क्ते न खादति॥७॥

Bringing me to this very dense forest he has cast me off. I know not what is the reason he neither has intercourse with me nor devours me.

राजोवाच

अपि तज्ज्ञायते रक्षस्त्वामुत्सृज्य क्व वै गतम्।

अहं भर्त्रा तवैवात्र प्रेषितो द्विजनन्दिनि॥८॥

The king spoke

Perchance you know, where has the Rākṣasa gone after leaving you? I have been sent here by your husband indeed, O brāhmaṇa lady.

ब्राह्मण्युवाच

अस्यैव काननस्यान्तः स तिष्ठति निशाचरः।

प्रविश्य पश्यतु भवान्न बिभेति ततो यदि॥९॥

The brāhmaṇa woman spoke

The night-stalking demon stands at the edge of this very forest. Enter and see him, Sir, if you do not fear him.

मार्कण्डेय उवाच

प्रविवेश ततः सोऽथ तया वर्त्मनि दर्शिते।

ददृशे परिवारेण समवेतं च राक्षसम्॥१०॥

दृष्टमात्रे ततस्तस्मिन्स्त्वरमाणः स राक्षसः।

दूरादेव महीं मूर्ध्ना स्पृशन्पादान्तिकं ययौ॥११॥

Mārkaṇḍeya spoke :

Then he entered by the path that she showed, and saw the Rākṣasa attended by his retinue. Then the Rākṣasa hurrying, the moment he saw him, touching the earth with his head from afar indeed, approached his feet.

राक्षस उवाच

ममात्रागच्छता गेहं प्रसादस्ते महान्कृतः।

प्रशाधि किं करोम्येष वसामि विषये तव॥१२॥

अर्घ्यं चेमं प्रतीच्छ त्वं स्थीयतां चेदमासनम्।

वयं भृत्या भवान्स्वामी दृढमाज्ञापयस्व माम्॥१३॥

The Rākṣasa spoke

You have done me great favour in that you have come to my abode here. Give me your command. What shall I do, such as I am here? I dwell within your country. Accept you this arghya offering, and let this seat be placed for you. We

1. For dadārśa read dadarśa.
2. Śri-phala, the fruit of the bilva or vilva tree, Aegle marmelos, and also the tree itself. It is a pretty large tree, a native of the mountainous parts of the East coast, and also found in the low lands; its fruit is considered "nutritious, warm, cathartic; in taste delicious; in fragrance exquisite"–Roxburgh's Flora Indica, vol II. 579-80. See page 25 note; but I have made an error there in assigning the name bel-phul to this tree. Bel-phūl is the name of the double Arabian jasmine, Jasminum Zambac, Roxb. (I. 88) or J. Sambac, Oliver. This jasmine is a shrub with delightfully fragrant white flowers, and is in common cultivation. Its Sanskrit name is mallikā, and also saptalā; and bel-phūl is the common modern name both for the flower and for the plant itself. It has numerous other vernacular names, and Roxburgh says bela is one of them, but this seems doubtful.
3. Son of Viśāla; see next verse.

are servants, you, Sir, are master; command me firmly.

राजोवाच

कृतमेव त्वया सर्वं सर्वा मेऽपचितिः कृता।

किमर्थं ब्राह्मणवधूस्त्वया नीता निशाचर॥ १४॥

नेयं सुरूपा सन्त्यन्या भार्यार्थं चेद्धृता त्वया।

भक्ष्यार्थं चेत्कथं नात्ता त्वयैतत्कथ्यतां मम॥ १५॥

The king spoke

You have done everything, even every rite due to a guest.[1] Why have you brought the brāhmaṇa's wife here, O nightstalker? She is not comely; there are others comely, if you did carry her off for a wife: if to devour her, why have you not eaten her? Tell me this.

राक्षस उवाच

न वयं मानुषाहारा अन्ये ते नृप राक्षसाः।

सुकृतस्य फलं यत्तु तदश्नीमो वयं नृप॥ १६॥

(सुकृतस्य फलं यत्तु तत्ते वक्ष्याम्यहं नृप।

राक्षसीं योनिमापन्नः क्रूरां लोकभयङ्करीम्)॥

स्वभावं च मनुष्याणां योषितां च विमानिताः।

नामिषं च समश्नीमो न वयं जन्तुखादकाः॥ १७॥

यदस्माभिर्नृणां क्षान्तिर्भुक्ता क्रुध्यन्ति ते तदा।

भुक्ते दुष्टे स्वभावे च गुणवन्तो भवन्ति च॥ १८॥

सन्ति नः प्रमदा भूप रूपेणाप्सरसां समाः।

राक्षस्यस्तासु तिष्ठत्सु मानुषीषु रतिः कथम्॥ १९॥

Rākṣasa spoke

We do not feed on men; such are other Rākṣasas. But we eat the fruit that springs from a good deed, O king; and we consume the natural disposition of men and women, being treated with disrespect, and yet honoured; we are not eaters of living creatures. When we have eaten the patience of men, they become enraged; and when we have eaten their evil nature, they also become virtuous. We have Rākṣasīs who are fascinating, rivalling the Apsarases in beauty, O king, while they are with us, how should we delight in the females of mankind?

राजोवाच

यद्येषा नोपभोगाय नाहाराय निशाचर।

गृहं प्रविश्य विप्रस्य तत्किमेषा हृता त्वया॥ २०॥

The king spoke

If she is not for sensual enjoyment nor for food, O nightroamer, why then did you enter the brāhmaṇa's house and carry her off?

राक्षस उवाच

मन्त्रवित्स द्विजश्रेष्ठो यज्ञे यज्ञे गतस्य मे।

रक्षोघ्नमन्त्रपठनात्करोत्युच्चाटनं नृप॥ २१॥

वयं बुभुक्षितास्तस्य मन्त्रोच्चाटनकर्मणा।

क्व यामः सर्वयज्ञेषु स ऋत्विग्भवति द्विजः॥ २२॥

ततोऽस्माभिरिदं तस्य वैकल्यमुपपादितम्।

पत्न्या विना पुमानिज्याकर्मयोग्यो न जायते॥ २३॥

The Rākṣasa spoke

That excellent brāhmaṇa, learned in spells, keeps on expelling me, when I go to sacrifice after sacrifice, by uttering spells that destroy Rākṣasas, O king. By reason of his spells and expulsive rites we were a hungered; where shall we go? that brāhmaṇa[2] is the priest at every sacrifice. Therefore we inflicted this damage[3] on him; without a wife a man becomes unfit to perform sacrifices.

मार्कण्डेय उवाच

वैकल्योच्चारणात्तस्य ब्राह्मणस्य महामतेः।

ततः स राजातिभृशं विषण्णः समजायत॥ २४॥

वैकल्यमेष विप्रस्य वदन्मामेव निन्दति।

अनर्हमर्घस्य च गां सोऽप्याह मुनिसत्तमः॥ २५॥

वैकल्यं तस्य विप्रस्य राक्षसोऽप्याह मे यथा।

अपत्नीकतया सोऽहं कष्टं महदास्थितः॥ २६॥

Mārkaṇḍeya spoke :

At his announcement of the high-minded brāhmaṇa's impaired condition the king became exceedingly dejected then, thinking "While he

1 There appears to be a mistake in this line, read *kṛtavān eva tvam* instead of *kṛtam eva tvayā*? or else sarvā evātithi-kriyāḥ for sarvām evātithi-kriyām? unless kṛtavān is understood in the second half of the line.

2. *Dvijaḥ* seems preferable to *dvija*.

3. *Vaikalyam*, "impaired or mutilated condition."

speaks of the brāhmaṇa's impaired condition, it is me indeed he censures. That best of munis also said I was unworthy of the argha offering. As the Rākṣasa also has spoken to me of that brāhmaṇa's impaired condition, I being in like plight am placed in a great strait, because I am wifeless."

मार्कण्डेय उवाच

एवं चिन्तयतस्तस्य पुनरप्याह राक्षसः।
प्रणामनम्रो राजानं बद्धाञ्जलिपुटो मुने॥ २७॥
नरेन्द्राज्ञाप्रदानेन प्रसादः क्रियतां मम।
भृत्यस्य प्रणतस्येत्थं युष्मद्विषयवासिनः॥ २८॥

Mārkaṇḍeya spoke :

While he thus thought, O muni, the Rākṣasa spoke again to the king, bowing in obeisance and placing his hands together respectfully–"O king, favour with your command me, your servant, prostrate before you,[1] a dweller within your realm."

राजोवाच

स्वभावं वयमश्नीमस्त्वयोक्तं यन्निशाचर।
तदर्थिनो वयं येन कार्येण शृणु तन्मम॥ २९॥

The king spoke

Since you have said, O night-roamer–"We feed on a person's disposition,'' hear then from me what deed we solicit.

अस्यास्त्वयाद्य ब्राह्मण्या दौःशील्यमुपभुज्यताम्।
येन त्वयात्तदौःशील्या तद्विनीता भवेदियम्॥ ३०॥
नीयतां यस्य भार्येयं तस्य वेश्म निशाचर।
अस्मिन्कृते कृतं सर्वं गृहमभ्यागतस्य मे॥ ३१॥

Do you consume this brāhmaṇa woman's evil disposition this day; since she will have her evil disposition eaten by you, she may then become good in behaviour. Take her to his house whose wife she is, O night-roamer. When this is done, you have done all for me who am come as a guest to your house.

मार्कण्डेय उवाच

ततः स राक्षसस्तस्याः प्रविश्यान्तः स्वामायया।
भक्षयामास दौःशील्यं निजशक्त्या नृपाज्ञया॥ ३२॥
दौःशील्येनातिरौद्रेण पत्नी तस्य द्विजन्मनः।
तेन सा सम्परित्यक्ता तमाह जगतीपतिम्॥ ३३॥
स्वकर्मफलपाकेन भर्तुस्तस्य महात्मनः।
वियोजिताहं तद्धेतुरयमासीन्निशाचरः॥ ३४॥

Mārkaṇḍeya spoke :

Thereupon the Rākṣasa, entering within her though his own faculty of illusion, devoured her evil disposition by his own power at the king's command. Being rid entirely of that very violent evil disposition that brāhmaṇa's wife said to the king-"By the maturing of the fruit of my own actions I was separated from that magnanimous man, my husband; this night-roaming demon was the cause thereof.

नास्य दोषो न वा तस्य मम भर्तुर्महात्मनः।
ममैव दोषो नान्यस्य स्वकृतं ह्युपभुज्यते॥ ३५॥
अन्यजन्मनि कस्यापि विप्रयोगः कृतो मया।
सोऽयं मयाप्युपगतः को दोषोऽस्य महात्मनः॥ ३६॥

He is not in fault, nor that magnanimous man, my husband; mine in truth was the fruit, no one else's. A good deed is verily enjoyed. In some former life I separated myself from some husband; that same separation[2] has been encountered again even by me.[3] What fault is there in this magnanimous man?"

राक्षस उवाच

प्रापयामि तवादेशादिमां भर्तृगृहं प्रभो।
यदन्यत्करणीयं ते तदाज्ञापय पार्थिव॥ ३७॥

The Rākṣasa spoke

I will cause her to reach her husband's house at your command, my lord. Enjoin me whatever else should be done for you, O king!

राजोवाच

अस्मिन्कृते कृतं सर्वं त्वया मे रजनीचर।
आगन्तव्यं च ते वीर कार्यकाले स्मृतेन मे॥ ३८॥

The king spoke

When this is done, you have done all for me, O

1 For *tvam* read *tvam*?

2 Or perhaps doṣa, "fault", should be understood

3. Or perhaps for *mayāpy-upagatah* we should read *mayy-āpy-upagatah*?

night-roamer. And you must come, O hero, at the time of action when I recall you to mind.[1]

मार्कण्डेय उवाच

तथेत्युक्त्वा तु तद्रक्षस्तामादाय द्विजाङ्गनाम्।
निन्ये भर्तृगृहं दौ:शील्यापगमात्तदा॥ ३९॥

Mārkaṇḍeya spoke :

"So be it!" then quoth the Rākṣasa, and taking the brāhmaṇa woman conveyed her, purified then by the removal of her evil disposition, to her husband's house.

इति श्रीमार्कण्डेयपुराणे औत्तममन्वन्तरे ब्राह्मणभार्यानयनं नाम सप्तषष्टितमोऽध्याय:॥६७॥

♣♣♣

अथाष्टषष्टितमोऽध्याय:

CHAPTER 68

About the Auttama Manv-antara.

King Uttama visits the ṛsi, learns his queen has been taken to Pātāla by a Nāga king, who then curses his daughter for hiding the queen from him–and he is also told his unhappy married life was caused by adverse planetary influence.

मार्कण्डेय उवाच

तां प्रेषयित्वा राजापि स्वभर्तृगृहमङ्गनाम्।
चिन्तयामास नि:श्वस्य किमत्र सुकृतं भवेत्॥ १॥
अनर्घयोग्यता कष्टं स यामाह महामना:।
वैकल्यं विप्रमुद्दिश्य तथाहायं निशाचर:॥ २॥
सोऽहं कथं करिष्यामि त्यक्ता पत्नी मया हि सा।
अथवा ज्ञानदृष्टिं तं पृच्छामि मुनिसत्तमम्॥ ३॥

Mārkaṇḍeya spoke :

Now the king, after despatching the woman to her husband's house, sighed and thought, "What good deed may there be in this? The high-minded muni declared I was wretched because of my unfitness for the arghya offering; and this night-roaming demon spoke of 'impaired condition' with reference to the brāhmaṇa. Being such, what shall I do, for I abandoned her, my wife? Or shall I enquire of that best of munis who has the eye of knowledge?"

सञ्चिन्त्येत्थं स भूपाल: समारुह्य च तं रथम्।
ययौ यत्र सधर्मात्मा त्रिकालज्ञो महामुनि:॥ ४॥
अवरुह्य रथात्सोऽथ तं समेत्य प्रणम्य च।
यथावृत्तं समाचख्यौ राक्षसेन समागमम्॥ ५॥
ब्राह्मण्या दर्शनं चैव दौ:शील्यमपगमं तथा।
प्रेषणं भर्तृगेहे च कार्यमागमने च यत्॥ ६॥

Thus pondered the king, and mounting the chariot went where dwelt the great muni, righteous in soul, who knew the three periods of time. And descending from the chariot he approached and prostrated himself before that muni, and related how happened his meeting with the Rākṣasa, and his interview with the brāhmaṇa woman, and the removal of her evil disposition,[2] and her despatch to her husband's house, and what was his business in coming back.

ऋषिरुवाच

ज्ञातमेतन्मया पूर्वं यत्कृतं ते नराधिप।
कार्यमागमने चैव मत्समीपे तवाखिलम्॥ ७॥
प्रष्टुं मामिह किं कार्यं मयेत्युद्विग्नमानस:।
त्वमागतो महीपाल शृणु कार्यं च यत्त्वया॥ ८॥
पत्नी धर्मार्थकामानां कारणं प्रबलं नृणाम्।
विशेषतश्च धर्मस्य स त्यक्तस्त्यजता हि ताम्॥ ९॥
अपत्नीको नरो भूप न योग्यो निजकर्मणाम्।
ब्राह्मण: क्षत्रियो वापि वैश्य: शूद्रोऽपि वा नृप॥ १०॥
त्यजता भवता पत्नीं न शोभनमनुष्ठितम्।
अत्याज्यो हि यथा भर्ता स्त्रीणां भार्या तथा नृणाम्॥ ११

The ṛṣi spoke

I knew this before, which you have done, O king, and the whole of your business in coming back to me. Ask me here "what must I do?" with anxious mind; and since you are come, O king, hear what you must do. A wife is a potent cause of righteousness, wealth and love among men; and in particular one who forsakes her has in sooth abandoned righteousness. A wifeless man, O king,

1. For c a te read *tvayā*, in order to make a pronoun agreeing with *smṛtena*? See chap. 69, verses 15 and 16.

2. For *doḥ-śīlyāpagamaṁ* read *dauḥ-śīlyāpagamaṁ*?

is not fit for his own works, be he brāhmaṇa or kṣatriya, vaiśya or even śūdra, O king. No brilliant deed did you do, Sir, when you did abandon your wife; for as women must not forsake a husband, so men must not forsake a wife.

राजोवाच

भगवन्किं करोम्येष विपाको मम कर्मणाम्।
नानुकूलानुकूलस्य यस्मात्त्यक्ता ततो मया॥ १२॥
यद्यत्करोति तत्क्षान्तं दह्यमानेन चेतसा।
भगवंस्तद्वियोगातिविभीतेनान्तरात्मना॥ १३॥
साम्प्रतं तु वने त्यक्ता न वेद्मि क्व नु सा गता।
भक्षिता वापि विपिने सिहंव्याघ्रनिशाचरैः॥ १४॥

The king spoke

Adorable Sir, what shall I do, such am I am? It was the maturing of my actions, that I abandoned her because she was not favourably disposed to me while I was favourable to her Whatever one does, that one endures with one's mind burning, even that with one's inmost soul terrified at the pain of separation thereby, adorable Sir. But now I know not where she when abandoned in the forest has gone, or whether she has been devoured by lions, tigers and night-roaming beasts in the forest.

न भक्षिता सा भूपाल सिहंव्याघ्रनिशाचरैः।
सा त्वविप्लुतचारित्रा साम्प्रतं तु रसातले॥ १५॥

The ṛṣi spoke

She has not been devoured by lions or tigers or night-roaming beasts, O king, but she is now in Rasātala with unblemished character.

राजोवाच

सा नीता केन पातालमास्ते साऽदूषिता कथम्।
अत्यद्भुतमिदं ब्रह्मन्यथावद्वक्तुमर्ह सि॥ १६॥

The king spoke

Who conveyed her to Pātāla? How dwells she there uncorrupted? Most wonderful is this, O brāhmaṇa; deign to tell me of it as it happened.

ऋषिरुवाच

पाताले नागराजोऽस्ति प्रख्यातश्च कपोतकः।
तेन दृष्टा त्वया त्यक्ता भ्रममाणा महावने॥ १७॥
सा रूपशालिनी तेन सानुरागेण पार्थिव।
वेदितार्थेन पातालं नीता सा युवती तदा॥ १८॥
ततस्तस्य सुता सुभ्रूर्नन्दा नाम महीपते।
भार्या मनोरमा चास्य नागराजस्य धीमतः॥ १९॥
तया मातुः सपत्नीयं सा भवित्रीति शोभना।
दृष्ट्वा स्वगेहं सा नीता गुप्ता चान्तःपुरे शुभा॥ २०॥

The ṛṣi spoke

In Pātāla is a Nāga king and he is famed as Kapotaka. He saw her when abandoned by you she was wandering in the great forest. Enamoured of her then he declared his object and carried the beautiful young queen to Pātāla, O king. Now that wise Nāga king has a beautiful-browed daughter named Nandā, O king, and a charming wife. That daughter saw your beautiful queen, and thinking, "this bright lady will become a rival wife to my mother," brought her to her own house and concealed her in the women's apartments.

यदा तु याचिता नन्दा न ददाति नृपोत्तरम्।
मूका भविष्यतीत्याह तदा तां तनयां पिता॥ २१॥
एवं शप्ता सुता तेन सा चास्ते तत्र भूपते।
नीता तेनोरगेन्द्रेण धृता तत्सुतया सती॥ २२॥

But Nandā, when entreated, continually refuses to answer the king; then the father cursed her his daughter that she should become dumb. Thus did he curse his daughter; and she, your wife, remains there, O king, carried off by the Nāga king, detained by his daughter, and still chaste.

मार्कण्डेय उवाच

ततो राजा परं हर्षमवाप्य तमपृच्छत।
द्विजवर्यं स्वदौर्भाग्यकारणे दयितां प्रति॥ २३॥

Mārkaṇḍeya spoke :

Rejoicing greatly thereat, the king asked the eminent brāhmaṇa[1] what was the reason of his ill-fortune with regard to his darling wife.

राजोवाच

भगवन्सर्वलोकस्य मयि प्रीतिरनुत्तमा।
किन्तु तत्कारणं येन स्वपत्नी नातिवत्सला॥ २४॥

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1. The text reads *dvija-varjyam*. But *dvija-varyam*, which the Bombay edition reads, is much better and I have adopted it; see rāja-varyya in chap. 69 verse 2. The translation of the text would be "putting aside brāhmaṇas."

मम चासावतीवेष्टा प्राणेभ्योऽपि महामुने।
सा च मां प्रति दुःशीला ब्रूहि तत्कारणं द्विज॥ २५॥

The king spoke

Adorable Sir! I meet with the utmost affection from all the world, what then is the reason, why my own wife is not very tender? On the one hand I dearly long for her even beyond my own life, O great muni, and on the other she is ill-disposed towards me. Say, what is the reason, O brāhmaṇa.

ऋषिरुवाच

पाणिग्रहण काले त्वं सूर्यभौमशनैश्चरैः।
शुक्रवाचस्पतिभ्यां च तव भार्यावलोकिता॥ २६॥
तन्मुहूर्तेऽभवच्चन्द्रस्तस्याः सोमसुतस्तथा।
परस्परविपक्षौ तौ ततः पार्थिव ते भृशम्॥ २७॥
तद्गच्छ त्वं स्वधर्मेण परिपालय मेदिनीम्।
पत्नीसहायः सर्वाश्च कुरु धर्मवतीः क्रियाः॥ २८॥

The ṛṣi spoke

When you did take her hand in marriage, the Sun and Mars and Saturn looked on you, and Venus and Jupiter looked on your wife. At that moment the moon was favourable to you, and Mercury to her. Those two groups of planets are mutually hostile; hence they have been exceedingly adverse to you, O king. Go then; attended by the wife, rule the earth in your righteousness, and perform every rite that pertains to righteousness!

मार्कण्डेय उवाच

इत्युक्ते प्रणिपत्यैनमारुह्य स्यन्दनं ततः।
उत्तमः पृथिवीपाल आजगाम निजं पुरम्॥ २९॥

Mārkaṇḍeya spoke :

At this exhortation king Uttama prostrated himself before the muni, and then mounting his chariot went to his own city.

इति श्रीमार्कण्डेयपुराणे औत्तममन्वन्तरे
अष्टषष्टितमोऽध्यायः॥६८॥

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अथैकोनसप्ततितमोऽध्यायः

CHAPTER 69

About the Auttama Manv-antara.

The brāhmaṇa performs a sacrifice which turns the queen's heart to the king, and the Rākṣasa brings her back from Pātāla–The brāhmaṇa frees the Nāga princess from the curse, and she coming to thank the king promises him a son who shall be a Manu– Accordingly a son is born who was the Manu Auttama.

मार्कण्डेय उवाच

ततः स्वनगरं प्राप्य तं ददर्श द्विजं नृपः।
समेतं भार्यया चैव शीलवत्या मुदान्वितम्॥ १॥

Mārkaṇḍeya spoke :

Then arriving at his city, the king saw the joyful brāhmaṇa accompanied by his wife also who was sweet-dispositioned.

ब्राह्मण उवाच

राजवर्य कृतार्थेऽस्मि यतो धर्मो हि रक्षितः।
धर्मज्ञेनेह भवता भार्यामानयता मम॥ २॥

The brāhmaṇa spoke

O noble king, successful am I in as much as righteousness has been preserved by you, who are wise in righteousness here and who brought back my wife.

राजोवाच

कृतार्थस्त्वं द्विजश्रेष्ठ निजधर्मानुपालनात्।
वयं सङ्कटिनो विप्र येषा पत्नी न वेश्मनि॥ ३॥

The king spoke

Successful are you, O brāhmaṇa, because you observe your own laws of righteousness. I am in a strait, who have no wife at home, O brāhmaṇa.

ब्राह्मण उवाच

नरेन्द्र सा हि विपिने भक्षिता श्वापदैर्यदि।
क्रोधस्य वशमागम्य धर्मो नावेक्षितस्त्वया॥
अलं तया किमन्यस्या न पाणिर्गृह्यते त्वया।
सन्ति राज्ञां गृहे कन्याः शोभना नृपनन्दन॥ ४॥

The brāhmaṇa spoke

O king, if she, your queen, has indeed been devoured by wild beasts in the forest, away with her! Why do you not take another's hand in marriage? Falling under the dominion you did not preserve righteousness.

राजोवाच

न भक्षिता मे दयिता श्वापदै: सा हि जीवति।
अविदूषितचारित्रा कथमेतत्करोम्यहम्॥ ५॥

The king spoke

My darling wife is not devoured by wild beasts; indeed she is alive, with character unblemished. How shall I act in this matter?

ब्राह्मण उवाच

यदि जीवति ते भार्या न चैव व्यभिचारिणी।
अपत्नीकत्वतो जन्म किं पापं क्रियते त्वया॥ ६॥

The Brāhman spoke

If your wife lives and has not gone astray, why then do you commit a sin which will render you wifeless in another birth?

राजोवाच

आनीतापि हि सा विप्र प्रतिकूला सदैव मे।
दुखाय न सुखायालं तस्य मैत्री न वै मयि॥
यथा ते ब्राह्मणी विप्र वशगा तव सुन्दरी।
तथा त्वं कुरु यत्नं मे यथा सा वशगामिनी॥ ७॥

The king spoke

In sooth, although she were brought back, she is ever opposed to me, O brāhmaṇa, she would tend to unhappiness, not to happiness; enough! her friendship is not at all towards me. Do you so strive for me that she may become submissive to me.

ब्राह्मण उवाच

त्वयि सम्प्रीतये तस्या वरेष्टिरुपकारिणी।
क्रियते मित्रकामैर्या मित्रविन्दां करोमि ताम्॥ ८॥
अप्रीतयो: प्रीतिकरी सा हि सञ्जननी परम्।
भार्यापत्योर्मनुष्येन्द्र तां तवेष्टिं करोम्यहम्॥ ९॥

The brāhmaṇa spoke

The Vara sacrifice[1] is beneficial for mutual affection between you and her. I will perform the Mitra-vindā[2] sacrifice which those perform who wish for friends; for it produces affection between two persons who love not each other; it creates[3] the warmest[4] affection between wife and husband, O king. I will perform that sacrifice for you.

यत्र तिष्ठति सा सुभ्रूस्तव भार्या महीपते।
तस्मादानीयतां सा ते परां प्रीतिमुपैष्यति॥ १०॥
(तस्यास्तव हितार्थाय धर्मो यत्र न सीदति)

Fetch your beautiful-browed wife from wherever she is now, O king; she shall feel the warmest love for you!

मार्कण्डेय उवाच

इत्युक्त: स तु सम्भारानशेषानवनीपति:।
आनिनाय चकारेष्टिं स च तां द्विजसत्तम:॥ ११॥
सप्तकृत्व: स तु तदा चकारेष्टिं पुन: पुन:।
तस्य राज्ञो द्विजश्रेष्ठो भार्यासम्पादनाय वै॥ १२॥
यदारोपितमैत्रांताममन्यत महामुनि:।
स्वभर्त्तरि तदा विप्रस्तमुवाच नराधिपम्॥ १३॥
आनीयतां नरश्रेष्ठ या तवेष्टात्मनोऽन्तिकम्।
भुंक्ष्व भोगांस्तया सार्द्धं यज यज्ञांस्तथादृत:॥ १४॥

Mārkaṇḍeya spoke :

Thus admonished, the king then collected all the materials requisite, and the brāhmaṇa performed that sacrifice. Seven times then the brāhmaṇa performed the sacrifice in repetition in order to procure for the king his wife. When the great muni deemed that he had aroused friendliness within her towards her husband, then he, the brāhmaṇa, addressed the king–"Fetch her, O king, who is dear to you, close to your soul; enjoy all enjoyments with her, and offer sacrifices, being duly respected."

1. Vareṣṭi.
2. Friend-finding.
3. Sañ-janani; not in the dictionary. Sañ-janana is given only as a neuter-noun.
4. Param : anu-rāgam or some similar non-feminine noun must be understood; unless we read parām to agree with prīti as in the next verse.

मार्कण्डेय उवाच

इत्युक्तस्तेन विप्रेण भूपालो विस्मितस्तदा।

सस्मार तं महावीर्यं सत्यसन्धं निशाचरम्॥ १५॥

स्मृतस्तेन तदा सद्यः समुपेत्य नराधिपम्।

किं करोमीति सोऽप्याह प्रणिपत्य महामुने॥ १६॥

Mārkaṇḍeya spoke :

Thus exhorted by the brāhmaṇa the king a wondering then recalled to mind the very valiant, truthful, night-roaming Rākṣasa.[1] And he, the Rākṣasa, being remembered by him, approached the king at once then, and prostrating himself before the great muni exclaimed, "What shall I do?"

ततस्तेन नरेन्द्रेण विस्तरेण निवेदिते।

गत्वा पातालमादाय राजपत्नीमुपाययौ॥ १७॥

आनीता चातिहार्देन सा ददर्श तदा पतिम्।

उवाच च प्रसीदेति भूयो भूयो मुदान्विता॥ १८॥

ततः स राजा रभसा परिष्वज्याह मानिनीम्।

प्रिये प्रसन्न एवाहं भूयोऽप्येवं ब्रवीषि किम्॥ १९॥

Thereupon, after the king had declared the matter fully, he went to Pātāla and brought the queen back. And she, when brought back, gazed on her husband then with exceeding love and said "Be gracious!" again and again, while filled with joy. Thereat the king embraced the stately lady impetuously and said–"Darling, I am indeed well pleased! why do you keep on repeating that?"

पत्न्युवाच

यदि प्रसादप्रवणं नरेन्द्र मयि ते मनः।

तदेतदभियाचे त्वां तत्कुरुष्व ममार्हणम्॥ २०॥

The queen spoke

If your mind is inclined with favour to me, O king, then I make you this request; do you do it as an honour to me.

राजोवाच

निःशङ्कं ब्रूहि मत्तो यद् भवत्या किञ्चिदीप्सितम्।

तदलभ्यं न ते भीरु तवायत्तोऽस्मि नान्यथा॥ २१॥

The king spoke

Speak out fearlessly whatever you desire from me, lady. You shall certainly obtain it, timid one! I am all docile towards you and not otherwise.

पत्न्युवाच

मदर्थं तेन नागेन सुता शप्ता सखी मम।

मूका भविष्यसीत्याह सा च मूकत्वमागता॥ २२॥

तस्याः प्रतिक्रियां प्रीत्या मम शक्नोति चेद् भवान्।

वाग्विघातप्रशान्त्यर्थं ततः किं न कृतं मम॥ २३॥

The queen spoke

On my account the Nāga cursed his daughter who is my friend; he said "You shall become dumb," and she became dumb. If you, Sir, can for love of me devise a remedy for her to cure her deprivation to speech, then what will you not have done for me?

मार्कण्डेय उवाच

ततः स राजा तं विप्रमाहास्मिन्कीदृशी क्रिया।

तन्मूकतापनोदाय स च तं प्राह पार्थिवम्॥ २४॥

Mārkaṇḍeya spoke :

Then said the king to the brāhmaṇa–"What kind[2] of ceremony is there for this, in order to dispel her dumbness?" And he replied to the king–

ब्राह्मण उवाच

भूप सारस्वतीमिष्टिं करोमि वचनात्तव।

पत्नी तवेयमानृण्यं यातु तद्वाक्प्रवर्तनात्॥ २५॥

The brāhmaṇa spoke

O king, I will perform a sacrifice to Saras-vatī at your word. let this your wife discharge her debt of gratitude by stimulating the power of speech in that friend.

मार्कण्डेय उवाच

इष्टिं सारस्वतीं चक्रे तदर्थं स द्विजोत्तमः।

सारस्वतानि सूक्तानि जजाप च समाहितः॥ २६॥

Mārkaṇḍeya spoke :

The brāhmaṇa performed the sacrifice to Saras-vatī on her behalf, and uttered the hymns addressed to Saras-vatī, with composed mind.

ततः प्रवृत्तवाक्यां तां गर्गः प्राह रसातले।

1. See chap. 67, verse 38.

2. For *kīdṛśī* read *kīdriśī*?

उपकार: सखी भर्त्रा कृतोऽयमतिदुष्कर:॥ २७॥

Thereupon Garga[1] spoke to the maiden, who had recovered her speech, in Rasātalā–"This most difficult benefit has been effected by your friend's husband."

इत्थं ज्ञानं समासाद्य नन्दा शीघ्रगति: पुरम्।
ततो राज्ञीं परिष्वज्य स्वसखीमुरगात्मजा॥ २८॥
तं च संस्तूय भूपालं कल्याणोक्त्या पुन: पुन:।
उवाच मधुरं नागी कृतासनपरिग्रहा॥ २९॥
उपकार: कृतो वीर भवता यो ममाघुना।
तेनास्म्याकृष्टहृदया यद्ब्रवीमि शृणुष्व तत्॥ ३०॥

Having gained this information Nandā sped in haste to the city. Then the Nāga's daughter, embracing her friend the queen and praising the king with auspicious words again and again, spoke sweetly, she, the Nāga maiden placing herself upon a seat–"By this benefit, that you, O noble hero, have done me now,[2] my heart is drawn out. Listen to what I tell you.

तव पुत्रो महावीर्यो भविष्यति नराधिप:।
तस्याप्रतिहतं चक्रमस्यां भुवि भविष्यति॥ ३१॥
सर्वार्थशास्त्रतत्त्वज्ञो धर्मानुष्ठानतत्पर:।
मन्वन्तरेश्वरो धीमान्भविष्यति स वै मनु:॥ ३२॥

You shall have a son great in valour, O king; he shall wield the discuss unresisted on this earth. He shall be skilled in the principles of all the useful sciences,[3] devoted to the practice of righteousness, in truth a Manu, the wise lord of a manv-antara."

मार्कण्डेय उवाच

इति दत्त्वा वरं तस्मै नागराजसुता तत:।
सखीं तां संपरिष्वज्य पातालमगमन्मुने॥ ३३॥

Mārkaṇḍeya spoke :

Having thus bestowed a boon on him, the Nāga king's daughter then closely embraced her friend and departed to Pātāla, O muni.

तत्र तस्य तया सार्द्धं रमत: पृथिवीपते:।
जगाम काल: सुमहान्प्रजा: पालयतस्तथा॥ ३४॥
तत: स तस्यां तनयो जज्ञे राज्ञो महात्मन:।
पौर्णमास्यां यथा कान्तश्चन्द्र: सम्पूर्णमण्डल:॥ ३५॥
तस्मिञ्जाते मुदं प्रापु: प्रजा: सर्वा: सहामरा:।
देवदुन्दुभयो नेदु: पुष्पवृष्टि: पपात च॥ ३६॥

While the king lived in pleasure there along with her and ruled his subjects, a very long time passed by. Then the son was born of her to the high-souled king, like the lovely full-orbed moon at the period of full-moon. At the birth of that high-souled child all the people rejoiced, heavenly drums sounded forth, and a shower of flowers fell.

तस्य दृष्ट्वा वपु: कान्तं भविष्य शीलमेव च।
औत्तमश्चेति मुनयो नाम चक्रु समागता:॥ ३७॥
जातोऽयमुत्तमे वंशे बाल: काले तथोत्तमे।
उत्तमावयवस्तेन औत्तमोऽयं भविष्यति॥ ३८॥

Seeing that his body would be lovely and his disposition also, and reflecting that he was the son of Uttama,[4] the assembled munis gave him a name saying, "He is born in an excellent[5] family and at an excellent time in it; he has excellent limbs; hence he shall be Auttama."

मार्कण्डेय उवाच

उत्तमस्य सुत: सोऽथ नाम्ना ख्यातस्तथौत्तम:।
मनुरासीत्तत्प्रभावो भागुरे श्रूयतां मम॥ ३९॥

Mārkaṇḍeya spoke :

So he was Uttama's son and was famed as Auttama by name. He was a Manu, possessing the majesty of such; hearken to me, O Bhāguri.[6]

उत्तमाख्यानमखिलं जन्म चैवोत्तमस्य य:।
नित्यं शृणोति विद्वेषं स कदाचिन्न गच्छति॥ ४०॥
इष्टैर्दारैस्तथा पुत्रैर्बन्धुभिर्वा कदाचन।
वियोगो नास्य भविता शृण्वत: पठतोऽपि वा॥ ४१॥
तस्य मन्वन्तरं ब्रह्मन्वदतो मम विस्तरात्।
श्रूयतां तत्र यश्चेन्द्रो ये च देवास्तथर्षय:॥ ४२॥

1. See chap. 72 verse 13, Garga was the name of an old ṛṣi, a descendant of Bharad-vāja and Aṅgiras (see M.-Bh., Śalya-P. liii); and also a various other persons.
2. For mamāghunā read mamādhunā?
3. The Artha-śāstras.
4. *Auttama.*
5. *Uttama.*
6. *Bhāgure*; see chap. 53 verse 40, note. It is said to be a patronymic of *Krauṣṭuki.*

He who listen constantly to the entire story of Uttama and also the birth of Uttama,[1] never experiences enmity; nor shall the man who listens to it or reads it ever incur separation from his loved wife or sons or kinsmen. Hearken while I tell you, O brāhmaṇa, about his manv-antara, and hear who was the Indra in it and who were the gods and ṛṣis.

इति श्रीमार्कण्डेयपुराणे औत्तममन्वन्तरे
एकोनसप्ततितमोऽध्याय:॥६९॥

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अथ सप्ततितमोऽध्याय:

CHAPTER 70

End of the Auttama Manv-antara.

Mārkaṇḍeya names the gods of the Auttama Manv-antara and their lord, and mentions the kings and ṛṣis.

मार्कण्डेय उवाच

मन्वन्तरे तृतीयेऽस्मिन्नौत्तमस्य प्रजापते:।
देवानिन्द्रमृषीन्भूपान्निबोध गदतो मम॥ १॥
स्वधामानस्तथा देवा यथानामानुकारिण:।
सत्याख्यश्च द्वितीयोऽन्यस्त्रिदशानां तथा गण:॥ २॥

Mārkaṇḍeya spoke :

Listen while I speak of the gods, the Indra, the ṛṣis, the kings in this third manv-antara of the Prajā-pati Auttama.

तृतीये तु गणे देवा: शिवाख्या मुनिसत्तम।
शिवा: स्वरूपतस्ते तु श्रुता: पापप्रणाशना:॥ ३॥
प्रतर्दनाख्यश्च गणो देवानां मुनिसत्तम।
चतुर्थस्तत्र कथित औत्तमस्यान्तरे मनो:॥ ४॥
वशवर्ति.।: पञ्चमेऽपि देवास्तत्र गणे द्विज।
यथाख्यातस्वरूपास्तु सर्वं एव महामुने॥ ५॥

Thus the first group of gods was the Svadhāmans,[2] who acted according to their name; and another also, the second group of the thirty gods, was the Satyākhyas.[3] Now the gods in the third group were the Śivākhyas,[4] O best of munis: now they were auspicious by nature; they are declared to have destroyed sin. And the fourth group of the gods therein was the Pratardanākhyas,[5] O best of munis, in the period of Auttama Manu. And the gods in the fifth group therein were the Vaśavartins,[6] O brāhmaṇa; now all of them indeed had natures corresponding to their names, O great muni.

एते देवगणा: पञ्च स्मृता यज्ञभुजस्तथा।
मन्वन्तरे मनुश्रेष्ठे सर्वे द्वादशका गणा॥ ६॥
तेषामिन्द्रो महाभागस्त्रैलोक्यस्येश्वरोऽभवत्।
शतं क्रतूनामाहृत्य शुशान्तिर्नाम नामत:॥ ७॥
यस्योपसर्गनाशाय नामाक्षरविभूषिता।
अद्यापि मानवैर्गाथा गीयते तु महीतले॥ ८॥
सुशान्तिर्देवराट् कान्त: सुशान्तिं सम्प्रयच्छति।
सहित: शिवसत्याद्यैस्तथैव वशवर्तिभि:॥ ९॥
अज: परशुचिर्दिव्यो महाबलपराक्रम:।
पुत्रास्तस्य मनोरासन्विख्यातास्त्रिदशोपमा:॥ १०॥

And these five groups of gods are reported to have fed of the sacrifices. All the groups were twelve in the manv-antara which appertained to that best of Manus. Their lord[7] was illustrious; may he become the spiritual preceptor in the three worlds! Having offered a hundred sacrifices, he was verily named Su-śānti.[8] Now a song, which is embellished with the words composing his name in order to avert portents emanating from him, is sung by men on the earth even to this day,– "Sweetly serene is the kindly ruler of the gods, he bestows sweet serenity." He is attended by the Śivas and Satyas[9] and other groups of gods and also by the Vaśa-vartins.[10] Without birth[1] was he, absolutely pure, supernatural.

1. But Auttama seems preferable : read caivauttamasya for caivottamasya?
2. "Deities who reside in their own dwellings."
3. "Named after truth" or "named as true."
4. "Named as auspicious."
5. "Named Pratardanas."
6. "Those who are obedient to another's will." This half line has a syllable too much.
7. Indro.
8. "Sweetly serene."
9. See verses 2 and 3 above.
10. For vaśa-vartinaḥ read vaśa-vartinaiḥ?

तत्सूतिसम्भवैर्भूमि: पालिताभून्नरेश्वरै:।
यावन्मन्वन्तरं तस्य मनोरुत्तमतेजस:॥ ११॥
चतुर्युगानां संख्याता साधिका ह्येकसप्तति:।
कृतत्रेतादिसंज्ञानि यान्युक्तानि पुरा मया॥ १२॥
स्वतेजसा हि तपसो वरिष्ठस्य महात्मन:।
तनयास्तान्तरे तस्मिन्सप्त सप्तर्षयोऽभवन्॥ १३॥

Very powerful and valiant were that Manu's sons, renowned, like to the thirty gods. The descendants of his sons ruled over the earth as kings during the manv-antara of that Manu of supreme splendour. Of his four ages were reckoned in truth seventy-one and a half, of the ages called Kṛta, Tretā and so on, which I have declared in the account of the Age. By the innate splendour of the austerities of that most excellent high-souled Manu his seven sons became the seven ṛṣis in that period.

तृतीयमेतत्कथितं तव मन्वन्तरं मया।
तामसस्य चतुर्थं तु मनोरन्तरमुच्यते॥ १४॥
वियोनिजन्मनो यस्य यशसा द्योतितं जगत्।
जन्म तस्य मनोर्ब्रह्मञ्छ्रूयतां गदतो मम॥ १५॥
अतीन्द्रियमशेषाणां मनूनां चरितं तथा।
तथा जन्मापि विज्ञेयं प्रभावश्च महात्मनाम्॥ १६॥

This third manv-antara I have declared to you. Now the fourth is called the period of Manu Tāmasa, who born of an animal's womb illuminated the world with his fame; hearken to the birth of that Manu, as I tell you, O brāhmaṇa. And the exploits of all those[2] Manus transcend the cognizance of the senses; and the birth of the high-souled Manus is to be known as such, and their majesty also.

इति श्रीमार्कण्डेय पुराणे औत्तममन्वन्तरं नाम सप्ततितमोऽध्याय:॥७०॥

♣♣♣

1 Aja; or "a leader."

2. For amūnāṁ read amiṣāṁ?

अथैकसप्ततितमोऽध्याय:

CHAPTER 71

About the Tāmasa Manv-antara.

King Sva-rāṣṭra being driven from his kingdom by enemies became an ascetic, and met his deceased queen in the shape of a doe during a great flood.– He begot a son by her who became the Manu Tāmasa.– The gods, ṛṣis and kings of that manv-antara are named.

मार्कण्डेय उवाच

राजाभूद् भुवि विख्यात: स्वराष्ट्रो नाम वीर्यवान्।
अनेकयज्ञकृत्प्राज्ञ: संग्रामेष्वपराजित:॥ १॥
तस्यायु: सुमुहद्दत्तं सूर्येण सुमहाद्युते:।
(पुरा भगवता विप्र मन्त्रिणाराधितेन वै)
पत्नीनां च शतं तस्य धन्यानामभवद्द्विज॥ २॥
तस्य दीर्घायुष: पत्न्यो नातिदीर्घायुषो मुने।
कालेन जग्मुर्निधनं भृत्यमन्त्रिजनास्तथा॥ ३॥
स भार्याभिस्तथा मुक्तो भृत्यैश्च सहजन्मभि:।
उद्विग्नचेता: सम्प्राप वीर्यहानिमहर्निशम्॥ ४॥

Mārkaṇḍeya spoke :

There lived on the earth a famous king, by name Sva-rāṣṭra, valiant, an offerer of many sacrifices, wise, invincible in battles. The sun being invoked by his ministers gave him a very long life; and he had a hundred happy wives, O brāhmaṇa. The wives of that long-lived king were not very long-lived, O muni; and in time his servants, ministers and people came to their end. And he, being bereft[3] of his wives and his servants who were his equals in age, was dejected in mind and dwindled in vigour day and night.

तं वीर्यहीनं निभृतैर्भृत्यैस्त्यक्तं सुदु:खितम्।
अनन्तरो विमर्दाख्यो राज्याच्च्यावितवांस्तदा॥ ५॥
राज्याच्च्युत: सोऽपि वनं गत्वा निर्विण्णमानस:।
तपस्तेपे महाभागो वितस्तापुलिने स्थित:॥ ६॥
ग्रीष्मे पञ्चतपा भूत्वा वर्षास्वभ्रावकाशक:।

3. For yukto read tyakto (see verse 5)? The Bombay edition reads mukto.

जलशायी च शिशिरे निराहारो यतव्रत:॥७॥

A neighbouring king named Vi-marda ousted him then from his kingdom, failing as he was in vigour, deprived of his devoted adherents, greatly afflicted. And being ousted[1] from his kingdom, he went to a forest, despairing in mind, and taking up his abode on a sandbank in the Vitastā, illustrious as he was, he practised austerities. Undergoing the five fires in the hot season,[2] exposing himself naked to the showers[3] in the rainy season, and lying in water in the cold season, he lived abstaining from food, strict in his devout rites.

ततस्तपस्यतस्तस्य प्रावृट्काले महाप्लव:।

बभूवानुदिनं मेघैर्वर्षद्भिरनुसन्ततम्॥८॥

न दिग्विज्ञायते पूर्वा दक्षिणा वा न पश्चिमा।

नोत्तरा तमसा सर्वमनुलिप्तमिवाभवत्॥९॥

ततोऽतिपूरेण नृप: स नद्या प्रेरितस्तटम्।

प्रार्थयन्नपि नावाप ह्रियमाणोऽतिवेगिना॥१०॥

Afterwards there occurred, while he practised his austerities, a great flood day after day in the rainy season, with the clouds pouring down rain incessantly. The east could not be distinguished, nor the south, nor the west, nor the north; everything looked as if besmeared with darkness, The king, forced then in the excessive flood to seek the river bank, could not reach it although seeking it, being carried away by the exceedingly furious current.

अथ दूरे जलौघेन ह्रियमाणो महीपति:।

आससाद जले रौहीं स पुच्छे जगृहे च ताम्॥११॥

तेन प्लवेन स ययावूह्यमानोमहीतले।

इतश्चेतश्चान्धकारे आससाद तटं तत:॥१२॥

Now the king, after being carried a long way by the swollen water, chanced upon a Rauha doe in the water and seized her by her tail. Borne along by that flood he passed over the surface of the land hither and thither in the darkness; at length he reached a bank.

विस्तारिपङ्कमत्यर्थं दुस्तरं स नृपस्तरन्।

तथैव कृष्यमाणोऽन्यद्रम्यं वनमवाप स:॥१३॥

तत्रान्धकारे सा रौही चकर्ष वसुधाधिपम्।

पुच्छे लग्नं महाभागं कृशं धमनिसन्ततम्॥१४॥

Crossing an expanse of mud, which was extremely hard to be crossed, the king being drawn along by her still, gained another charming forest. The Rauha doe dragged the illustrious king alone in the darkness there, while he clung to her tail, enfeebled throughout his nervous system.

तस्याश्च स्पर्शसम्भूतामवाप मुदमुत्तमाम्।

सोऽन्धकारे भ्रमन्भूपो मदनाकृष्टमानस:॥१५॥

विज्ञाय सानुरागं तं पृष्ठस्पर्शनतत्परम्।

नरेन्द्रं तं वृषस्यन्तं सा मृगी तमुवाच ह॥१६॥

किं पृष्ठं वेपथुमता करेण स्पृशसे मम।

अन्यथैवास्य कार्यस्य सञ्जाता नृप ते गति:॥१७॥

And he experienced an intense pleasure which arose from touching her, as he wandered continually in the darkness, with his mind drawn out in love to her. Perceiving that the king was enamoured of her, and was engrossed in touching her back, the doe verily spoke to him within that forest:– "Why do you touch my back with trembling hand?

नास्थाने वा मनो यातं नागम्याहं तवेश्वर।

किन्तु त्वत्सङ्गमे विघ्नमेश लोल: करोति मे॥१८॥

Quite otherwise has this affair turned out, O king. To no unsuitable object has your mind gone forth; not unapproachable am I to you, O king; but this Lola creates an obstacle to my union with you."

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तस्या मृग्याश्च जगतीपति:।

जातकौतूहलो रौहीमिदं वचनमब्रवीत्॥१९॥

Mārkaṇḍeya spoke :

And the king, on hearing the doe say thus, was aroused to curiosity and spoke thus to the Rauha doe.

का त्वं ब्रूहि मृगी वाक्यं कथं मानुषवद्वदेत्।

कश्चैव लोलो यो विघ्नं त्वत्सङ्गे कुरुते मम॥२०॥

1. For cyutaṁ read cyutaḥ?
2. Four fires around and the sun over-head; see Manu vi. 23.
3. For abhrankaṣāśikaḥ read abhrāvakāśikaḥ, which is the word in the Manu vi. 23.

Tell me, who are you? How do you , a doe, speak language[1] like human beings? And who is this Lola who creates an obstacle to my union with you?

मृग्युवाच

अहं ते दयिता भूप प्रागासमुत्पलावती।
भार्याशताग्रमहिषी दुहिता दृढधन्वनः॥ २१॥

The doe spoke

I was formerly your darling Utpalāvatī, O king, your wife, your queen above a hundred others, Dṛḍha-dhanvan's daughter.

राजोवाच

किन्तु यावत्कृतं कर्म येनेमां योनिमागता।
पतिव्रता धर्मपरा सा चेत्थं कथमीदृशी॥ २२॥

The king spoke

What deed then did you do,[2] that you have reached this animal condition? And true to your husband, devoted to righteousness, such as you were, how have you thus become like this?

मृग्युवाच

अहं पितृगृहे बाला सखीभिः सहिता वनम्।
रन्तुं गता ददर्शैकं मृगं मृग्या समागतम्॥ २३॥
ततः समीपवर्तिन्या मया सा ताडिता मृगी।
मया त्रस्ता गतान्यत्र क्रुद्धः प्राह ततो मृगः॥ २४॥
मूढे किमेवं मत्तासि धिक्ते दौःशील्यमीदृशम्।
आधानकालो येनायं त्वया मे विफलीकृतः॥ २५॥
वाचं श्रुत्वा ततस्तस्य मानुषस्येव भाषतः।
भीता तमब्रुवं कोऽसीत्येतां योनिमुपागतः॥ २६॥

The doe spoke

While a girl in my father's home I went with my companions to a wood to play, and saw a deer united with a doe. Then approaching close I struck the doe. Frightened by me she fled away, and then the deer enraged said to me, "Silly girl! why are you so insane? Fie on this your evil disposition, by which you have rendered this period of impregnation fruitless for me!" Frightened then at hearing him speaking language as of a human being, I said to him– "Who are you who have reached this animal condition?"

ततः स प्राह पुत्रोऽहमृषेर्निर्वृतिचक्षुषः।
सुतपा नाम मृगयां तु साभिलाषो मृगोऽभवम्॥ २७॥
इमां चानुगतः प्रेम्णा वाञ्छितश्चानया वने।
त्वया वियोजिता दुष्टे तस्माच्छापं ददामि ते॥ २८॥
मया चोक्तं तवाज्ञानादपराधः कृतो मुने।
प्रसादं कुरु शापं मे न भवान्दातुमर्हति॥ २९॥
इत्युक्तः प्राह मां सोऽपि मुनिरित्थं महीपते।
न प्रयच्छामि शापं ते यद्यात्मानं ददासि ते॥ ३०॥

Thereupon he replied–"I am son of the ṛsi Nirvṛti-cakṣus, by name Su-tapas, but being enamoured of this doe I became a deer, and followed her in love, and she longed for me in this wood. You have parted us, O naughty girl, therefore I inflict a curse on you." And I said–"Knowing you not, I have sinned, O muni; be gracious! deign not Sir to cast a curse on me?" And so addressed the muni gave me this reply, O king,–"I do not inflict a curse on you, if I may give myself to you."

मया चोक्तं मृगी नाहं मृगरूपधरा वने।
लप्स्यसेऽन्यां मृगीं तावन्मयि भावो निवर्त्यताम्॥ ३१॥
इत्युक्तः कोपरक्ताक्षः स प्राह स्फुरिताधरः।
नाहं मृगी त्वयेत्युक्तं मृगी मूढे भविष्यसि॥ ३२॥
ततो भृशं प्रव्यथिता प्रणम्य मुनिमब्रुवम्।
स्वरूपस्थमतिक्रुद्धं प्रसीदेति पुनः पुनः॥ ३३॥
बालानभिज्ञा वाक्यानां ततः प्रोक्तमिदं मया।
पितर्यसति नारीभिर्व्रियते हि पतिः स्वयम्॥ ३४॥
सति ताते कथं चाहं वृणोमि मुनिसत्तम।
सापराधाथ वा पादौ प्रसीदेश नमाम्यहम्॥ ३५॥
प्रसीदेति प्रसीदेति प्रणतायां महामते।
इत्थं लालप्यमानायाः स प्राह मुनिपुङ्गवः॥ ३६॥
न भवत्यन्यथा प्रोक्तं मम वाक्यं कदाचन।

And I said–"I am not a doe, nor of deer-like form; in this wood you will find another doe; meanwhile let your feeling towards me be repressed." When thus addressed he exclaimed,

1. Mṛgī-vākyaṃ seems preferable as two words and not a compound.
2. For kintu yāvat kṛtaṃ read kiṁ tvayā vai kṛtaṃ?

his eyes red with anger, and his lower lip quivering–"No doe am I' said you! you shall become a doe, O silly girl." Then exceedingly agitated I fell prostrate before the highly-enraged muni, who had resumed his own form, and exclaimed "Be gracious" again and again; "a girl is unskilled in words, hence I spoke as I did; assuredly women who have no father choose a husband themselves; and since I have a father, how can I choose, O best of munis, or do wrong? at your feet I bow, be gracious my lord!" While thus I lay prostrate, exclaiming repeatedly, "Be gracious! be gracious," O high-minded king, that lordly muni spoke–"My uttered word never goes amiss.

मृगी भविष्यसि मृता वनेऽस्मिन्नेव जन्मनि॥ ३७॥

मृगत्वे च महाबाहुस्तव गर्भमुपैष्यति।

लोलो नाम मुनेः पुत्रः सिद्धवीर्यस्य भामिनि॥ ३८॥

जातिस्मरा भवित्री त्वं तस्मिन्गर्भमुपागते।

स्मृतिं प्राप्य तथा वाचं मानुषीमीरयिष्यसि॥ ३९॥

After your death you shall become a doe in this very wood in your next birth; and in the doe-condition you shall conceive within you the muni Siddha-vīrya's mighty-armed son named Lola, O proud lady; and when the embryo is conceived within you, you shall remember your former life; regaining your memory, you shall also utter human language.

तस्मिञ्जाते मृगत्वात्त्वं विमुक्ता पतिनार्चिता।

लोकानवाप्स्यसि प्राप्या ये न दुष्कृतकर्मभिः॥ ४०॥

सोऽपि लोलो महावीर्यः पितृशत्रून्निपात्य वै।

जित्वा वसुन्धरां कृत्स्नां भविष्यति ततो मनुः॥ ४१॥

After his birth you shall be freed from the doe-condition and be honoured by your husband; you shall attain to the worlds which[1] are unattainable by those who commit sin. And he, Lola, mighty in valour, shall indeed strike down his father's foes, and conquer the whole earth and then become a Manu.

एवं शापमहं लब्ध्वा मृता तिर्यक्त्वमागता।

त्वत्संस्पर्शाच्च गर्भोऽसौ संभूतो जठरे मम॥ ४२॥

1. For ya read ye.

अतो ब्रवीमि नास्थाने तव यातं मनो मयि।

न चाप्यगम्या गर्भस्थो लोलो विघ्नं करोत्यसौ॥ ४३॥

Incurring this curse I died and reached this brute condition, and through your touch that embryo has come into being in my womb. Hence I say--To no unsuitable object has your mind gone forth incoming to me, nor am I unapproachable;[2] but this Lola who is conceived within me creates an obstacle.

मार्कण्डेय उवाच

एवमुक्तस्ततः सोऽपि राजा प्राप्य परां मुदम्।

पुत्रो ममारीञ्जित्वेति पृथिव्यां भविता मनुः॥ ४४॥

Mārkaṇḍeya spoke :

Being thus addressed the king also experienced intense joy then, thinking, "My son will conquer my enemies and become a Manu on the earth."

ततस्तं सुषुवे पुत्रं सा मृगी लक्षणान्वितम्।

तस्मिञ्जाते च भूतानि सर्वाणि प्रययुर्मुदम्॥ ४५॥

विशेषतश्च राजासौ पुत्रे जाते महावने।

सा विमुक्ता मृगी शापात्प्राप लोकाननुत्तमान्॥ ४६॥

ततस्तस्यर्षयः सर्वे समेत्य मुनिसत्तम।

अवेक्ष्य भाविनीमृद्धिं नाम चक्रुर्महात्मनः॥ ४७॥

तामसीं भजमानायां योनिं मातर्यजायत।

तमसा चावृते लोके तामसोऽयं भविष्यति॥ ४८॥

Afterwards the doe brought forth that son marked with the auspicious marks; and at his birth all created things rejoiced, and especially the king. At the birth of that mighty son the doe was freed from the curse and attained to the sublime worlds. Then all the ṛṣis assembled, O best of munis, and perceiving the future prosperity of that high-souled child gave him a name–"He was born of his mother while she existed as an ignorant animal,[3] and the world was enveloped in darkness,[4] hence he shall be Tāmasa.

ततः स तामसस्तेन पित्रा संवर्द्धितो वने।

जातबुद्धिस्त्वाचेदं पितरं मुनिसत्तम॥ ४९॥

2. For agamyo read agamyā? see verse 18.
3. Tāmasiṁ bhajamānāyāṁ yoniṁ.
4. Tamasā.

कस्त्वं तात कथं वाहं पुत्रो माता च का मम।

किमर्थमागतश्च त्वमेतत्सत्यं ब्रवीहि मे॥५०॥

Then Tāmasa was brought up by the father in the forest. When he reached the age of intelligence he spoke thus to his father, O best of munis,–"Who are you, dear father? and how am I your son? and who was my mother? and why have you come here? Tell me this truly."

मार्कण्डेय उवाच

ततः पिता यथा वृत्तं स्वराज्यच्यावनादिकम्।

तस्याचष्टे महाबाहुः पुत्रस्य जगतीपतिः॥५१॥

श्रुत्वा तत्सकलं सोऽपि समाराध्य च भास्करम्।

अवाप दिव्यान्यस्त्राणि ससंहाराण्यशेषतः॥५२॥

कृतास्त्रस्तानरीञ्जित्वा पितुरानीय चान्तिकम्।

अनुज्ञातान्मुमोचाथ स च स्वं धर्ममास्थितः॥५३॥

पिताऽपि तस्य स्वाँल्लोकांस्तपोयज्ञसमार्जितान्।

विसृष्टदेहः सम्प्राप्तो दृष्ट्वा पुत्रमुखं सुखम्॥५४॥

Mārkaṇḍeya spoke :

Thereupon his father, the large-armed king, narrated to his son how he was ousted from his kingdom and all other events. And on hearing all that, he invoked the sun and obtained celestial weapons together with the spells that controlled them in their completeness. Having mastered the use of the weapons he vanquished those enemies, and bringing them near his father released them, when they were permitted by the father to depart, observing thus his own righteousness. And his father, after seeing his son's face happy, quitted his body and attained to the worlds, which he had won for his own by austerities and sacrifices.

जित्वा समस्तां पृथिवीं तामसाख्यः स पार्थिवः।

तामसाख्यो मनुरभूत्तस्य मन्वन्तरं शृणु॥५५॥

ये देवास्तत्पतिर्यश्च देवेन्द्रो ये तथर्षयः।

ये पुत्राश्च मनोस्तस्य पृथिवीपरिपालकाः॥५६॥

He having conquered the whole earth as king by the name Tāmasa, became a Manu by name Tāmasa. Hear about his manv-antara: who were the gods, who was the ruler, and who was the lord of the gods, and who were the ṛṣis, and who were that Manu's sons, the guardians of the world.

सत्यास्तथान्ये सुधियः सुरूपा हरयस्तथा।

एते देवगणास्तत्र सप्तविंशतिका मुने॥५७॥

महाबलो महावीर्यः शतयज्ञोपलक्षितः।

शिखिरिन्द्रस्तथा तेषां देवानामभवद्विभुः॥५८॥

ज्योतिर्धर्मा पृथुः काव्यश्चैत्रोऽग्निर्बलकस्तथा।

पीवरश्च तथा ब्रह्मन्सप्त सप्तर्षयोऽभवन्॥५९॥

नरःक्षान्ति शान्तदान्तजानुजंघादयस्तथा

पुत्रास्तु तामसस्यासन्राजानः सुमहाबलाः॥६०॥

इत्येतत्तामसं विप्र मन्वन्तरमुदाहृतम्।

यः पठेच्छृणुयाद्वापि तमसा स न बाध्यते॥६१॥

The Satyas and next the Su-dhīs, the Su-rūpas, and the Haris, these were the classes of gods therein, seven and twenty in number, O muni. And Śikhi Indra, mighty, great in valour, distinguished by a hundred sacrifices, became the lord of those gods. Jyotir-dhāman, Pṛthu, Kāvya, Caitra, Agni, and Valaka, and also Pīvara, these seven, were the seven ṛṣis, O brāhmaṇa. And Nara, Kṣānti, and Sānta, Dānta, Jānu, Jaṅgha and others were Tāmasa's sons, very mighty kings.

इति श्रीमार्कण्डेयपुराणे तामसमन्वन्तरे
एकसप्ततितमोऽध्यायः॥७१॥

♣♣♣

अथ द्विसप्ततितमोऽध्यायः

CHAPTER 72

Raivata's Manv-antara.

The ṛṣi Ṛta-vāc had a son who was bad because born under the constellation Revatī, and the ṛṣi made the constellation fall with his curse.–A daughter was born therefrom whom the ṛṣi Pramuca adopted and named Revatī.–King Durgama visited Pramuca and married Revatī, and the constellation was restored to its place at the marriage.–They had a son, the Manu Raivata. –The gods, ṛṣis and kings in his period are named.

मार्कण्डेय उवाच

पञ्चमोऽपि मनुर्ब्रह्मन्रैवतो नाम विश्रुतः।

तस्योत्पत्तिं विस्तरशः शृणुष्व कथयामि ते॥१॥

Mārkaṇḍeya spoke :

Moreover the fifth Manu was the famous one named Raivata. Listen! I tell you fully about his birth.

ऋषिरासीन्महाभाग ऋतवागिति विश्रुतः।
तस्यापुत्रस्य पुत्रोऽभूद्रेवत्यन्ते महात्मनः॥ २॥
स तस्य विधिवच्चक्रे जातकर्मादिकाः क्रियाः।
तथापनयनादींश्च स चाशीलोऽभवन्मुने॥ ३॥
यतः प्रभृति जातोऽसौ ततः प्रभृति सोऽप्यृषिः।
दीर्घरोगपरामर्शमवाप मुनिपुङ्गवः॥ ४॥
माता तस्य परामार्तिं कुष्ठरोगादिपीडिता।
जगाम स पिता चास्य चिन्तयामास दुःखितः॥ ५॥
किमेतदिति सोऽप्यस्य पुत्रोऽप्यत्यन्तदुर्मतिः।
जग्राह भार्यामन्यस्य मुनिपुत्रस्य सम्मुखीम्॥ ६॥

There was an illustrious and famous ṛṣi named Ṛta-vāc. To that high-souled ṛṣi who had no son a son was born at the termination of the constellation Revatī. He performed the birth ceremony and all other rites for that son according to the ordinances, and also the investiture with the sacred thread and other ceremonies. And he was of bad disposition, O muni. And even from his son's very birth the ṛṣi, that lordly muni, became afflicted with a lingering disease; his mother suffered extreme pain, being attacked with leprosy and other diseases. And his father in his affliction pondered–"Why is this?" And that his son also, being exceedingly wicked in mind, took another muni's son's wife whom he met.

ततो विषण्णमनसा ऋतवागिदमुक्तवान्।
अपुत्रता मनुष्याणां श्रेयसे न कुपुत्रता॥ ७॥
कुपुत्रो हृदयायासं सर्वदा कुरुते पितुः।
मातुश्च स्वर्गसंस्थांश्च स्वपितॄन्पातयत्यधः॥ ८॥
सुहृदां नोपकाराय पितॄणां च न तृप्तये।
पित्रोर्दुःखाय धिग्जन्म तस्य दुष्कृतकर्मणः॥ ९॥
धन्यास्ते तनया येषां सर्वलोकाभिसम्मताः।
परोपकारिणः शान्ताः साधुकर्मण्यनुव्रताः॥ १०॥
अनिर्वृतं तथा मन्दं परलोकपराङ्मुखम्।
नरकाय न सद्गत्यै कुपुत्रालम्बि जन्म नः॥ ११॥
करोति सुहृदां दैन्यमहितानां तदा मुदम्।
अकाले च जरां पित्रोः कुसुतः कुरुते ध्रुवम्॥ १२॥

Then dejected in mind Ṛta-vāc spoke thus–"Better is it for men to have no son than a bad son! A bad son is always causing trouble to his father's and mother's heart; and casts downwards his ancestors who dwell in Svarga. He benefits not his friends, he satisfies not his ancestors, he causes suffering to his parents–fie on the birth of that son who commits evil deeds! Happy are they whose sons are commended by all the world, who benefit others, who are peaceful, who are devoted to good work! Uneasy and dull, averse to the next world, tending towards hell and not towards beatitude is our life which depends on our son. A bad son brings misery on his friends and joy to his adversaries, and he assuredly brings untimely old age on his parents."

मार्कण्डेय उवाच

एवं सोऽत्यन्तदुष्टस्य पुत्रस्य चरितैर्मुनिः।
दह्यमानमनोवृत्तिर्वृत्तं गर्गमपृच्छत॥ १३॥

Mārkaṇḍeya spoke :

With his thoughts thus burning through the conduct of his exceedingly perverse son, the muni questioned Garga[1] as to what had happened.

ऋतवागुवाच

सुव्रतेन पुरा वेदा गृहीता विधिवन्मया।
समाप्य वेदान्विधिवत्कृतो दारपरिग्रहः॥ १४॥
सदारेण क्रियाः कार्याः श्रौताः स्मार्त्ता वषट्क्रियाः।
न मे न्यूनाः कृताः काश्चिद्यावदद्य महामुने॥ १५॥
गर्भाधानविधानेन न काममनुरुध्यता।
पुत्रार्थं जनितश्चायं पुन्नाम्नो बिभ्यता मुने॥ १६॥
सोऽयं किमात्मदोषेण मम दोषेण वा मुने।
अस्मद्दुःखावहो जातो दौःशील्याद्बन्धुशोकदः॥ १७॥

Ṛta-vāc spoke

Keeping my religious vows strictly I learned the Vedas formerly according to precept; after acquiring the Vedas I married a wife according to precept. Along with my wife, the rites to be

1. See chap. 69 verse 27.

performed, those enjoined by revealed religion, those enjoined by tradition, the oblations made in fire with the exclamation vashat, I have never failed to perform to the full to this day. O great muni. Following the ordinances prescribed concerning conception, without gratifying[1] my lust and in order to have a son, I begot this son, I who fear the hell named Put, O muni. Is it through his own fault or through my fault, that this son has been born, bringing suffering on us and causing grief to his kinsmen by his bad disposition, O muni?

गर्ग उवाच

रेवत्यन्ते मुनिश्रेष्ठ जातोऽयं तनयस्तव।
तेन दु:खायते दुष्टे काले यस्मादजायत॥ १८॥
न तेऽपचारो नैवास्य मातुर्नायं कुलस्य ते।
तस्य दौ:शील्यहेतुत्वं रेवत्यन्तमुपागतम्॥ १९॥

Garga spoke

O best of munis, this your son was born at the termination of the constellation Revatī; therefore he causes you suffering since he was born at an evil time. This is no transgression by you nor yet by his mother, nor by your family; but the termination of Revatī befell as the cause of his bad disposition.

ऋतुवागुवाच

यस्मान्ममैकपुत्रस्य रेवत्यन्तसमुद्भवम्।
दौ: शील्यमेतत्सा तस्मात्पततामाशु रेवती॥ २०॥

Ṛta-vāc spoke

Because this my only son's bad disposition sprang from the termination of Revatī, let that Revatī therefore fall quickly!

मार्कण्डेय उवाच

तेनैवं व्याहृते शापे रवेत्यृक्षं पपात ह।
पश्यत: सर्वलोकस्य विस्मयाविष्टचेतस:॥ २१॥
रेवत्यृक्षं च पतितं कुमुदाद्रौ समन्तत:।
भासयामास सहसा वनकन्दरनिर्झरान्॥ २२॥
कुमुदाद्रिश्च तत्पातात्ख्यातो रैवतकोऽभवत्।
अतीव रम्य: सर्वस्यां पृथिव्यां पृथिवीधर:॥ २३॥

Mārkaṇḍeya spoke :

When he uttered this curse, the constellation Revatī verily fell, while all the world beheld with minds pervaded with astonishment. And the constellation Revatī, falling on and around the mountain Kumuda, suddenly illuminated[2] its woods, ravines and cascades. And the mountain Kumuda, by reason of her down-fall, became famous as Raivataka,[3] a mountain exceedingly charming through the whole earth.

तस्यर्क्षस्य तु या कान्तिर्जाता पङ्कजिनी सर:।
ततो जज्ञे तदा कन्यारूपेणातीव शोभना॥ २४॥
रेवतीकान्तिसम्भूतां तां दृष्ट्वा प्रमुचो मुनि:।
तस्या नाम चकारेत्थं रेवती नाम भागुरे॥ २५॥
पोषयामास चैवैतां स्वाश्रमाभ्याशसम्भवाम्।
प्रमुच: स महाभागस्तस्मिन्नेव महाचले॥ २६॥

But the beauty of that constellation became the lake Paṅkajinī;[4] therefrom a maiden was born then exceedingly brilliant in form. The muni Pramu'a saw her who was born from Revatī's beauty, and so gave her a name, the name Revatī, O Bhāguri. And illustrious Pramuca nourished her, who had been born near his hermitage, in that same land.

तां तु यौवनिनीं दृष्ट्वा कन्यकां रूपशालिनीम्।
स मुनिश्चिन्तयामासकोऽस्य भर्ता भवेदिति॥ २७॥
एवं चिन्तयतस्तस्य ययौ कालो महान्मुने।
न चाससाद सदृशं वरं तस्या महामुनि:॥ २८॥
ततस्तस्या वरं प्रष्टुमग्निं स प्रमुचो मुनि:।
विवेश वह्निशालां वै पृष्टस्तं प्राह हव्यभुक्॥ २९॥
महाबलो महावीर्य: प्रियवाग्धर्मवत्सल:।
दुर्गमो नाम भविता भर्त्ता ह्यस्या महीपति:॥ ३०॥

Now seeing the maiden grown to the bloom of youth, and beautifully formed, the muni bethought–"Who may be her husband?" While he thus pondered a long time passed by, O muni; nor did the great muni light upon a bridegroom equal to her. At length the muni Pramuca entered his room where the sacred fire burned, to ask Agni

1. For anurundhyatā read anurudhyatā.

2. For *bhāṣayāmāsa* read *bhāsayāmāsa.*
3. See page 289 note.
4. Or, "a lake of lotuses."

about a bridegroom for her. Agni replied to the questioner–"Great in strength, great in valour, kind of speech, fond of righteousness, the king named Durgama shall assuredly be her husband."

मार्कण्डेय उवाच

अनन्तरञ्च मृगयाप्रसङ्गेनागतो मुने।
तस्याश्रमपदं धीमान्दुर्गमः स नराधिपः॥ ३१॥
प्रियव्रतान्वयभवो महाबलपराक्रमः।
पुत्रो विक्रमशीलस्य कालिन्दीजठरोद्भवः॥ ३२॥
प्रविश्याश्रमपद ता तन्वीं जगतीपतिः।
अपश्यमानस्तमृषिं प्रियेत्यामन्त्र्य पृष्टवान्॥ ३३॥

Mārkaṇḍeya spoke :

And immediately there reached his hermitage, O muni, in the course of hunting that wise king Durgama, who was sprung from Priya-vrata's lineage, great in strength and prowess, Vikrama-śīla's son, born of Kālindī's womb. The king entered the hermitage and, not seeing the ṛsi, hailed the slender maiden with the word "Dear!" and asked–

राजोवाच

क्व गतो भगवानस्मादाश्रमान्मुनिपुङ्गवः।
तं प्रणेतुमिहेच्छामि तत्त्वं प्रब्रूहि शोभने॥ ३४॥

The king spoke

Whither has he gone from this hermitage, the adorable lordly muni?I wish to pay him my affection here. Tell him so, O bright maiden!

मार्कण्डेय उवाच

अग्निशालां गतो विप्रस्तच्छ्रुत्वा तस्य भाषितम्।
प्रियेत्यामन्त्रणं चैव निश्चक्राम त्वरान्वितः॥ ३५॥
स ददर्श महात्मानं राजानं दुर्गमं मुनिः।
नरेन्द्रचिह्नसहितं प्रश्रयावनतं पुरः॥ ३६॥

Mārkaṇḍeya spoke :

The brāhmaṇa, who was in the room where the sacred fire burned, heard that his speech and the hailing her as "Dear!" and came out in haste. The muni saw high-souled king Durgama, bearing the royal insignia, bowing respectfully before him.

तस्मिन्दृष्टे ततः शिष्यमुवाच स तु गौतमम्।
गौतमानीयतां शीघ्रमर्घोऽस्य जगतीपतेः॥ ३७॥

Now on seeing him he spoke at once to his disciple Gautama–"Gautama! bring quickly the argha offering for this king.

एकस्तावदयं भूपश्चिरकालादुपागतः।
जामाता च विशेषेण योग्योऽर्घस्य मतो मम॥ ३८॥

At length he has come alone after a long time, this king and in particular my son-in-law; I deem him worthy of the argha."

मार्कण्डेय उवाच

ततः स चिन्तयामास राजा जामातृकारणम्।
विवेद च न तन्मौनी जगृहेऽर्घं च तन्नृपः॥ ३९॥
तमासनगतं विप्रो गृहीतार्घं महामुनिः।
स्वागतं प्राह राजेन्द्रमपि ते कुशलं गृहे॥ ४०॥
कोशे बलेऽथ मित्रेषु भृत्यामात्ये नरेश्वर।
तथात्मनि महाबाहो यत्र सर्वं प्रतिष्ठितम्॥ ४१॥
पत्नी च ते कुशलिनी यत एवानुतिष्ठति।
पृच्छाम्यस्यास्ततो नाहं कुशलिन्योऽपरास्तव॥ ४२॥

Mārkaṇḍeya spoke :

Thereat the king pondered on the reason for his using the term son-in-law and understood it not; therefore keeping silence the king accepted the argha. When the king had taken a seat and accepted the argha, the brāhmaṇa, the great muni, addressed him a welcome–"I trust you fare well in your home, in your treasury, and army, in your friends, in your servants and ministers, and in your own self whereon rests every thing, O king of mighty arm! And your wife fares well; since she is indeed at hand, I ask not therefore about her, but I hope your other wives fare well!"

राजोवाच

त्वत्प्रसादादकुशलं न क्वचिन्मम सुव्रत।
जातकौतूहलश्चास्मि मम भार्यात्र का मुने॥ ४३॥

The king spoke

Through your favour, I have no ill-fortune any where, O strict observer of vows; and my curiosity is aroused, what wife have I here, O muni?

ऋषिरुवाच

रेवती सुमहाभागा त्रैलोक्यस्यापि सुन्दरी।
तव भार्या वरोहा तां त्वं राजन्न वेत्सि किम्॥ ४४॥

The ṛṣi spoke

Most noble Revatī, beautiful even through the three worlds, is your wife of exquisite figure; do you not know her, O king?

राजोवाच

सुभद्रां शान्ततनयां कावेरीतनयां विभाम्।
सुराष्ट्रजां सुजातां च कदम्बां च वरूथजाम्॥४५॥
विपाठां नन्दिनीं चैव वेद्मि भार्यां गृहे द्विज।
तिष्ठन्ति मे न भगवन्रेवतीं वेद्मि का न्वियम्॥४६॥

The king spoke

My lord! Su-bhadrā, Śānta's daughter, Kāverī's daughter, and Su-jātā born in Su-rāṣṭra, and Varūtha's daughter Kadambā, Vipāṭhā, and Nandinī–these I know as my wives, O brāhmaṇa; they remain at my home. I know not Revatī, adorable Sir; who then is she?

ऋषिरुवाच

प्रियेति साम्प्रतं येयं त्वयोक्ता वरवर्णिनी।
किं विस्मृतं ते भूपाल श्लाघ्येयं गृहिणी तव॥४७॥

The ṛṣi spoke

She is this maiden of beautiful complexion, whom you did address just now as "Dear!" Had you forgotten, O king? Worthy of praise is this lady of your house!

राजोवाच

सत्यमुक्तं मया किन्तु भावो दुष्टो न मे मुने।
नात्र कोपं भवान्कर्तुमर्हत्यस्मासु याचितः॥४८॥

The king spoke

In truth I said so, but no improper feeling had I, O muni. Deign not to be angry with me for this, I beseech you, Sir!

ऋषिरुवाच

यत्त्वं ब्रवीषि भूपाल न भावस्तव दूषितः।
व्याजहार भवानेतद्वह्निना नृप चोदितः॥४९॥
मया पृष्टो हुतवहः कोऽस्या भर्त्तेति पार्थिव।
भविता तेन चाप्युक्तो भवानेवाद्य वै वरः॥५०॥
तद् गृह्यतां मया दत्ता तुभ्यं कन्या नराधिप।
प्रियेत्यामन्त्रिता चेयं विचारं कुरुषे कथम्॥५१॥

The ṛṣi spoke

You speak truly, O king; no improper feeling had you. You did utter this word, being impelled by Agni, O king. I asked Agni, "Who shall be her husband?" O king; and he replied that you yourself, Sir, should verily be her bridegroom this day. Take her then; I give you the maiden, O king, and you did hail her as "Dear!" How do you decide?

मार्कण्डेय उवाच

ततोऽसावभवन्मौनी तेनोक्तः पृथिवीपतिः।
ऋषिस्तथोद्यतः कर्तुं तस्या वैवाहकं विधिम्॥५२॥
तमुद्यतं सा पितरं विवाहाय महामुने।
उवाच कन्या यत्किञ्चित्प्रश्रयावनताननाा॥५३॥
यदि मे प्रीतिमांस्तात प्रसादं कर्तुमर्हसि।
रेवत्यृक्षे विवाहं मे तत्करोतु प्रसादितः॥५४॥

Mārkaṇḍeya spoke :

At his address the king then kept silence; and the ṛṣi prepared to perform her wedding ceremony. The maiden spoke a little thing to her father who was prepared for the marriage, here countenance bent downward with respect–"If you love me, dear father, deign to give me a favour; perform then my marriage in the constellation Revatī, since I have won your favour."

ऋषिरुवाच

रेवत्यृक्षं न वै भद्रे चन्द्रयोगि व्यवस्थितम्।
अन्यानि सन्ति ऋक्षाणि सुभ्रु वैवाहिकानि ते॥५५॥

The ṛṣi spoke

Fair maiden! the constellation Revatī is not declared to be one that unites with the moon. The constellation appropriate to your marriage are others, O beautiful-browed!

कन्योवाच

तात तेन विना कालो विफलः प्रतिभाति मे।
विवाहो विफले काले मद्विधायाः कथं भवेत्॥५६॥

The maiden spoke

Dear father! without that constellation the time appears to me unprofitable. How may the marriage of such as me take place at an unprofitable time?

ऋषिरुवाच

ऋतवागिति विख्यातस्तपस्वी रेवतीं प्रति।

चकार कोपं क्रुद्धेन तेनर्क्षं विनिपातितम्॥५७॥

The ṛṣi spoke

The famous ascetic named Ṛta-vāc was enraged against Revatī; in his anger he caused the constellation to fall down.

मया चास्मै प्रतिज्ञाता भार्येति मदिरेक्षणा।

न चेच्छसि विवाहं त्वं संकटं नःसमागतम्॥५८॥

And I have promised you as wife to this king, O maiden with intoxicating eyes; and if you desire not the marriage, we have fallen into a strait!

कन्योवाच

ऋतवाक्स मुनिस्तात किमेवं तप्तवांस्तपः।

न त्वया मम तातेन ब्रह्मबन्धोः सुतास्मि किम्॥५९॥

The maiden spoke

Dear father! Why did that muni Ṛta-vāc perform austerities in that fashion? Have I nought to do with you as father? Am I the daughter of an unworthy brāhmaṇa?

ऋषिरुवाच

ब्रह्मबन्धोः सुता न त्वं बाले नैव तपस्विनः।

सुता त्वं मम यो देवान्कर्त्तुमन्यान्समुत्सहे॥६०॥

The ṛṣi spoke

You are not the daughter of an unworthy brāhmaṇa, nor of an ascetic, O maiden. You are daughter to me who am striving to make other gods.[1]

कन्योवाच

तपस्वी यदि मे तातस्तत्किमृक्षमिदं दिवि।

समारोप्य विवाहो मे तदृक्षे क्रियते न तु॥६१॥

The maiden spoke

If my father is a practiser of austerities, why then does he not raise this constellation to the sky and perform my wedding under the constellation?

ऋषिरुवाच

एवं भवतु भद्रं ते भद्रे प्रीतिमती भव।

1. Devān; this seems erroneous, but the Bombay edition reads the same.

आरोपयामीन्दुमार्गे रेवत्यृक्षं कृते तव॥६२॥

The ṛṣi spoke

Be it so! prosperity be yours, fair maiden; be you affectionate! I raise the constellation Revatī to the moon's pathway for your sake.

मार्कण्डेय उवाच

ततस्तपःप्रभावेण रेवत्यृक्षं महामुनिः।

यथापूर्वं तथा चक्रे सोमयोगि द्विजोत्तम॥६३॥

विवाहं चैव दुहितुर्विधिवन्मन्त्रयोगिनम्।

निष्पाद्य प्रीतिमान्भूयो जामातरमथाब्रवीत्॥६४॥

Mārkaṇḍeya spoke :

Then by the power of his austerities the great muni placed the constellation Revatī as before in conjunction with the moon, O brāhmaṇa. And full of affection he celebrated his daughter's marriage accompanied with sacred texts according to rule, and said to his son-in-law again.

ऋषिरुवाच

औद्वाहिकं ते भूपाल कथ्यतां किं ददाम्यहम्।

दुर्लभ्यमपि दास्यामि ममाप्रतिहतं तपः॥६५॥

The ṛṣi spoke

"Tell me, O king, what shall I give you as a wedding gift? I will give even that which is hard to be obtained for irresistible are my austerities."

राजोवाच

मनो स्वायम्भुवस्याहमुत्पन्नः सन्ततौ मुने।

मन्वन्तराधिपं पुत्रं त्वत्प्रसादाद्वृणोम्यहम्॥६६॥

The king spoke

Of Manu Svāyambhuva's lineage[2] I am sprung, O muni. I choose as gift a son who shall reign over a manv-antara through your favour.

ऋषिरुवाच

भविष्यत्येष ते कामो मनुस्त्वत्तनयो महीम्।

सकलां भोक्ष्यते भूप धर्मविच्च भविष्यति॥६७॥

The ṛṣi spoke

This your wish shall be fulfilled. As a Manu your son shall enjoy the whole earth, and shall be wise in righteousness, O king.

2. For santato read santatau?

मार्कण्डेय उवाच

तामादाय ततो भूपः स्वमेव नगरं ययौ।

तस्मादजायत सुतो रेवत्यां रैवतो मनुः॥६८॥

समेतः सकलैर्धर्मैर्मानवैरपराजितः।

विज्ञाताखिलशास्त्रार्थो वेदविद्यार्थशास्त्रवित्॥६९॥

तस्य मनवन्तरे देवान्मुनिदेवेन्द्रपार्थिवान्।

कथ्यमानान्मया ब्रह्मन्निबोध सुसमाहितः॥७०॥

Then taking her the king went to his own city. From him was born of Revatī a son, the Manu Raivata, possessed of all righteousness, unconquered by mankind, who understood the meaning of every sacred book, who knew the Vedas, the sciences and the books of practical arts.

सुमेधसस्तत्र देवास्तथा भूतनया द्विज।

वैकुण्ठश्चामिताभश्च चतुर्दश चतुर्दश॥७१॥

तेषां देवगणानां तु चतुर्णामपि चेश्वरः।

नाम्ना विभुरभूदिन्द्रः शतयज्ञोपलक्षकः॥७२॥

हिरण्यलोमा वेदश्रीरूर्ध्वबाहुस्तथापरः।

वेदबाहुः सुधामा च पर्जन्यश्च महामुनिः॥७३॥

वसिष्ठश्च महाभागो वेदवेदाङ्गपारगः।

एते सप्तर्षयश्चासन्रैवतस्यान्तरे मनोः॥७४॥

बलबन्धुर्महावीर्यः सुयष्टव्यस्तथापरः।

सत्यकाद्यास्तथैवासन्रैवतस्य मनोः सुताः॥७५॥

Hear most composedly, O brāhmaṇa, about the gods, the munis, the lord of the gods and the kings in his manv-antara, am I mention them. The gods therein were the Su-medhases. And the kings were Vaikuṇṭha and Amitābha, fourteen and fourteen, O brāhmaṇa. And now the lord of those very four classes of gods was named Vibhu, who was the regarder of a hundred sacrifices, O king. Hiraṇya-loman, Veda-śrī, and also Urddhva-bāhu, Veda-bāhu, and Su-dhāman and the great muni Parjanya, and illustrious Vaśiṣtha who was thoroughly versed in the Vedas and Vedānta–these were the seven ṛṣis also in Manu Raivata's period. Bala-bandhu mighty in valour, and also Su-yaṣṭ avya, and Satyaka ard others were Manu Raivata's sons.

रैवतान्तास्तु मनवः कथिता ये मया तव।

स्वायम्भुवाश्रया ह्येते स्वारोचिषमृते मनुम्॥७६॥

(य एषां शृणुयान्नित्यं पठेदाख्यानमुत्तमम्।

विमुक्तः सर्वपापेभ्यो लोकं प्राप्नोत्यभीप्सितम्॥७७)

Now these are the Manus down to Raivata, whom I have told you about; they were indeed connected with Svāyambhuva, except[1] Manu Svārociṣa.[2]

इति श्रीमार्कण्डेयपुराणे रैवतमन्वन्तरे
द्विसप्ततितमोऽध्यायः॥७२॥

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अथ त्रिसप्ततितमोऽध्यायः

CHAPTER 73

The sixth Manvantara.

Cākṣuṣa when an infant was taken by a hag from his parents and changed for the son of king Vi-krānta, and was brought up as a prince.–On reaching boyhood he revealed the fraud, and abandoning his princely state became an ascetic. –Brahmā made him the sixth Manu.–The deities, ṛṣis and kings of his period are mentioned.

मार्कण्डेय उवाच

इत्येतत्कथितं तुभ्यं पञ्चमं मन्वन्तरं मया।

चाक्षुषस्य मनोः षष्ठं श्रूयतामिदमन्तरम्॥१॥

Mārkaṇḍeya spoke :

Thus I have narrated these five manv-antaras to you.[3] Hear about this sixth period, that of the Manu Cākṣuṣa.

अन्यजन्मनि जातोऽसौ चक्षुषः परमेष्ठिनः।

चाक्षुषत्वमतस्तस्य जन्मन्यस्मिन्नपि द्विज॥२॥

(अनमित्रस्य राजर्षेर्भद्रा भार्या महात्मनः।

जज्ञे सुतं सुविद्वांसं शुचिं जातिस्मरं विभुम्॥३)

जातं माता निजोत्सङ्गे स्थितमुल्लाप्य तं पुनः।

परिष्वजति हार्देन पुनरुल्लापयत्यथ॥४॥

1. For *rter* read *rte* with the Bombay edition.
2. The Bombay edition adds a verse within brackets. "He who may hear or read the sublime story of these Manus continually, is delivered from all sins and attains to the world that is earnestly desired."
3. For tava read tathā? The Bombay edition reads mayā.

जातिस्मर: स जातो वै मातुरुत्सङ्गमास्थित:।
जहास तं तदा माता संक्रुद्ध वाक्यमब्रवीत्॥५॥
भीतास्मि किमिदं वत्स हासो यद्वदने तव।
अकालबोध: सञ्जात: कच्चित्पश्यसि शोभनम्॥६॥
(तन्मातुर्वचनं श्रुत्वा प्रहस्येदमथाब्रवीत्)॥

In another birth he was born from the eye[1] of the supreme deity, hence in this birth also he retained the condition[2] of Cākṣuṣa, O brāhmaṇa.[3] His mother repeatedly makes him prattle[4] as he lies in her lap after his birth, and embraces him lovingly and then again makes him prattle.[5] Being indeed born with a recollection of his previous existences, he laughed as he lay on his mother's lap. His mother said to him angrily then–"I am frightened; what is this, my child, that there is laughter in your mouth? You are born with premature intelligence. Perhaps you see something bright!"

पुत्र उवाच

मामत्तुमिच्छति पुरो मार्जारी किं न पश्यसि।
अन्तर्द्धानगता चेयं द्वितीया जातहारिणी॥७॥
पुत्रप्रीत्या च भवती सहार्दा मामवेक्षती।
उल्लाप्योल्लाप्य बहुश: परिष्वजति मां यत:॥८॥
उद्भूतपुलका स्नेहसम्भवास्राविलेक्षणा।
ततो ममागतो हास: शृणु चाप्यत्र कारणम्॥९॥
स्वार्थे प्रसक्ता मार्जारी प्रसक्तं मामवेक्षते।
तथान्तर्द्धानगा चैव द्वितीया जातहारिणी॥१०॥
स्वार्थाय स्निग्धहृदये यथैवैते ममोपरि।
प्रवृत्ते स्वार्थमास्थाय तथैव प्रतिभासि मे॥११॥

किन्तु मदुपभोगाय मार्जारी जातहारिणी।
त्वं तु क्रमेणोपभोग्यं मत्त: फलमभीप्ससि॥१२॥

The son spoke

Do you not see, a cat in front wishes to devour me? And another, the hag who seizes newly-born children,[6] has vanished. And since you, lady, looking on me lovingly in your affection for your son, do keep on making me prattle and to embrace me much, while your hair rises up and thine eyes are suffused with tears springing from love, therefore I chanced to laugh. Hear also the reason of it. The cat intent on its own object looks on me who am attached to you; and the other also, the hag who seizes newly-born children, has vanished. Just as these two, with hearts solicitous for their own self-interest,[7] were busy over me, even so you appear to me to be engaged in your own self-interest. But the cat and the hag who seizes newly-born children aimed at enjoying me; you on the other hand desire to obtain good results from me which shall be enjoyed gradually.

न मां जानासि कोऽप्येष न चैवापोकृतं मया।
सङ्गतं नातिकालीनं पञ्चसप्तदिनात्मकम्॥१३॥
तथापि स्निह्यसे सास्रा परिष्वजसि चाप्यति।
ताततेति वत्स भद्रेति निर्व्यलीकं ब्रवीषि माम्॥१४॥

You does not know me who I am, nor the benefit that I have conferred. Our meeting is for no very long time, a period of five and seven days. Nevertheless you love and embrace me excessively with tears in thine eyes; sincerely you call me "dear child" and "lovely darling".

मातोवाच

न त्वाहमुपकारार्थं वत्स प्रीत्या परिष्वजे।
न चेदेतद्भवत्प्रीत्यै परित्यक्तास्म्यहं त्वया॥१५॥

The mother spoke

"It is not for the sake of a benefit that I embrace you lovingly, my darling, nor shall I be deprived of you, if this shall be for your pleasure.[8] I have now relinquished any self-interest which shall accrue to me from you."[9]

1 Cakṣuṣah
2 Or "appellation."
3 The Bombay edition inserts an explanatory verse here–"Bhadrā, wife of the high-souled royal ṛṣi Anamitra, gave birth to a son, who was very wise, pure, who remembered his former lives, a very sovereign." See verse 27
4 Ul-lāpya Ul-lap is not given as a verb in the dictionary; ul-lāpa is given as a noun meaning "calling out in a loud voice; change of voice in grief, sickness, etc.;" but those meanings seem inadmissible here. See ul-lāpana is canto xxv, verse 10
5 Ul-lāpayati

6. Jāta-hāriṇī; see chap. 48 verse 102
7. For snigdha-hṛdayā read snigdha-hṛdaye to agree with etc pra-vṛtte, as the Bombay edition reads
8. This seems a little involved, but both editions read alike
9. For tatto read tvatto

स्वार्थो मया परित्यक्तो यस्त्वत्तो मे भविष्यति।
इत्युक्त्वा सा तमुत्सृज्य निष्क्रान्ता सूतिकागृहात्॥ १६॥
जडाङ्गबाह्यकरणं शुद्धान्त: करणात्मकम्।
जहार तं परित्यक्तं सा तदा जातहारिणी॥ १७
सा हित्वा तं तदा बालं विक्रान्तस्य महीभृत:।
प्रसूतपत्नीशयने न्यस्य तस्याददे सुतम्॥ १८॥
तमप्यन्यगृहे नीत्वा गृहीत्वा तस्य चात्मजम्।
तृतीयं भक्षयामास सा क्रमाज्जातहारिणी॥ १९॥

So saying she left him and went out of the lying-in house. The hag Jāta-hāriṇī then seized him when left, his body and external organs of sense being apathetic, his heart and soul pure. Having seized the boy she placed him then as a new born child on the bed of king Vi-krānta's wife, and took his new-born son and carried him[1] to another house, and taking a son from that house she, Jāta-hāriṇī, in regular course devoured this third child.

हत्वा हत्वा तृतीयं तु भक्षयत्यतिनिर्घृणा।
करोत्यनुदिनं सा तु परिवर्तं तथान्योः॥ २०॥

Now carrying children off in succession she devours the third child, totally devoid of pity; but she makes a substitution thus with the other two day after day.

विक्रान्तोऽपि ततस्तस्य सुतस्यैव महीपति:।
कारयामास संस्कारान्राजन्यस्य भवन्ति ये॥ २१॥
आनन्देति च नामास्य पिता चक्रे विधानत:।
मुदा परमया युक्तो विक्रान्त: स नराधिप:॥ २२॥
कृतोपनयनं तं तु गुरुराह कुमारकम्।
जनन्या प्रागुपस्थानं क्रियतां चाभिवादनम्॥ २३॥
स गुरोस्तद्वच: श्रुत्वा विहस्यैवमथाब्रवीत्॥
वन्द्या मे कतमा माता जननी पालनी नु किम्॥ २४॥

And then king Vi-krānta performed the purificatory rites, which appertain to a prince, for that very son; and as father king Vi-krānta gave him the name Ananda according to rule, being himself filled with intense joy. Now when as a youth he had donned the sacred thread, his spiritual guide ordered him–"Approach before your mother respectfully and salute her!" Hearing that his guru's speech, he smiled and spoke thus–"Which of my mothers shall I praise, her who gave me birth or her who has nourished me?"

गुरुरुवाच

नन्वियं ते महाभाग जनित्री जारुजात्मजा।
विक्रान्तस्याग्रमहिषी हैमिनी नाम नामत:॥ २५॥

The guru spoke

Not the latter, indeed! Your mother who bore you, noble youth, is Rutha's daughter, Vi-krānta's chief queen, Haiminī by name.

आनन्द उवाच

इयं जनित्री चैत्रस्य विशालग्रामवासिन:।
विप्राग्र्यबोधपुत्रस्य योऽस्यां जातोऽन्यतोऽगमम्॥ २६॥

Ananda spoke

She is the mother of Caitra, who dwells in the village Viśāla, as son of the leading brāhmaṇa Bodha, and who was born of her. I come from elsewhere.

गुरुवाच

कुतस्त्वं कथयानन्द चैत्र: को वा त्वयोच्यते।
संकटं महदाभाति क्व जातोऽत्र ब्रवीषि किम्॥ २७॥

The guru spoke

Whence are you? tell me, O Ananda. What Caitra again do you mention? It appears to be a great difficulty. Where were you born? What do you say of this?

आनन्द उवाच

जातोऽहमनमित्रस्य क्षत्रियस्य गृहे द्विज।
तत्पत्न्यां गिरिभद्रायामाददे जातहारिणी॥ २८॥
तयात्र मुक्तो हैमिन्यां गृहीत्वा च सुतं च सा।
बोधस्य द्विजमुख्यस्य गृहे नीतवती पुन:॥ २९॥
भक्षयामास च सुतं तस्य बोधद्विजन्मन:।
स तत्र द्विजसंस्कारै: संस्कृतो हैमिनीसुत:॥ ३०॥
वयमत्र महाभाग संस्कृता गुरुणा त्वया।
मया तव वच: कार्यमुपैमि कतमां गुरो॥ ३१॥

Ananda spoke

1. For tvam read tam? but both editions read tvam.

I was born in a kṣatriya king's house of his wife Giri-bhadrā. O brāhmaṇa. The hag that steals new-born children took me; she left me here, and taking Haiminī's son also carried him further to the house of the leading brāhmaṇa Bodha, and devoured the brāhmaṇa Bodha's son. Haiminī's son has been consecrated with the sanctifying rites of a brāhmaṇa there. I have been consecrated here by you as guru, illustrious Sir. I must obey your command; which mother shall I approach, O guru?

गुरुरुवाच

अतीव गहनं वत्स संकटं महदागतम्।
न वेद्मि किञ्चिन्मोहेन भ्रमन्तीव हि बुद्धय:।।३२।।

The guru spoke

Extremely intricate, my child, is this great difficulty that has befallen. I understand it not at all, for my wits are wandering as it were through enchantment.

आनन्द उवाच

मोहस्यावसर: कोऽत्र जगत्येवं व्यवस्थिते।
क: कस्य पुत्रो विप्रर्षे को वा कस्य न बान्धव:।।३३।।

Ananda spoke

What case of enchantment is there here, while the world is thus constituted? Who is whose son, O brāhmaṇa ṛsi?

आरभ्य जन्मनो नृणां सम्बन्धित्वमुपैति य:।
अन्यसम्बन्धिनो विप्र मृत्युना सन्निवर्तिता:।।३४।।
अत्रापि जातस्य सत: सम्बन्धा योऽस्य बान्धवै:।
सोऽप्यस्तमन्ते देहस्य प्रयात्येषोऽखिलक्रम:।।३५।।
अतो ब्रवीमि संसारे वसत:को बान्धव:।
को वापि सततं बन्धु: किं वो विभ्राम्यते मति:।।३६।।
पितृद्वयं मया प्राप्तमस्मिन्नेव हि जन्मनि।
मातृद्वयं च किं चित्रं यदन्यदेहसम्भवे।।३७।।
सोऽहं तप: करिष्यामि त्वया यो ह्यस्य भूपते:।
विशालग्रामत: पुत्रश्चैत्र आनीयतामिह।।३८।।

Or who is not whose kinsman? Beginning from his birth, whatever man enters into connections, the others who are connected with him are made to pass away by death, O brāhmaṇa. Moreover when he is born here, whatever connection he has with kinsmen, that also ceases with the ending of his body. This is the entire process. Hence I say, "Who is not a kinsman to one who dwells in this wordly existence? Or who is a kinsman for ever?" Is your mind bewildered? I have had two fathers indeed in this very birth, and two mothers; is it wonderful that it should be otherwise in the recurring birth of the body? Being such, I will practise austerities. Do you bring here Caitra, who is indeed the son of this king, from the village Viśāla.

मार्कण्डेय उवाच

तत:स विस्मितो राजा सभार्य: सह बन्धुभि:।
तस्मान्निवर्त्य ममतामनुमेने वनाय तम्।।३९।।
चैत्रमानीय तनयं राज्ययोग्यं चकार स:।
सम्मान्य ब्राह्मण येन पुत्रबुद्ध्या स पालित:।।४०।।

Mārkaṇḍeya spoke :

Thereupon the king was astonished with his wives and kinsmen; withdrawing his feeling of ownership from that boy, he permitted him to depart of the forest. Fetching his son Caitra he made him worthy of the kingdom, after honouring the brāhmaṇa who brought him up in the belief that he was his son.

सोऽप्यानन्दस्तपस्तेपे बाल एव महावने।
कर्मणां क्षपणार्थाय विमुक्ते: परिपन्थिनाम्।।४१।।
तपस्यन्तं ततस्तं च प्राह देव: प्रजापति:।
किमर्थं तप्यसे वत्स तपस्तीव्रं वदस्व तत्:।।४२।।

And he, Ananda, a mere boy, practised austerities in the great forest, in order to consume away his actions which were adversaries in the path to final emancipation. And to him then as he practised austerities spoke the divine Prajā-pati–"Why are you performing severe austerities my child? tell me that."

आनन्द उवाच

आत्मन: शुद्धिकामोऽहं करोमि भगवंस्तप:।
बन्धाय मम कर्माणि यानि तत्क्षपणोन्मुख:।।४३।।

Ananda spoke

Desirous of purity of soul I perform austerities, adorable lord! setting my face towards consuming the actions which tend to fetter me.

ब्रह्मोवाच

क्षीणाधिकारो भवति मुक्तियोग्यो न कर्मवान्।

सत्त्वाधिकारवान्मुक्तिमवाप्स्यति ततो भवान्॥४४॥

भवता मनुना भाव्यं षष्ठेन व्रज तत्कुरु।

अलं ते तपसा तस्मिन्कृते मुक्तिमवाप्स्यसि॥४५॥

Brahmā spoke

He who is lord over consumed actions is fit for final emancipation, not he who engages in action. Hence Sir! you shall obtain final emancipation. when you have the lordship of goodness. You must be the sixth Manu; go; do accordingly! Enough of austerities for you! When you have done that, you shall obtain final emancipation.

मार्कण्डेय उवाच

इत्युक्तो ब्रह्मणा सोऽपि तथेत्युक्त्वा महामतिः।

तत्कर्माभिमुखो यस्तु तपसो विरराम ह॥४६॥

चाक्षुषेत्याह तं ब्रह्मा तपसो विनिवर्तयन्।

पूर्वं नाम्ना बभूवाथ प्रख्यातश्चाक्षुषो मनुः॥४७॥

Mārkaṇḍeya spoke

Being thus exhorted by Brahmā, he then the high-minded replied, "So be it!" and went directing himself to that pursuit. He ceased indeed from austerities. Turning him away from austerities Brahmā addressed him as Cākṣuṣa; formerly he was known by that name; he became famous as Manu Cākṣuṣa.

उपयेमे विदर्भां स सुतामुग्रस्य भूभृतः।

तस्यां चोत्पादयामास पुत्रान्प्रख्यातविक्रमान्॥४८॥

He married Vidarbhā, daughter of king Ugra, and begot by her sons celebrated for valour.

तस्य मन्वन्तरेशस्य येऽन्तरे त्रिदशा द्विज।

ये चर्षयस्तथैवेन्द्रो ये सुताश्चास्य ताञ्छृणु॥४९॥

आप्या नाम सुरास्तत्र तेषामेकोऽष्टको गणः।

प्रख्यातकर्मणां विप्र यज्ञे हव्यभुजामयम्॥५०॥

प्रख्यातबलवीर्याणां प्रभामण्डलदुर्दृशाम्।

द्वितीयश्च प्रसूताख्यो देवानामष्टको गणः॥५१॥

Hear, O brāhmaṇa, who were the gods of the period, while he reigned over the manvantara; and who were the ṛṣis, and who was the Indra, and who were his sons. The gods therein were named Aryas; they formed one group of eight persons; it was composed of those who had done famous deeds, who partook of the oblations at the sacrifice, O brāhmaṇa, of those who were famous for strength and valour, who were hardly to be gazed at because of their halo of splendour. And the second class of gods was called Prasūtas, consisting of eight persons.

तथैवाष्टक एवान्यो भव्याख्यो देवतागणः।

चतुर्थश्च गणस्तत्र यूथगाख्यस्तथाष्टकः॥५२॥

लेखसंज्ञास्तथैवान्ये तत्र मन्वन्तरे द्विज।

पञ्चमे च गणे देवास्तत्संज्ञा ह्यमृताशिनः॥५३॥

शतं क्रतूनामाहृत्य यस्तेषामधिपोऽभवत्।

मनोजवस्तथैवेन्द्रः संख्यातो यज्ञभागभुक्॥५४॥

सुमेधा विरजाश्चैव हविष्मानुन्नतो मधुः।

अतिनामा सहिष्णुश्च सप्तासन्निति चर्षयः॥५५॥

ऊरूपुरुशतद्युम्नप्रमुखाः सुमहाबलाः।

चाक्षुषस्य मनोः पुत्राः पृथिवीपतयोऽभवन्॥५६॥

There was another class of gods also called Bhavyas, consisting of just eight persons; and a fourth class therein was called Yūtha-gas, which also consisted of eight persons. There were, moreover, other gods called Lekha in a fifth class also in that manv-antara, O brāhmaṇa; those so named fed indeed on amṛta. And the Indra was Mano-java, who offered a hundred sacrifices and became their lord; he was reckoned the eater of a portion of the sacrifices. And Su-medhas, and Virajas, Haviṣmat, Un-nata, Madhu, Ati-nāman, and Sahiṣṇu were the seven ṛsis. Manu Cākṣuṣa's sons, chief of whom were Urū,[1] Puru and Śata-dyumna, very great in strength, were the kings of the earth.

एतत्ते कथितं षष्ठं मया मन्वन्तरं द्विज।

चाक्षुषस्य तथा जन्म चरितं च महात्मनः॥५७॥

साम्प्रतं वर्त्तते योऽयं नाम्ना वैवस्वतो मनुः।

सप्तमो येऽन्तरे तस्य देवाद्यास्ताञ्छृणुष्व मे॥५८॥

(य इदं कीर्तयेद्धीमांश्चाक्षुषस्यान्तरं भुवि।

1. For Urū read Uru.

शृणुते च लभेत्पुत्रानारोग्यसुखसंपदम्)॥५९॥

Thus I have narrated to you the sixth manvantara, O brāhmaṇa, both the birth and the exploits of high-souled Cākṣuṣa. He who subsists at the present time is named Manu Vaivasvata; hear from me about the gods and other chief personages in his, the seventh. period.

इतिश्रीमार्कण्डेयपुराणे षष्ठमन्वन्तरं नाम त्रिसप्ततितमोऽध्याय:॥७३॥

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अथ चतु:सप्ततितमोऽध्याय:

CHAPTER 74

The Vaivasvata Manu-antara.

The Sun married Tvaṣṭā's daughter Sañjñā, and their children were Manu Vaivasvata and Yama–Mārkaṇḍeya narrates, how the Sun's splendour was pared down by Tvaṣṭā because she could not endure it.

मार्कण्डेय उवाच

मार्त्तण्डस्य रवेर्भार्या तनया विश्वकर्मण:।
संज्ञा नाम महाभाग तस्यां भानुरजीजनत्॥ १॥
मनुं प्रख्यातयशसमनेकज्ञानपारगम्।
विवस्वत: सुतो यस्मात्तस्माद्वैवस्वतस्तु स:॥२॥

Mārkaṇḍeya spoke :

The Sun Mārtaṇḍa's wife was Viśva-karman's illustrious daughter, by name Sañjñā. The Sun begot of her a son, a Manu, of celebrated fame, learned in many sciences; since he was Vivasvat's son, he was called Vaivasvata in sooth.

संज्ञा च रविणा दृष्ट्वा निमीलयति लोचने।
यतस्तत: स रोषोऽर्क: संज्ञां निष्ठुरमब्रवीत्॥ ३॥
मयि दृष्टे सदा यस्मात्कुरुषे नेत्रसंयमम्।
तस्माज्जनिष्यसे मूढे प्रजासंयमनं यमम्॥४॥

And Sañjñā used to shut her eyes when the Sun gazed on her, and the Sun in anger thereat spoke sharply to Sañjñā–"Because you do always imprison thine eyes when you see me, O silly one, you shall therefore give birth to Yama, the imprisoner[1] of mankind."

1. A play on the worlds saṁ-yama, yama and saṁ-yamana.

मार्कण्डेय उवाच

तत: सा चपलां दृष्टिं देवी चक्रे भयाकुला।
विलोलितदृशं दृष्ट्वा पुनराह च तां रवि:॥५॥
यस्माद्विलोलिता दृष्टिर्मयि दृष्टे त्वयाधुना।
तस्माद्विलोलां तनयां नदी त्वं प्रसविष्यसि॥६॥

Mārkaṇḍeya spoke :

Thereupon the goddess, unnerved by fear, became wild-eyed, and the Sun seeing her agitated glances addressed her again–"Since your eye-sight has become agitated,[2] now that you have seen me, you shall therefore give birth to a daughter, the river Vi-lolā."[3]

मार्कण्डेय उवाच

ततस्तस्यां तु संजज्ञे भर्तृशापेन तेन वै।
यमश्च यमुना चेयं प्रख्याता सुमहानदी॥७॥
सापि संज्ञा रवेस्तेज: सेहे दु:खेन भाविनी।
असहन्ती च सा तेजश्चिन्तयामास वै तदा॥८॥
किं करोमि क्व गच्छामि गतायाश्च निर्वृत्ति:।
भवेन्मम कथं भर्ता कोपमर्कश्च नैष्यति॥९॥
इति सञ्चिन्त्य बहुधा प्रजापतिसुता तदा।
बहु मेने महाभागा पितृसंश्रयमेव सा॥१०॥

Mārkaṇḍeya spoke :

Hence through that her husband's curse Yama verily was born of her, and also Yamunā this famous and very great river. And it was with pain that Sañjñā, the noble lady, endured the Sun's splendour; and then unable to bear the splendour she fell into thought-"What am I to do? Where am I to go? Where shall I go that I may find ease? And how shall the Sun, my husband, control his wrath?" So pondering in many ways, the Prajāpati's illustrious daughter then thought much of actually taking refuge with her father.

तत: पितृगृहे गन्तुं कृतबुद्धिर्यशस्विनी।
छायामयीमात्मतनुं निर्ममे दयितां रवे:॥११॥
तां चोवाच त्वया वेश्मन्यत्र भानोर्यथा मया।

2. Vi-lolita.
3. This means the Yamunā, see the next verse. This name is not given in the dictionary and I have not met with it elsewhere.

तथा सम्यगपत्येषु वर्तितव्यं यथा रवौ॥ १२॥

पृष्टयापि न वाच्यं ते तथैतद्गमन मम।

सैवास्मि नाम संज्ञेति वाच्यमेतत्सदा वचः॥ १३॥

Thereupon the famous lady having resolved to go to her father's house fashioned her body, that the Sun loved, in shadow-form, and addressed her shadow-self–"Remain you here in the Sun's house even as I; and behave you becomingly to the children even as to the Sun. And though questioned say nothing of this my going away; say always this, 'I am she indeed, Sañjñā by name.'"

छायासंज्ञोवाच

आकेशग्रहणाद्देवि आशापाच्च वचस्तव।

करिष्ये कथयिष्यामि वृत्तं तु शापकर्षणात्॥ १४॥

The Shadow-Sañjñā spoke

"O lady, I will obey your order and will so declare, as far as suffering my hair to be seized and as far as undergoing curses; it is performed indeed as far as drawing curses down upon myself."

इत्युक्ता सा तदा देवी जगाम भवनं पितुः।

ददर्श तत्र त्वष्टारं तपसा धूतकल्मषम्॥ १५॥

बहुमानाच्च तेनापि पूजिता विश्वकर्मणा।

तस्थौ पितृगृहे सा तु कञ्चित्कालमनिन्दिता॥ १६॥

ततस्तां प्राह चार्वङ्गी पिता नातिचिरोषिताम्।

स्तुत्वा च तनयां प्रेमबहुमानपुरःसरम्॥ १७॥

त्वां तु मे पश्यतो वत्से दिनानि सुबहून्यपि।

मुहूर्त्तार्द्धसमानि स्युः किन्तु धर्मो विलुप्यते॥ १८॥

The goddess,[1] receiving this assurance, then went to her father's abode. She saw Tvaṣṭā there cleansed from stain by means of austerities. And being honoured by him, Viśva-karman, with much respect, she remained in her father's house sometime, unreproached. Then her father spoke to the beautiful lady, his daughter, when she had dwelt there not very long, after praising her and prefacing his speech with love and much respect–"Now while I have been seeing you my child, the days though very many may be reckoned as equal to half a moment; nevertheless righteousness suffers loss.

बान्धवेषु चिरं वासो नारीणां न यशस्करः।

मनोरथो बान्धवानां नार्यां भर्तृगृहे स्थितिः॥ १९॥

सा त्वं त्रैलोक्यनाथेन भर्त्रा सूर्येण सङ्गता।

पितृगेहे चिरं कालं वस्तुं नार्हसि पुत्रिके॥ २०॥

सा त्वं भर्तृगृहं गच्छ तुष्टोऽहं पूजितासि मे।

पुनरागमनं कार्यं दर्शनाय शुभे मम॥ २१॥

Dwelling a long time among kinsmen brings no good repute to women; kinsmen hold a woman's proper residence is in her husband's house. Such are you, and you are mated to a husband, the Sun, the lord of the three worlds; deign not my daughter to dwell a long time in your father's house. Being such, go you to your husband's home. I am pleased; you have been honoured by me. You must come again to see me, my beautiful one.

मार्कण्डेय उवाच

इत्युक्त्वा सा तदा पित्रा तथेत्युक्त्वा च सा मुने।

सम्पूजयित्वा पितरं जगामाथोत्तरान्कुरून्॥ २२॥

सूर्यतापमनिच्छन्ती तेजसस्तस्य बिभ्यती।

तपश्चचार तत्रापि वडवारूपधारिणी॥ २३॥

Mārkaṇḍeya spoke :

Thus was she admonished by her father then, and she agreeing saluted her father respectfully and went to the Northern Kurus, O muni, disliking the Sun's heat, afraid of his splendour; and there she practised austerities, changed into a mare's shape.

संज्ञेयमिति मन्वानो द्वितीयायामहस्पतिः।

जनयामास तनयौ कन्यां चैकां मनोरमाम्॥ २४॥

छायासंज्ञा त्वपत्येषु यथा स्वेष्वतिवत्सला।

तथा न संज्ञाकन्यायां पुत्रयोश्चान्ववर्त्तत॥ २५॥

लालनाद्युपभोगेषु विशेषमनुवासरम्।

मनुस्तत्क्षान्तवानस्या यमस्तस्या न चक्षमे॥ २६॥

ताडनाय च वै कोपात्पादस्तेन समुद्यतः।

तस्याः पुनः क्षान्तिमता न तु देहे निपातितः॥ २७॥

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1 For davi read devi.

The lord of day thinking the shadow-form was Sañjñā, begot of that other two sons and a charming daughter. Now the Shadow-Sañjñā was very affectionate to other children just as to her own; Sañjñā did not use to show special attention to her daughter and two sons daily by caresses[1] and other marks of pleasure. Manu accepted that affection from her; Yama did not bear it patiently from her, and indeed he lifted his foot in anger to kick her, but, again moved with forbearance towards her, did not strike it against her body.

ततः शशाप तं कोपाच्छायासंज्ञा यमं द्विज।
किञ्चित्प्रस्फुरमाणौष्ठी विचलत्पाणिपल्लवा॥ २८॥
पितुः पत्नीममर्यादं यन्मां तर्जयसे पदा।
भुवि तस्मादयं पादस्तवाद्यैव पतिष्यति॥ २९॥

Thereupon, O brāhmaṇa, the Shadow-Sañjñā in anger cursed Yama, her upper lip quivering slightly, and her delicate hand shaking–"Because you spurned me, your father's wife, disrespectfully with your foot, this your foot shall therefore fall this very day to the earth."

मार्कण्डेय उवाच

इत्याकर्ण्य यमः शापं मात्रा दत्तं भयातुरः।
अभ्येत्य पितरं प्राह प्रणिपातपुरःसरम्॥ ३०॥

Mārkaṇḍeya spoke :

Yama, terrified on hearing the curse that his mother had pronounced on him, went to his father and falling prostrate before him spoke:–

यम उवाच

तातैतन्महदाश्चर्यं न दृष्टमिति केनचित्।
माता वात्सल्यमुत्सृज्य शापं पुत्रे प्रयच्छति॥ ३१॥
यथा मनुर्ममाचष्टे नेयं माता तथा मम।
विगुणेष्वपि पुत्रेषु न माता विगुणा भवेत्॥ ३२॥

Yama spoke

O father, this great marvel was never seen by any one, that a mother casting love away imprecates a curse on her son. She is not mother to me in the same way as Manu calls her his mother; no mother would abandon her good qualities even towards sons devoid of good qualities.

1. For nalinādi read lālanādi, with the Bombay edition.

मार्कण्डेय उवाच

यमस्यैतद्वचः श्रुत्वा भगवांस्तिमिरापहः।
छायासंज्ञां समाहूय पप्रच्छ क्व गतेति सा॥ ३३॥
सा चाह तनया त्वष्टुरहं संज्ञा विभावसो।
पत्नी तव त्वयापत्यान्येतानि जनितानि मे॥ ३४॥
इत्थं विवस्वतः सा तु बहुशः पृच्छतो यदा।
नाचचक्षे ततः क्रुद्धो भास्वांस्तां शप्तुमुद्यतः॥ ३५॥
ततः सा कथयामास यथावृत्तं विवस्वतः।
विदितार्थश्च भगवाञ्जगाम त्वष्टुरालयम्॥ ३६॥

Mārkaṇḍeya spoke :

Hearing this speech from Yama, the adorable Dispeller of darkness called the Shadow-Sañjñā and asked her–"Where has she gone?" And she answered–"I am Tvaṣṭā's daughter Sañjñā, O god of fire, your wife; through you these children were begotten of me." Now when, as Vivasvat was thus questioning her repeatedly, she did not speak further, the Sun enraged thereat prepared to curse her. Thereupon she told the Sun what had happened, and the god knowing the truth went to Tvaṣṭā's abode.

ततः स पूजयामास तदा त्रैलोक्यपूजितम्।
भास्वन्तं परया भक्त्या निजगेहमुपागतम्॥ ३७॥

He then paid honour to the Sun, the good honoured by the three worlds, who had visited his house, with sublime faith.

संज्ञां पृष्टस्तदा तस्मै कथयामास विश्वकृत्।
आगतैवेह मे वेश्म भवतः प्रेषितेति वै॥ ३८॥
दिवाकरः समाधिस्थो वडवारूपधारिणीम्।
तपश्चरन्तीं ददृशे उत्तरेषु कुरुष्वथ॥ ३९॥
सौम्यमूर्तिः शुभाकारो मम भर्त्ता भवेदिति।
अभिसन्धिश्च तपसो बुबुधेऽस्या दिवाकर॥ ४०॥
शातनं तेजसो मेऽद्य क्रियतामिति भास्करः।
तं चाह विश्वकर्माणं संज्ञायाः पितरं द्विज॥ ४१॥
संवत्सरभ्रमेस्तस्य विश्वकर्मा रवेस्ततः।
तेजसः शातनं चक्रे स्तूयमानश्च दैवतैः॥ ४२॥

Viśva-kṛt on being asked about Sañjñā, then told him–"She came indeed here to my house, saying she had been verily sent by you." And the

Sun, collecting his mind in meditation, perceived her in mare's shape practising austerities among the Northern Kurus, and the Sun understood the purpose of her austerities, namely, 'May my husband become mild in body, beautiful in form.' "Pare down my splendour now" quoth the Sun also to Sañjñā's father Viśva-karman, O brāhmaṇa. And Viśva-karman thereupon pared down the splendour of the year-revolving Sun, and obtains the praises of the gods.

इति श्रीमार्कण्डेयपुराणे वैवस्वतमन्वन्तरे
चतुःसप्ततितमोऽध्यायः॥७४॥

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अथ पञ्चसप्ततितमोऽध्यायः

CHAPTER 75

The Birth of Vaivasvata in the Sāvarṇika Manv-antara.[1]

Mārkaṇḍeya relates how the gods praised the Sun, what became of the splendour pared off from the Sun, and how the Sun regained his wife--He mentions the positions assigned to the Sun's children.

मार्कण्डेय उवाच

ततस्तं तुष्टुवुर्देवास्तथा देवर्षयो रविम्।
वाग्भिरीड्यमशेषस्य त्रैलोक्यस्य समागताः॥ १॥

Mārkaṇḍeya spoke :

Then the gods and the devarshis assembling praised in words the Sun, who is worthy of being praised by the entire three worlds.

देवा ऊचुः

नमस्ते ऋक्स्वरूपाय सामरूपाय ते नमः।
यजुःस्वरूपरूपाय साम्नां धामवते नमः॥ २॥
ज्ञानैकधामभूताय निर्धूततमसे नमः।
शुद्धज्योतिःस्वरूपाय विशुद्धायमलात्मने॥ ३॥
(चक्रिणे शंखिने धाम्ने शार्ङ्गिणे पद्मिने नमः)।
वरिष्ठाय वरेण्याय परस्मै परमात्मने॥
नमोऽखिलजगद्व्यापिस्वरूपायात्ममूर्त्तये॥ ४॥
सर्वकारणभूताय निष्ठायै ज्ञानचेतसाम्॥ ५॥
नमः सूर्यस्वरूपाय प्रकाशात्मस्वरूपिणे।
भास्कराय नमस्तुभ्यं तथा दिनकृते नमः॥ ६॥
शर्वरीहेतवे चैवं सन्ध्याज्योत्स्नाकृते नमः।
त्वं सर्वमेतद्भगवञ्जगदुद्भ्रमता त्वया॥ ७॥
भ्रमत्या विद्धमखिलं ब्रह्माण्डं सचराचरम्।
त्वदंशुभिरिदं स्पृष्टं सर्वं सञ्जायते शुचिः॥ ८॥
क्रियते त्वत्करैः स्पर्शाज्जलादीनां पवित्रता।
होमदानादिको धर्मो नोपकाराय जायते॥ ९॥
तावद्यावन्न संयोगि जगदेतत्त्वदंशुभिः।

The gods spoke

"Adoration to you who have the nature of the Ṛc! adoration to you who have the nature of the Sāman! adoration to you whose form has the nature of the Yajus! to you who has the glory of the Sāmans! Adoration to you who has become the sole domain of knowledge, to the cleanser of darkness! to you who have the nature of pure light! to the purified, to the stainless Soul! Adoration to the most excellent, to the desirable one! to the utmost one, to the supreme Soul! Adoration to you whose nature pervades the entire universe, to the embodiment of Soul!" (this fine delightsome eulogy must be heard by men with faith. Having become a disciple and having given also the guru his fee one may hear it rapt in meditation. It must not be heard by those who have become empty-handed. Now may this become fruitful!) "Adoration to the being who is the universal cause, to the goal[2] of men of wise intellect! Adoration to you who have the nature of the sun, who has the nature of the brilliant Soul! Adoration to you, the illuminator, and adoration to the maker of day! And adoration to the causer of night, to the maker of twilight and moon-light! You are this universe, you are the adorable! With you, as you revolve above the world, the entire egg of Brahmā, devoid of intelligence,[3] with everything moveable and immoveable, turns round! This universe when touched by your rays

1. This title is a mistake as the canto shows. It should be Vaivasvata manv-antara.

2. Niṣṭhāyai.
3. Or, illusory; ā-viddha.

comes to life, pure! Water and other objects are cleansed by contact with your rays! Oblations, alms-giving, and the other deeds which compose righteousness tend to no benefit so long as this world has no contact with your rays!

ऋचस्ते सकला ह्येता यजूंष्येतानि चान्यत:॥ १०॥
सकलानि च सामानि निपतन्ति त्वदङ्गत:।
ऋङ्मयस्त्वं जगन्नाथ त्वमेव च यजुर्मय:॥ ११॥
यत: साममयश्चैव ततो नाथ त्रयीमय:।
त्वमेव ब्रह्मणो रूपं परं चापरमेव च॥ १२॥
मूर्त्तामूर्त्तस्तथा सूक्ष्म: स्थूलरूपस्तथा स्थित:।
निमेषकाष्ठादिमय: कालरूप: क्षयात्मक:॥
प्रसीद स्वेच्छया रूपं स्वतेज:शमनं कुरु॥ १३॥
(इदं स्तोत्रवरं रम्यं श्रोतव्यं श्रद्धया नरै:।
शिष्यो भूत्वा समाधिस्थो दत्त्वा देयं गुरोरपि)॥ १४॥

All these Rces' verily are thine; these Yajusthes on the other hand are thine also; and all the Sāmkans drop from your body! Since you are composed of the Rc, O lord of the world, and you indeed are composed of the Yajus, and composed also of the Sāman, therefore, O lord, you are composed of the three! You verily are Brahmā's form; you are the highest and the lowest also! Moreover you are material and non-material; you are minute and yet you do exist in massive shape! You have the form of Time, composed of moments, kāṣthas and other divisions of time, yet subject to decay! Be gracious! Of thine own will mitigate the innate splendour of your form!"

मार्कण्डेय उवाच

एवं संस्तूयमानस्तु देवैर्देवर्षिभिस्तथा।
मुमोच स्वं तदा तेजस्तेजसां राशिरव्यय:॥ १५॥

Mārkaṇḍeya spoke :

Being extolled thus by the gods and devarṣis, the imperishable globe of splendour shed his splendour then.

यत्तस्य ऋङ्मयं तेजो भविता तेन मेदिनी।
यजुर्मयेनापि दिवं स्वर्ग: साममयं रवे:॥ १६॥
शातितास्तेजसो भागा ये त्वष्ट्रा दश पञ्च च।
त्वष्ट्रैव तेन शर्वस्य कृतं शूलं महात्मना॥ १७॥
चक्रं विष्णोर्वसूनां च शंकवोऽथ सुदारुणा:।
पावकस्य तथा शक्ति: शिबिका धनदस्य च॥ १८॥
अन्येषामसुरारीणामस्त्राण्युग्राणि यानि वै।
यक्षविद्याधराणां च तानि चक्रे स विश्वकृत्॥ १९॥
ततश्च षोडशं भागं बिभर्ति भगवान्विभु:।
तत्तेज: पञ्चदशधा शातितं विश्वकर्मणा॥ २०॥

That portion of the Sun's splendour which was composed of the Rc became the earth, and of that portion composed of the Yajus was made the sky, and that portion composed of the Sāman became heaven.[1] Of the fifteen shreds of his splendour which were pared off by Tvaṣtā, the high-souled Tvaṣtā verily made Sarva's[2] trident, the discus of Viṣṇu and the Vasus, the very terrible weapon of Śaukara, and Agni's spear and Kuvera's palki; and all the fierce weapons of the others who are the gods' foes, and of the Yakṣas and Vidyādharas-those Viśva-kṛt made. And therefore the adorable lord bears only a sixteenth part. His splendour was pared off by Viśva-karman into fifteen parts.

ततोऽश्वरूपधृग्भानूरुत्तरानगमत्कुरून्।
ददृशे तत्र संज्ञां च वडवारूपधारिणीम्॥ २१॥
सा च दृष्ट्वा तमायान्तं परपुंसो विशङ्कया।
जगाम सम्मुखं तस्य पृष्ठरक्षणतत्परा॥ २२॥

Then assuming a horse's form the Sun went to the Northern Kurus, and saw Sañjñā there disguised in mare's shape. And she, seeing him approaching and afraid of a strange male, went towards him face to face, intent on guarding her rear.

ततश्च नासिकायोगं तयोस्तत्र समेतयो:।
नासत्यदस्रौ तनयावश्वीवक्त्रविनिर्गतौ॥ २३॥
रेतसोऽन्ते च रेवन्त: खड्गी चर्मी तनुत्रधृक्।
अश्वारूढसमुद्भूतो बाणतूणसमन्वित:॥ २४॥
तत: स्वरूपमतुलं दर्शयामास भानुमान्।
तस्यैषा च समालोक्य स्वरूपं मुदमाददे॥ २५॥
स्वरूपधारिणीं चेमामानिनाय निजाश्रमम्।

1. Svarga.
2. Śiva's.

संज्ञां भार्यां प्रीतिमतीं भास्करो वारितस्करः॥२६॥

And thereupon as the two met there and joined their noses, two sons issued from the mare's mouth, Nāsatya and Dasra; and at the termination of the flow of semen Revanta was born, bearing sword, shield and armour, mounted on horseback, furnished with arrows and quiver. Then the Sun displayed his own peerless form, and she gazing upon his true form felt a keen joy; and the Sun, the robber of the waters, brought home this his loving wife Sañjñā restored to her own shape.

ततः पूर्वसुतो योऽस्याः सोऽभूद्वैवस्वतो मनुः।
द्वितीयश्च यमः शापाद्धर्मदृष्टिरभूत्सुतः॥२७॥
कृमयो मांसमादाय पादतोऽस्य महीतले।
पतिष्यन्तीति शापान्तं तस्य चक्रे पिता स्वयम्॥२८॥
धर्मदृष्टिर्यतश्चासौ समो मित्रे तथाऽहिते।
ततो नियोगं तं याम्ये चकार तिमिरापहः॥२९॥
यमुना च नदी जज्ञे कलिन्दान्तरवाहिनी।
अश्विनौ देवभिषजौ कृतौ पित्रा महात्मना॥३०॥
गुह्यकाधिपतित्वे च रेवन्तोऽपि नियोजितः।
छायासंज्ञासुतानां च नियोगः श्रूयतां मम॥३१॥

Her eldest son then became Vaivasvata Manu; and her second son Yama became the righteous-eyed judge because of the curse. His father himself made an end of the curse by saying–"Insects taking flesh[1] from his foot shall fall to the earth." And because he is righteous of eye, impartial to friend and foe, there the Dispeller of darkness appointed him over the southern region.[2] And Yamunā became the river which flows from the recesses of mount Kalinda. The Aśvins were made the gods' physicians by their high-souled father. And Revanta also was appointed king of the Guhyakas. Hear also from me the places assigned to the Shadow-Sañjñā's sons.

पूर्वजस्य मनोस्तुल्यश्छायासंज्ञासुतोऽग्रजः।
ततः सावर्णिकी संज्ञामवाप तनयो रवेः॥३२॥
भविष्यति मनुः सोऽपि बलिरिन्द्रो यदा तदा।
शनैश्चरो ग्रहाणां च मध्ये पित्रा नियोजितः॥३३॥
तयोस्तृतीया कन्या तु तपती नाम सा कुरुम्।
नृपात्सम्वरणात्पुत्रमवाप मनुजेश्वरम्॥३४॥

The eldest son of the Shadow-Sañjñā was equal to Manu the eldest-born; hence this son of the Sun obtained the title Sāvarṇika. He also shall be a Manu when Bali shall become Indra. He was appointed by his father as the planet Saturn among the planets. The third of them, the daughter named Tapatī, had a son Kuru, king of men, by king Sambarana.[3]

तस्य वैवस्वतस्याहं मनोः सप्तममन्तरम्।
कथयामि सुतान्भूपानृषीन्देवान्सुराधिपम्॥३५॥

Thus I describe the seventh period, that of Manu Vaivasvata, his sons, the kings, the ṛṣis, the gods and the king of the gods.

इति श्रीमार्कण्डेयपुराणे वैवस्वतमन्वन्तरे वैवस्वतोत्पत्तिर्नाम पञ्चसप्ततितमोऽध्यायः॥७५॥

♣♣♣

अथ षट्सप्ततितमोऽध्यायः

CHAPTER 76

The praise of Vaivasvata in the Sāvarṇika Manvantara.[4]

Mārkaṇḍeya names the deities, munis and kings of the Vaivasvata Manv-antara.

मार्कण्डेय उवाच

आदित्या वसवो रुद्राः साध्या विश्वे मरुद्गणः।
भृगवोऽङ्गिरसश्चाष्टौ यत्र देवगणाः स्मृताः॥१॥
आदित्या वसवो रुद्रा विज्ञेयाः कश्यपात्मजाः।
साध्याश्च वसवो विश्वे धर्मपुत्रगणास्त्रयः॥२॥
भृगोस्तु भृगवो देवाः पुत्रा ह्यङ्गिरसः सुताः।
एष सर्गश्च मारीचो विज्ञेयः साम्प्रताधिपः॥३॥

1 For tritiyo mām samādāya, which is erroneous, the Bombay edition reads kṛmayo māmsam ādāya which is intelligible, but patiṣyatiti which both editions read in the next line must then be changed to patiṣyantiti

2 Yāmye

3 She married the Paurava king Sambarana and was the twelfth ancestress of the Pāṇḍavas; see Mahā-Bhārata, Ādi-P., xciv 3788-9, xcv. 3791, and clxxi 6521-clxxiii. 6616

4 This is a mistaken title as the canto shows

Mārkaṇḍeya spoke :

The Ādityas the Vasus, the Rudras, the Sādhyas, the Viśve-devas, the Maruts, the Bhṛgus and the Aṅgirases are the eight whereof the classes of gods are traditionally held to be composed. The Ādityas, the Vasus, the Rudras are to be known as Kaśyapa's sons; and the Sādhyas, the Vasus,[1] the Viśve-devas are the three groups of Dharma's sons. Now the Bhṛgu class of gods are the sons of Bhṛgu, and the Aṅgirases are the sons of Aṅgiras. And it is the present creation. Mārīca is to be known as the lord at present.

ऊर्ज्जस्वी नाम चैवेन्द्रो महात्मा यज्ञभागभुक्।
अतीतानागता ये च वर्तन्ते साम्प्रतं च ये॥४॥
सर्वे ते त्रिदशेन्द्रास्तु विज्ञेयास्तुल्यलक्षणाः।
सहस्राक्षा कुलिशिनः सर्व एव पुरन्दराः॥५॥
मघवन्तो वृषाः सर्वे शृङ्गिणो गजगामिनः।
ते शतक्रतवः सर्वे भूताभिभवतेजसः॥६॥
धर्माद्यैः कारणैः शुद्धैराधिपत्यगुणान्विताः।
भूतभव्यभवन्नाथाः शृणु चैतत्त्रयं द्विज॥७॥

And the Indra is named Urjjasvin, high-souled, the consumer of a share of the sacrifices. Now all these lords of the thirty gods, who have passed away, and who have not yet come, and who reign now, are to be known as having equal characteristics– all indeed are thousand-eyed, wielders of the thunder-bolt, smiters asunder of cities; all are bestowers of gifts, pre-eminent, bearers of crests, walking like elephants; they are all receivers of a hundred sacrifices, dominating created things with their splendour, possessing the good qualities of sovereignty with righteousness and other pure actions, masters of the past, the future and the present.

भूर्लोकोऽयं स्मृता भूमिरन्तरिक्षं दिवः स्मृतम्।
दिव्याख्यश्च तथा स्वर्गस्त्रैलोक्यमिति गद्यते॥८॥

Hear also about this triple world, O brāhmaṇa. Bhūr-loka is traditionally held to be this earth; antarīkṣa is held to be the sky,[2] and svarga is called heaven[3] –such is spoken of as the triple-world.

अत्रिश्चैव वसिष्ठश्च कश्यपश्च महानृषिः।
गौतमश्च भरद्वाजो विश्वामित्रोऽथ कौशिकः॥९॥
तथैव पुत्रो भगवानृचीकस्य महात्मनः।
जमदग्निस्तु सप्तैते मुनयोऽत्र तथान्तरे।१०॥

And Atri and Vaśishtha and the great ṛṣi Kāśyapa, and Gautama, Bharadvāja, and Viśvāmitra Kauśika and also the adorable son of the high-souled Ṛcika, namely Jamadagni–these seven are thus the munis in the present period.

इक्ष्वाकुर्नाभगश्चैव धृष्टः शर्यातिरेव च।
नरिष्यन्तश्च विख्यातो नाभागो दिष्ट एव च॥११॥
करूषश्च पृषध्रश्च वसुमाँल्लोकविश्रुतः।
मनोर्वैवस्वतस्यैते नव पुत्राः प्रकीर्तिताः॥१२॥

Ikṣvāku,[4] and Nābhaga,[5] and Dhṛṣṭa-śarmāti,[6] and famous Nariṣyanta,[7] Nābhaga[8] and Diṣṭa[9] and Kurūṣa,[10] and

1. This seems a mistake for Maruts; for vasavo read maruto? But both editions read alike.
2. Divaḥ; read divaṁ, neuter?

3. Divya.
4. Ikṣvāku was the eldest son of Manu Vaivasvata. He got Madhyadesā and was the ancestor of several dynasties, the chief of which was the Solar dynasty that reigned in Ayodhyā (Hari-Vaṁśa, x. 634, and xi. 661-8; M., Bh., Sabhā-P., xiii. 568-9; Rāmāy., Ādi-K. lxxii. and Ayodh.-K. cxix).
5. Or Nābhāga. He was father or ancestor of famous king Ambarīṣa (Hari-V., x. 613 and 641; M.-Bh., Droṇa-P. lxiv; Sānti-P. xxix. 993-7, and ccxxxiv. 8597; and Anuśās.P. cxxxvii. 6252).
6. This is given as a single name, but should be two; thus for Dhṛṣṭa-śarmātir read Dhṛṣṭaḥ Śaryātir, "Dhṛṣṭa and Śaryāti" according to the Bombay edition. Dhṛṣṭa or Dhṛṣṇu was ancestor of the Dhārṣṇaka kṣattriyas (Hari-V., x. 613 and 642). Śarmāti should be Śaryāti or Śaryāte; he dwelt in the country around the Gulf of Cambay, and founded a dynasty which reigned in Ānarta (Hari-V., x. 613 and 642-9; M.-Bh., Vana-P. cxxi. 10312, and cxxii; Anuśās.-P., xxx. 1945; Śata-p Brāh. iv. 1. and page 282 note).
7. Or Nariṣya; he is said to have been the progenitor of the Śakas (Hari-V., x. 614 and 641).
8. This and the next name should apparently be read as one, viz., for Nābhago diṣṭa read Nābhagāriṣṭa, or better, Nābhagādiṣṭa. He is said to have had two sons, who were vaiśyas and became brāhmaṇas (Hari-V., x. 614, and xi, 658).
9. See the preceding note.
10. This should be Karūṣa as the Bombay edition reads. He was the progenitor of the Karūṣas, who were reckoned as kṣattriyas (Hari-V., x. 614, and x. 658); they occupied the country of which Rewa is the centre, see page 268 note.

Prsadhru,[1] world renowned Vasumat[2]-these are the nine celebrated sons of Manu Vaivasvata

वैवस्वतमिदं ब्रह्मन्कथितं ते मयान्तरम्।
अस्मिञ्छ्रुते नरः सद्यः पठिते चैव सत्तम॥
मुच्यत पातकैः सर्वैः पुण्यं च महदश्नुते॥ १३॥

I have declared this Vaivasvata period of you, O brāhmana When he hears and reads this, a man forthwith is freed from all sins and gains great merit, O best of munis.

इति श्रीमार्कण्डेयपुराणे वैवस्वतमन्वन्तरे
षट्सप्ततितमोऽध्यायः॥७६॥

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अथ सप्तसप्ततितमोऽध्यायः

CHAPTER 77

The Sāvarṇaka Manvantara.

Mārkandeya names the rsis, gods and kings of that period

क्रौष्टुकिरुवाच

स्वायम्भुवाद्याः कथिता सप्तैते मनवो मम।
तदन्तरेषु ये देवा राजानो मुनयस्तथा॥ १॥
अस्मिन्कल्पे सप्त येऽन्ये भविष्यन्ति महामुने।
मनवस्तान्समाचक्ष्व तथा देवादयश्च ये॥ २॥

Krauṣṭuki[3] spoke

You have told me[4] about these seven Manus, Svāyambhuva and the rest, the gods, the kings and munis which ruled in their periods. Tell me, O great muni, of the seven other Manus which shall follow in this kalpa, and the gods and other rulers, whoever they may be, who shall characterize their periods

मार्कण्डेय उवाच

कथितस्तव सावर्णिश्छायासंज्ञासुतश्च यः।
पूर्वजस्य मनोस्तुल्यः स मनुर्भविताष्टमः॥ ३॥
रामो व्यासो गालवश्च दीप्तिमान्कृप एव च।
ऋष्यशृङ्गस्तथा द्रोणस्तत्र सप्तर्षयोऽभवन्॥ ४॥

Mārkaṇḍeya spoke :

I have told you about Sāvarni also who was the son of the Shadow-Sañjñā; equal to his eldest brother Manu, he shall be the eighth Manu. Rāma,[5] Vyāsa and Gālava,[6] Dīpti-mat,[7] and Krpa,[8] Rsyaśrnga,[9] and Droni[10] were[11] the seven rsis[12] of that period.

सुतापाश्चामिताभाश्च मुख्याश्चैव त्रिधा सुराः।
विंशकः कथिताश्चैषां त्रयाणां त्रिगुणो गणः॥ ५॥
तपस्तपश्च शक्रश्च द्युतिर्ज्योतिः प्रभाकरः।
प्रभासो दयितो धर्मस्तेजोरश्मिश्च वक्रतुः॥ ६॥
इत्यादिकस्तु सुतपा देवानां विंशको गणः।
प्रभुर्विभुर्विभासाद्यस्तथान्यो विंशको गणः॥ ७॥
सुराणाममितानां तु तृतीयमपि मे शृणु।
दमो दान्त ऋतः सोमो विन्ताद्याश्चैव विंशतिः॥ ८॥

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1 Or better, Prsadhra as the Bombay edition reads, it is said he was cursed by his guru and became a sūdra (Hari–V, x 614 and xi 659)

2 He must be the same as Prāmsu (Hari–V, x 614), but I have found no clear allusions to him elsewhere

3 For *Krostukir* read *Kraustukir*

4 Tvayā would be better than mayā, the Bombay reading mama is preferable

5 Jāmadagnya

6 The name of a son of Visvā-mitra, and a famous rsi, see M–Bh, Anuśās–P iv 249-59, Hari–V xxvii 1460-63, xxxii 1767-76, and xii 724-9, A story of him is told in cantos xx and xxi ante, and a long story in M–Bh Udyoga P cv and cxiii-cxviii He is also referred to in Śānti–P cclxxxix, but the Galava mentioned in Hari–V, xx 1047-50 belonged to a later period and was probably a descendant

7 I have not met with this name elsewhere as the name of a rsi, *no is it as such in the dictionary*

8 The name of one of Dhrta-rāstra's councillors, a well-known figure in the Mahā-Bhārata He was son or descendant of Śarad-vat

9 The name of famous rsi, who was brought up in seclusion in a forest, he put an end to a long drought in Anga during king Loma-pāda's reign, and by sacrifice obtained four sons for king Daśa-ratha of Ayodhyā, see Rāmāy, Ādi–K viii 7–ix 69, x-xiv and xvii and xviii, M–Bh, Vana–P cx 9991–cxiii 10094, Śānti–P ccxxxiv 8609, and Anuśās–P cxxxvii 6269

10 This is not the name of any rsi, and the name should apparently be Drona or his son Drauni Aśvatthāman Both are leading figures in the Mahā-Bhārata

11 Abhavan, the past for the future

12 All these names are the names of past rsis, and this manvantara, the Sāvarnika, is still future, see chap 50 verses 7 and 8

And the Suta-pas and Amitabhas and Mukhyas shall be the gods in three divisions; and each group of these three is said[1] to be composed of twenty, and to have the three good qualities. Tapa and Tapas,[2] and Śakra, Dyuti, Jyotis, Prabhā-kara, Prabhāsa, Dayita, Gharma, Tejas, Raśmi,[3] Vakratu, and so forth are the Suta-pas, the twenty-fold group of gods. Prabhu, Vibhu, Vibhāsa and others are likewise another group of twenty. Hear also from me the third group of Amita gods; Dama, Dānta, Ṛta, Soma, and Vinta and the rest are the group of twenty.

मुख्या ह्येते समाख्याता देवा मन्वन्तराधिपाः।

मारीचस्यैव ते पुत्राः काश्यपस्य प्रजापतेः॥ ९॥

भविष्याश्च भविष्यन्ति सावर्णस्यान्तरे मनोः।

And these shall be celebrated as Mukhya[4] gods, rulers of the manv-antara– they are verily the sons of Mārica and of the Prajā-pati Kāśyapa, and they shall be in the future during Sāvarṇa Manu's period.

तेषामिन्द्रो भविष्यस्तु बलिर्वैरोचनिर्मुने॥ १०॥

पाताल आस्ते योऽद्यापि दैत्यः समयबन्धनः।

विरजाश्चार्ववीरश्च निर्मोहः सत्यवाक्कृतिः॥

विष्णवाद्याश्चैव तनयाः सावर्णस्य मनोर्नृपाः॥ ११॥

Now the lord of them, O muni, shall be Bali Vairocani, the Daitya who dwells in Pātāla at present, bound by a compact.[5] And Virajas, and Arvavīra, Nirmoha, Satya-vāc, Kṛti, Viṣṇu and others, the sons of Sāvarṇa Manu, shall be kings.

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे
सप्तसप्ततितमोऽध्यायः॥७७॥

♣♣♣

1. For kathitāś read kathitas?
2. Tapas tapaś ca; the two words must be different, it seems; and tapas, neuter, is supported by the following jyotis, neuter.
3. Or Tejo-raśmi, as one name.
4. "Principal," "chief."
5. Samaya-bandhanah; or "bound for a season."

अथाष्टसप्ततितमोऽध्यायः

CHAPTER 78

Commencement of the Devī-Māhātmya.

The slaughter of Madhu and Kaiṭabha in the account of the Sāvarṇika Manv-antara.

King Suratha being defeated and driven from his kingdom took refuge in the forest with a muni– He met a vaiśya who had been driven from his home by his relatives, and both asked the muni about the selfish feelings which still possessed them. He ascribes those feelings to the goddess Mahā-māyā or Great Illusion, and relates how Brahmā lauded the goddess at the end of a former kalpa in order to seek deliverance from the demons Madhu and Kaiṭabha, and how Viṣṇu awaking slew the demons.

ॐ नमश्चण्डिकायै

Om! Reverence to Caṇḍikā.

मार्कण्डेय उवाच

सावर्णिः सूर्यतनयो यो मनुः कथ्यतेऽष्टमः।

निशामय तदुत्पत्तिं विस्तराद्‌गदतो मम॥ १॥

Mārkaṇḍeya spoke :

Sūrya's son Sāvarṇi is he who is called the eighth Manu.

महामायानुभावेन यथा मन्वन्तराधिपः।

स बभूव महाभागः सावर्णिस्तनयो रवेः॥ २॥

Hear about his birth, as I tell it at full length, how by reason of the authority of the Great Illusion[6] that illustrious son of the Sun, Sāvarṇi, became the king of the eighth manv-antara.

स्वारोचिषेऽन्तरे पूर्वं चैत्रवंशसमुद्भवः।

सुरथो नाम राजाभूत्समस्ते क्षितिमण्डले॥ ३॥

तस्य पालयतः सम्यक्प्रजाः पुत्रानिवौरसान्।

बभूवुः शत्रवो भूपाः कोलाविध्वंसिनस्तदा॥ ४॥

तस्य तैरभवद्युद्धमतिप्रबलदण्डिनः।

न्यूनैरपि स तैर्युद्धे कोलाविध्वंसिभिर्जितः॥ ५॥

ततः स्वपुरमायातो निजदेशाधिपोऽभवत्।

6. Mahā-māyā.

आक्रान्तः स महाभागस्तैस्तदा प्रबलारिभिः॥६॥
अमात्यैर्बलभिर्दुष्टैर्दुर्बलस्य दुरात्मभिः।
कोशो बलं चापहृतं तत्रापि स्वपुरे ततः॥७॥
ततो मृगयाव्याजेन हृतस्वाम्यः स भूपतिः।
एकाकी हयमारुह्य जगाम गहनं वनम्॥८॥

In times ago in the Svārociṣa period, a king named Su-ratha, sprung of the race of Caitra, reigned over the whole earth. And while he guarded his subjects duly as if they were his own children, there arose hostile kings, who did not destroy the Kolas.[1] He the bearer of a very powerful sceptre had war with them, and was defeated in war by them, inferior though they were, those *non-destroyers* of the Kolas. Then coming to his own city he reigned as king over his own country. That illustrious king was attacked then by those powerful enemies. His powerful and corrupt ministers, who were evil-disposed to a weak person, thereupon robbed him to treasury and army even there in his own city. Hence the king deprived of his sovereignty departed alone on horseback to a dense forest under the pretence of hunting.

स तत्राश्रममद्राक्षीद्द्विजवर्यः सुमेधसः।
प्रशान्तश्वापदाकीर्णं मुनिशिष्योपशोभितम्॥९॥
तस्थौ कञ्चित्स कालं च मुनिना तेन सत्कृतः।
इतश्चेतश्च विचरंस्तस्मिन्मुनिवराश्रमे॥१०॥
सोऽचिन्तयत्तदा तत्र ममत्वाकृष्टमानसः।
मत्पूर्वैः पालितं पूर्वं मया हीनं पुरं हि तत्॥
मद्भृत्यैस्तैरसद्वृत्तैर्धर्मतः पाल्यते न वा॥११॥
न जाने सुप्रधानो मे शूरो हस्ती सदा मदः।
मम वैरिवशं यातः कान्भोगानुपलप्स्यते॥१२॥

There he saw the hermitage of the noble dvija Medhas, inhabited by wild animals which were peaceful, graced by the muni's disciples; and he dwelt there some time, honoured by the *muni*. And roaming hither and thither in that fine hermitage of the muni, he fell into thought there then, his mind being distraught by selfishness, egotistical–"Lost indeed is the city which I guarded formerly. Whether it is guarded righteously or not by those my servants of wicked conduct, I know out. My chief war-elephant, always ardent, has passed into the power of my foes; what pleasures will he obtain?

ये ममानुगता नित्यं प्रसादधनभोजनैः।
अनुवृत्तिं ध्रुवं तेऽद्य कुर्वन्त्यन्यमहीभृताम्॥१३॥
असम्यग्व्ययशीलैस्तैः कुर्वद्भिः सततं व्ययम्।
सञ्चितः सोऽतिदुःखेन क्षयं कोशो गमिष्यति॥१४॥
एतच्चान्यच्च सततं चिन्तयामास पार्थिवः।

They who were my constant followers now assuredly pay court to other kings with favour, riches and food. The treasure which I amassed with great difficulty will go to waste through those men, addicted to unbecoming expenditure, who are squandering it continually." These and other matters the king thought of continually.

तत्र विप्राश्रमाभ्याशे वैश्यमेकं ददर्श सः॥१५॥
स पृष्टस्तेन कस्त्वं भो हेतुश्चागमनेऽत्र कः।
सशोक इव कस्मात्त्वं दुर्मना इव लक्ष्यसे॥१६॥

Near the brāhmaṇa's hermitage there he saw a solitary vaiśya, and asked him, "Ho! who are you? and what is the reason of your coming here? Why appear you as if full of sorrow, as if afflicted in mind?"

इत्याकर्ण्य वचस्तस्य भूपतेः प्रणयोदितम्।
प्रत्युवाच तं वैश्यः प्रश्रयावनतो नृपम्॥१७॥
समाधिर्नाम वैश्योऽहमुत्पन्नो धनिनां कुले।
पुत्रदारैर्निरस्तश्च धनलोभादसाधुभिः॥१८॥
विहीनः स्वजनैर्दारैः पुत्रैरादाय मे धनम्।
वनमभ्यागतो दुःखी निरस्तश्चाप्तबन्धुभिः॥१९॥
सोऽहं न वेद्मि पुत्राणां कुशलाकुशलात्मिकाम्।
प्रवृत्तिं स्वजनानां च दाराणां चात्र संस्थितः॥२०॥
किं नु तेषां गृहे क्षेममक्षेमं किं नु साम्प्रतम्।
कथं ते किं नु सद्वृत्ता दुर्वृत्ताः किं नु मे सुताः॥२१॥

1. Kolāvidhvaṁsinaḥ. This is an adjective in the nom. plural, agreeing with bhūpāḥ, and not a gen. case; and it is also a single compound, as appears from the next verse. Besides various fanciful explanations, the commentator renders kola as śūkara, and the whole word as "Yavanas." It seems plain that the Kolas mean aboriginal races, the Kols, and the whole word denotes some enemies who were in alliance with the Kolas.

Hearing this speech of the king, which was uttered in friendly mood, the vaiśya said that I am Samādhi by name, born in a family of wealthy folk, and have been cast out by my sons and wife, who are wicked through greed for wealth. And bereft of riches, wife and sons, taking my wealth I have come to the forest, unhappy and cast out by my trusted kinsmen. In this state I know not what is the behaviour of my sons as regards prosperity or adversity, nor of my family nor of my wife. Here I dwell. Is welfare theirs at home now or ill-luck? How are they? Are my sons living good or evil lives?"

राजोवाच

यैर्निरस्तो भवाल्लुँब्धै: पुत्रदारादिभिर्धनै:।
तेषु किं भवत: स्नेहमनुबध्नाति मानसम्॥२२॥

The king spoke

Why do you , Sir, fix your mental affection on those covetous folk, your sons, wife and others, who have cast you out from your wealth?

वैश्य उवाच

एवमेतद्यथा प्राह भवानस्मद्गतं वच:।
किं करोमि न बध्नाति मम निष्ठरतां मन:॥२३॥
यै: संत्यज्य पितृस्नेहं धनुलुब्धैर्निराकृत:।
पतिस्वजनहार्दं च हार्दितेष्वेव मे मन:॥२४॥
किमेतन्नाभिजानामि जानन्नपि महामते।
यत्प्रेमप्रवणं चित्तं विगुणेष्वपि बन्धुषु॥२५॥
तेषां कृते मे नि:श्वासो दौर्मनस्यं च जायते।
करोमि किं यन्न मनस्तेष्वप्रीतिषु निष्ठुरम्॥२६॥

The vaiśya spoke

This very thought has occurred to me, just as you have uttered it, Sir. What can I do? My mind does not entertain implacability; and my mind, which bears affection as of a master to his family, is affectionate to those very persons, who have abandoned affection for a father and driven me out in their greed for riches. I do not comprehend, although I know it, O high-minded Sir, how it is that the minds prone to love even towards worthless kinsmen. On their account my sighs flow and distress of mind arises. What can I do since my mind is not relentless to those unloving relatives?

मार्कण्डेय उवाच

ततस्तौ सहितौ विप्र तं मुनिं समुपस्थितौ।
समाधिर्नाम वैश्योऽसौ स च पार्थिवसत्तम:॥२७॥
कृत्वा तु तौ यथान्यायं यथार्हं तेन संविदम्।
उपविष्टौ कथा: काश्चिच्चक्रतुर्वैश्यपार्थिवौ॥२८॥

Mārkaṇḍeya spoke :

Thereupon they both, the vaiśya named Samādhi and the noble king approached the muni, O brāhmaṇa, and having both observed the etiquette worthy of him, as was proper, they sat down and held various discourse, the vaiśya and the king.

राजोवाच

भगवंस्त्वामहं प्रष्टुमिच्छाम्येकं वदस्व तत्।
दु:खाय यन्मे मनस: स्वचित्तायत्ततां विना॥२९॥
ममत्वं गतराज्यस्य राज्यांगेष्वखिलेष्वपि।
जानतोऽपि यथाज्ञस्य किमेतन्मुनिसत्तम॥३०॥
अयं च निकृत: पुत्रैर्दारैर्भृत्यैस्तथोज्झित:।
स्वजनेन च संत्यक्तस्तेषु हार्दी तथाप्यति॥३१॥

The king spoke

Adorable Sir! I desire to ask you one thing; tell me that; since it tends to afflict my mind without producing submissiveness of my intellect. I have a selfish feeling for my kingdom, even with regard to all the requisites of regal administration, although I know what it is, yet like one who is ignorant; how is this, O best of munis? And this man has been set at nought and cast off by is children, wife and servants; and when forsaken by his family he is nevertheless exceedingly full of affection towards them.

एवमेष तथाहं च द्वावप्यत्यन्तदु:खितौ।
दृष्टदोषेऽपि विषये ममत्वाकृष्टमानसौ॥३२॥
तत्किमेतन्महाभाग यन्मोहो ज्ञानिनोरपि।
ममास्य च भवत्येषा विवेकान्धस्य मूढता॥३३॥

Thus he and I also are both excessively unhappy; our minds are drawn by selfish thoughts to this matter, even though we perceive the faults in it. How happens this then, illustrious Sir, that we are deluded although aware of it, and that this

state of delusion besets me and him, who are each blind in respect of discrimination?

ऋषिरुवाच

ज्ञानमस्ति समस्तस्य जन्तोर्विषयगोचरे।
विषयाश्च महाभाग यान्ति चैवं पृथक्पृथक्॥ ३४॥
दिवान्धाः प्राणिनः केचिद्रात्रावन्धास्तथापरे।
केचिद्दिवा तथा रात्रौ प्राणिनस्तुल्यदृष्टयः॥ ३५॥

The ṛṣi spoke

Every animal has this knowledge in objects cognizable by the senses and an object of sense reaches it thus in divers ways, illustrious Sir! Some living beings are blind by day, and others are blind at night; some living beings can see equally well by day and at night.

ज्ञानिनो मनुजाः सत्यं किं नु ते न हि केवलम्।
यतो हि ज्ञानिनः सर्वे पशुपक्षिमृगादयः॥ ३६॥
ज्ञानं न तन्मनुष्याणां यत्तेषां मृगपक्षिणाम्।
मनुष्याणां च यत्तेषां तुल्यमन्यत्तथोभयोः॥ ३७॥
ज्ञानेऽपि सति पश्यैतान्पतङ्गाञ्छावचञ्चुषु।
कणमोक्षादृतान्मोहात्पीड्यमानानपि क्षुधा॥ ३८॥

Mankind know what is true, but not they alone indeed, because cattle, birds, wild animals and other creatures all certainly know it; and men have[1] the same knowledge which those wild animals and birds have, and equally both wild animals and birds have the other knowledge which those men have. Though they have such knowledge, look at these birds, which, though distressed by hunger themselves, are yet because of that same delusion assiduous in dropping grains into the beaks of their young ones.

मानुषा मनुजव्याघ्र साभिलाषाः सुतान्प्रति।
लोभात्प्रत्युपकाराय नन्वेतान्किं न पश्यसि॥ ३९॥
तथापि ममतावर्त्ते मोहगर्त्ते निपातिताः।
महामायाप्रभावेण संसारस्थितिकारिणा॥ ४०॥
तन्नात्र विस्मयः कार्यो योगनिद्रा जगत्पतेः।
महामाया हरेश्चैषा तया सम्मोह्यते जगत्॥ ४१॥

1 The Bombay edition reads na instead of ca, "men have not the same knowledge, etc."

ज्ञानिनामपि चेतांसि देवी भगवती हि सा।
बलादाकृष्य मोहाय महामाया प्रयच्छति॥ ४२॥

Human beings are full of longings towards their children, O hero; do they not pass from greed for self to mutual benefaction;[2] do you not perceive this? Nevertheless they are hurled into the whirlpool of selfishness which is the pit of delusion; through the power of the Great Illusion[3] they make worldly existence permanent.[4] Marvel not then at this. This is the contemplation-sleep of the lord of the world, and the Great Illusion that comes from Hari; by it the world is completely deluded. Verily she, the adorable goddess, Great Illusion, forcibly drawing the minds even of those who know, presents them to delusion.

तया विसृज्यते विश्वं जगदेतच्चराचरम्।
सैषा प्रसन्ना वरदा नृणां भवति मुक्तये॥ ४३॥
सा विद्या परमा मुक्तेर्हेतुभूता सनातनी।
संसारबन्धहेतुश्च सैव सर्वेश्वरेश्वरी॥ ४४॥

By her is created this whole universal both moveable and immoveable; she it is who when propitious bestows boons on men with a view to their final emancipation, She is Knowledge supreme; she is the eternal cause of final emancipation, and the cause of the bondage of worldly existence; she indeed is the queen over all lords.

राजोवाच

भगवन्का हि सा देवी महामायेति यां भवान्।
ब्रवीति कथमुत्पन्ना कर्म चास्याश्च किं द्विज॥ ४५॥
यत्प्रभावा हि सा देवी यत्स्वरूपा यदुद्भवा।
तत्सर्वं श्रोतुमिच्छामि त्वत्तो ब्रह्मविदां वर॥ ४६॥

The king spoke

Adorable Sir! Who then is that goddess whom you style Mahā-māyā? How was she born, and what is her sphere of action, O brāhmana? And

2 This is very noteworthy. The altruistic virtues are here said to have been evolved out of the parental virtues

3. Mahā-māyā.

4 For Saṁsāra-sthiti-kāriṇah the Bombay edition reads Saṁsāra-sthiti-kārinā, "they are hurled, etc., through the power of the Great Illusion which makes worldly existence permament."

what is her disposition, and what is her nature, and whence did she originate, the goddess–all that I wish to hear from you, O you most learned in sacred knowledge!

ऋषिरुवाच

नित्यैव सा जगन्मूर्त्तिस्तया सर्वमिद् ततम्।
तथापि तत्समुत्पत्तिर्बहुधा श्रूयतां मम॥४७॥
देवानां कार्यसिद्ध्यर्थमाविर्भवति सा यदा।
उत्पन्नेति तदा लोके सा नित्याप्यभिधीयाते॥४८॥
योगनिद्रां यदा विष्णुर्जगत्येकार्णवीकृते।
आस्तीर्य शेषमभजत्कल्पान्ते भगवान्प्रभु:॥४९॥
तदा द्वावसुरौ घोरौ विख्यातौ मधुकैटभौ।
विष्णुकर्णमलोद्भूतौ हन्तु ब्रह्माणमुद्यतौ॥५०॥

The ṛṣi spoke

She exists eternally, embodied as the world. By her this universe was stretched forth. Nevertheless her origin is in many ways; hear it from me. When she reveals herself in order to accomplish the purposes of the gods, it is then said in the world that she is born; she is also named the Eternal One.[1] While the adorable lord Viṣṇu, stretching Śeṣa out, wooed the sleep of contemplation at the end of the kalpa, when the universe was converted into absolute ocean, then two terrible Asuras named Madhu and Kaiṭabha,[2] springing from the root of Viṣṇu's ear, sought to slay Brahmā.

स नाभिकमले विष्णो: स्थितो ब्रह्मा प्रजापति:।
दृष्ट्वा तावसुरौ चोग्रौ प्रसुप्तं च जनार्दनम्॥५१॥
तुष्टाव योगनिद्रां तामेकाग्रहृदयस्थित:।
प्रबोधनार्थाय हरेर्हरिनेत्रकृतालयाम्॥५२॥

Brahmā the Prajāpati stood on the lotus that grew from Viṣṇu's navel; and seeing those two fierce Asuras and sleeping Janārdana, and standing with heart solely thereon intent, in order to awaken Hari, extolled that Sleep of contemplation which had made its dwelling in Hari's eyes–the lord of splendour extolled Viṣṇu's Sleep, which is Queen of the universe, the supporter of the world, the cause of permanence and dissolution, full of reverence, incomparable.[3]

ब्रह्मोवाच

विश्वेश्वरीं जगद्धात्रीं स्थितिसंहारकारिणीम्।
स्तौमि निद्रां भगवतीं विष्णोरतुलतेजस:॥५३॥
त्वं स्वाहा त्वं स्वधा त्वं हि वषट्कार: स्वरात्मिका।
सुधा त्वमक्षरे नित्ये त्रिधामात्रात्मिका स्थिता॥५४॥
अर्धमात्रा स्थिता नित्या यानुच्चार्या विशेषत:।
त्वमेव संध्या सावित्री त्वं देवि जननी परा॥५५॥

Brahmā spoke

You are Svāhā, you are Svadhā; you indeed are Vashaṭkāra, you have sound for your soul;[4] you are the nectar of the gods, the two eternal letters,[5] you exist having the three-fold mātrās for your soul;[6] you exist half a mātrā in duration yet eternal; you indeed can not be uttered specifically; you are[7] the Sāvitrī,[8] you are the divine mother[9] sublime.

त्वयैतद्धार्यते विश्वं त्वयैतत्सृज्यते जगत्।
त्वयैतत्पाल्यते देवि त्वमत्स्यन्ते च सर्वदा॥५६॥
विसृष्टौ सृष्टिरूपा त्वं स्थितिरूपा च पालने।
तथा संहृतिरूपान्ते जगतोऽस्य जगन्मये॥५७॥
महाविद्या महामाया महामेधा महास्मृति:।
महामोहा भगवती महादेवी महेश्वरी॥५८॥

By you indeed everything is maintained, by you this world is created, by you[10] it is protected, O

1. Nityā.
2. See Hari-Vaṁśa, ccii. 13562-81.

3. The Bombay edition introduces staumi and some changes in the second line, and reads this verse as the beginning of Brahmā's invocation.
4. Or, "you have heaven for thy soul," svarātmikā. The meaning "sound" seems preferable, as it agrees with the rest of the verse.
5. Om? The commentary overlooks this expression, akṣare nitye.
6. "The three prosodial measures." The expression tridhāmātrātmikā, is aldo divided by the commentator into tri-dhāmā-trātmikā, "you have the three mansions, (i.e., the three worlds, the three Vedas, the three chief deities, etc.), you have the preserver (Viṣṇu) for thy soul."
7. For sā tvam the Bombay edition reads sandhyā, "the twilight."
8. The Gāyatrī verse.
9. For devījananī the Bombay edition reads Veda-jananī, "tjc mother of the Veda."
10. For tvayetat read tvayaitat.

goddess! and you do always consume it at the end As its emanation you did take the form of creation, and in protecting it you have the form of permanence, and at the end of this world you will have the form of contraction, O you who contain the world! You are the Great Knowledge, the Great Illusion, the Great Vigour, the Great Memory, and the Great Delusion,[1] the Lady, the Great Goddess, the Great Demon [2]

प्रकृतिस्त्वं च सर्वस्य गुणत्रयविभाविनी।
कालरात्रिर्महारात्रिर्मोहरात्रिश्च दारुणा॥५९॥
त्वं श्रीस्त्वमीश्वरी त्वं ह्रीस्त्वं बुद्धिर्बोधलक्षणा।
लज्जा पुष्टिस्तथा तुष्टिस्त्वं शान्तिः क्षान्तिरेव च॥६०॥
खड्गिनी शूलिनी घोरा गदिनी चक्रिणी तथा।
शङ्खिनी चापिनी बाणा भुशुण्डीपरिघायुधा॥६१॥
सौम्या सौम्यतराशेषसौम्येभ्यस्त्वतिसुन्दरी।
परापराणां परमा त्वमेव परमेश्वरी॥६२॥
यच्च किञ्चित्क्वचिद्वस्तु सदसद्वाऽखिलात्मके।
तस्य सर्वस्य या शक्तिः सा त्वं किं स्तूयसे मया॥६३

And you are the original source[3] of the universe, the exciting cause of the three qualities, you are the Night of the world's destruction, the Great Night, and the Night of delusion, terrible! You are Good Fortune, you are Queen, you are Modesty, you are Intelligence characterized by perception, you are Shame, Nourishment, and Contentment, Tranquillity and Patience also You are terrible, armed with sword, with spear, with club, and with discus, with couch, with bow, and having as weapons arrows, slings[4] and on iron mace You are gentle, you more than gentle, exceedingly beautiful to those who are wholly gentle, you are indeed beyond the highest and the lowest, Queen supreme! And whatever or wherever a thing is, whether good or bad, you are the energy which all that possesses, O you who are the soul of everything. Can I extol you more than this?[5] By you, who are such, he indeed, who created the world, who protects the world,[6] who consumes the world, is brought under the dominion of sleep.

यया त्वया जगत्स्रष्टा जगत्पात्यत्ति यो जगत्।
सोऽपि निद्रावशं नीतः कस्त्वां स्तोतुमिहेश्वरः॥६४॥
विष्णुः शरीरग्रहणमहमीशान एव च।
कारितास्ते यतोऽतस्त्वां कः स्तोतुं शक्तिमान्भवेत्॥६५
सा त्वमित्थं प्रभावैः स्वैरुदारैर्देवि संस्तुता।
मोहयैतौ दुराधर्षावसुरौ मधुकैटभौ॥६६॥
प्रबोधं च जगत्स्वामी नीयतामच्युतो लघु।
बोधश्च क्रियतामस्य हन्तुमेतौ महासुरौ॥६७॥

Who is able here to extol you? Since Visnu, I and Śiva have been made by you to assume bodies, who then may be powerful enough to extol you? Being such, do you, O goddess, lauded thus, bewitch these two unassailable Asuras, Madhu and Kaitabha, with your exalted powers, and let the imperishable master of the world be lightly brought back to consciousness, and let him rouse up his intelligence to slay these two great Asuras!

ऋषिरुवाच

एवं स्तुता तदा देवी तामसी तत्र वेधसा।
विष्णोः प्रबोधनार्थाय निहन्तु मधुकैटभौ॥६८॥
नेत्रास्यनासिकाबाहुहृदयेभ्यस्तथोरसः।
निर्गम्य दर्शने तस्थौ ब्रह्मणा व्यक्तजन्मनः॥६९॥
उत्तस्थौ च जगन्नाथस्तया मुक्तो जनार्दनः।
एकार्णवे हि शयनात्ततः स ददृशे च तौ॥७०॥
मधुकैटभौ दुरात्मानावतिवीर्यपराक्रमौ।
क्रोधरक्तेक्षणौ हन्तुं ब्रह्माणं जनितोद्यमौ॥७१॥

The ṛṣi spoke

Then the goddess of darkness, extolled thus by the Creator there in order to awaken Visnu to slay Madhu and Kaitabha, issued forth from his eyes, mouth, nose, arms and heart and breast, and stood in the sight of Brahmā whose birth is inscrutable,

1 Or rather "you have the great delusion," Mahā-mohā
2 Mahāsuri The Bombay edition reads Mahesvari, "the Great Queen"
3 Prakṛti
4 Bhusuṇḍi After explaining this word as a contraction of bhuja-satrumuṇḍi, "she who cuts off enemies with her arms" the commentator says it = go-phaṇikā, "a sling" The dictionary says it is "a kind of weapon (perhaps a kind of fire-arms)"
5 Mayā as in the Bombay edition is preferable to tadā
6 For gajatpātātti read jagat pāty atti according to the Bombay edition, see verse 56

and Janārdana, master of the world, being quitted by her, rose up from his couch in the universal ocean; and he saw those two then, Madhu and Kaitabha, evil of soul, excelling in heroism and prowess, red-eyed through anger, fully prepared to devour Brahmā.

समुत्थाय ततस्ताभ्यां युयुधे भगवान्हरिः।
पञ्चवर्षसहस्राणि बाहुप्रहरणो विभुः॥७२॥
तावप्यतिबलोन्मत्तौ महामायाविमोहितौ।
उक्तवन्तौ वरोऽस्मत्तो व्रियतामिति केशवम्॥७३॥

Thereupon the adorable lord Hari rose up and fought with those two, striking them with his arms, for five thousands of years. And they, exceedingly frenzied with their power, deluded by the Great Illusion, exclaimed to Keśava, "Choose a boon from us!

श्रीभगवानुवाच

भवेतामद्य मे तुष्टौ मम वध्यावुभावपि।
किमन्येन वरेणात्र एतावद्धि वृतं मया॥७४॥

The god spoke

By you both now content with me; you must both be slain by me! What need is there of any other boon here? Thus much indeed is my choice.

ऋषिरुवाच

वञ्चिताभ्यामिति तदा सर्वमापोमयं जगत्।
विलोक्य ताभ्यां गदितो भगवान्कमलेक्षणः॥७५॥
प्रीतौ स्वस्तव युद्धेन श्लाघ्यस्त्वं मृत्युरावयोः।
आवां जहि न यत्रोर्वी सलिलेन परिप्लुता॥७६॥

The ṛṣi spoke

Gazing then at the entire world which was nothing but water, those two, who had been thus tricked, spoke to the adorable lotus-eyed god,–"Slay us where the earth is not overwhelmed with water."[1]

ऋषिरुवाच

तथेत्युक्त्वा भवता शङ्खचक्रगदाभृता।
कृत्वा चक्रेण वै छिन्ने जघने शिरसी तयोः॥७७॥

The ṛṣi spoke

"Be it so" said the adorable wielder of the conch, discus and club, and cutting[2] them with his discus clove them both asunder heads and buttocks.

एवमेषा समुत्पन्ना ब्रह्मणा संस्तुता स्वयम्।
प्रभावमस्या देव्यास्तु भूयः शृणु वदामि ते॥७८॥

Thus was she born when praised by Brahmā himself. Now listen again, I tell you of this goddess majesty.

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये मधुकैटभवधो नामाष्टसप्ततितमोऽध्यायः॥७८॥

♣♣♣

अथैकोनाशीतितमोऽध्यायः

CHAPTER 79

The Devī-māhātmya.

Slaughter of the army of the Asura Mahiṣa

The gods were defeated in a great battle formerly by the Asuras and driven from heaven, and the Asura Mahiṣa became supreme. –All the gods gave forth their special energies, which combined and formed the goddess Caṇḍikā.–They gave her their weapons, and she fought with and destroyed the Asuras.

ऋषिरुवाच

देवासुरमभूद्युद्धं पूर्णमब्दशतं पुरा।
महिषे सुराणामधिपे देवानां च पुरन्दरे॥१॥
तत्रासुरैर्महावीर्यैर्देवसैन्यं पराजितम्।
जित्वा च सकलान्देवानिन्द्रोऽभून्महिषासुरः॥२॥
ततः पराजिता देवाः पद्मयोनिं प्रजापतिम्।
पुरस्कृत्य गतास्तत्र यत्रेशगरुडध्वजौ॥३॥

The ṛṣi spoke

Of yore there was a fight for a full hundred years between the gods[3] and Asuras, when Mahiṣa was lord of the Asuras and Indra lord of the gods;

1 The Bombay edition makes this sentence the second line of a new verse and reads as the first line of it–Prītau svas tava yuddhena ślāghyas tvaṁ mṛtyur āvayoḥ, "We are pleased at the battle with thee, you are worthy of praise as Death to us!"

2. For kṛtvā read kṛttvā?

3 For Davāsuram read Devāsuram

in it the army of the gods was vanquished by the Asuras who excelled in valour, and the Asura Mahiṣa after conquering all the gods became the Indra. Then the vanquished gods, placing the Praja-pati Brahmā at their head, went where abode Śiva and Viṣṇu.

यथावृत्तं तयोस्तद्वन्महिषासुरचेष्टितम्।
त्रिदशाः कथयामासुर्देवाभिभवविस्तरम्॥ ४॥
सूर्येन्द्राग्नयनिलेन्दूनां यमस्य वरुणस्य च।
अन्येषां चाधिकारांस स्वयमेवाधितिष्ठति॥ ५॥
स्वर्गान्निराकृताः सर्वे तेन देवगणा भुवि।
विचरन्ति यथा मर्त्या महिषेण दुरात्मना॥ ६॥
एतद्वः कथितं सर्वममरारिविचेष्टितम्।
शरणं वः प्रपन्नाः स्मो वधस्तस्य विचिन्त्यताम्॥ ७॥

The thirty gods described to them accurately what had happened, the full story of the gods' discomfiture which had been wrought by the Asura Mahiṣa,–"He, Mahiṣa, in his own person domineers over the jurisdictions of the Sun, Indra, Agni, Vāyu and the Moon, of Yama and Varuṇa and of the other gods. Cast out by that evil-souled Mahiṣa from Svarga all the hosts of the gods wander on the earth like mortals. It has now been related to you both, all that has been wrought by the foe of the Immortals, and we have sought you both as a refuge; let his destruction be devised!"

ऋषिरुवाच

इत्थं निशम्य देवानां वचांसि मधुसूदनः।
चकार कोपं शंभुश्च भ्रुकुटीकुटिलाननौ॥ ८॥
ततोऽतिकोपपूर्णस्य चक्रिणो वदनात्ततः।
निश्चक्राम महत्तेजो ब्रह्मणः शङ्करस्य च॥ ९॥
अन्येषां चैव देवानां शक्रादीनां शरीरतः।
निर्गतं सुमहत्तेजस्तच्चैक्यं समगच्छत॥ १०॥

Having thus heard the words of the gods, Viṣṇu was wroth and Śiva also; both their faces became furrowed with frowns. Then issued forth great energy[1] from the mouth of Viṣṇu who was full of intense anger, and from the mouths of Brahmā and Śiva; and from the bodies of Indra and the other gods went forth a very great energy; and it all amalgamated.

अतीव तेजसः कूटं ज्वलंतमिव पर्वतम्।
ददृशुस्ते सुरास्तत्र ज्वालाव्याप्तदिगन्तरम्॥ ११॥
अतुलं तत्र तत्तेजः सर्वदेवशरीरजम्।
एकस्थं तदभून्नारी व्याप्तलोकत्रयं त्विषा॥ १२॥
यदभूच्छाम्भवं तेजस्तेनाजायत तन्मुखम्।
याम्येन चाभवन्केशा बाहवो विष्णुतेजसा॥ १३॥
सौम्येन स्तनयोर्युग्मं मध्यमैन्द्रेण चाभवत्।
वारुणेन च जङ्घोरू नितम्बस्तेजसा भुवः॥ १४॥
ब्राह्मणस्तेजसा पादौ तदङ्गुल्योऽर्कतेजसा।
वसूनां च कराङ्गुल्यः कौबेरेण च नासिका॥ १५॥
तस्यास्तु दन्ताः सम्भूताः प्राजापत्येन तेजसा।
नयनत्रितयं जज्ञे तथा पावकतेजसा॥ १६॥
भ्रुवौ च सन्ध्ययोस्तेजः श्रवणावनिलस्य च।
अन्येषां चैव देवानां सम्भवस्तेजसां शिवा॥ १७॥

The gods beheld the mass of intense energy there like a burning mountain, pervading the other regions of the sky with its blaze; and that unparalleled energy born of the bodies of all the gods, which pervaded the three worlds with its light, gathering into one became a female. by what was Śiva's energy her face was developed, and by Yama's energy grew her hair, and her arms by Viṣṇu's energy, by the Moon's her twin breasts; and her waist came into being by Indra's energy, and by Varuṇa's her legs and thighs, by the Earth's energy her hips, by Brahmā's energy her feet, her toes by the Sun's energy, and by the Vasus' energy her hands and fingers, and by Kuvera's her nose; and her teeth grew by the Prajāpati's energy, and three eyes were developed by Agni's energy; and her eyebrows were the energy of the two twilights, and her ears Vāyu's energy; and the coming into being of the energies of the other gods became the auspicious goddess.

ततः समस्तदेवानां तेजोराशिसमुद्भवाम्।
तां विलोक्य मुदं प्रापुरमरा महिषार्दिताः॥ १८॥
ततो देवा ददुस्तस्यै स्वानि स्वान्यायुधानि च।
ऊचुर्जय जयेत्युच्चैर्जयन्तीं ते जयैषिणः॥ १९॥

1 Tejas.

शूलं शूलाद्विनिष्कृष्य ददौ तस्यै पिनाकधृक्।
चक्रं च दत्तवान्कृष्णः समुत्पाट्य स्वचक्रतः॥२०॥
शङ्खं च वरुणः शक्तिं ददौ तस्यै हुताशनः।
मारुतो दत्तवांश्चापं बाणपूर्णे तथेषुधी॥२१॥

Then gazing at her, who had sprung from the combined energies of all the gods, the Immortals who were afflicted by Mahiṣa felt a keen joy.[1] The bearer of the bow Pināka drawing a trident forth from his own trident gave it to her; and Kṛṣṇa gave a discus pulling it out of his own discus; and Varuṇa gave her a conch, Agni a spear, Māruta gave a bow and a quiver filled with arrows.[2]

वज्रमिन्द्रः समुत्पाट्य कुलिशादमराधिपः।
ददौ तस्यै सहस्राक्षो घण्टामैरावताद्गजात्॥२२॥
कालदण्डाद्यमो दण्डं पाशं चाम्बुपतिर्ददौ।
प्रजापतिश्चाक्षमालां ददौ ब्रह्मा कमण्डलुम्॥२३॥
समस्तरोमकूपेषु निजरश्मीन्दिवाकरः।
कालश्च दत्तवान्खड्गं तस्यै चर्म च निर्मलम्॥२४॥
क्षीरोदश्चामलं हारमजरे च तथाम्बरे।

Indra lord of the Immortals gave a thunder-bolt pulling it out of his own thunder-bolt; the Thousand-eyed gave her a bell from his elephant Airāvata. Yama gave a rod from his own rod of Fate, and the lord of the waters a noose; and the Prajā-pati gave her a necklace of beads, Brahmā an earthern water-pot; the Sun bestowed his own rays on all the pores of her skin, and Destiny[3] gave her a sword and a spotless shield; and the Ocean of milk a spotless necklace of pearls and also a pair of undecaying garments.

चूडामणिं तथा दिव्यं कुण्डले कटकानि च॥२५॥
अर्द्धचन्द्रं तथा शुभ्रं केयूरान्सर्वबाहुषु।
नूपुरौ विमलौ तद्वद्ग्रैवेयकमनुत्तमम्॥
अङ्गुलीयकरत्नानि समस्तास्वङ्गुलीषु च॥२६॥
विश्वकर्मा ददौ तस्यै परशुं चातिनिर्मलम्।
अस्त्राण्यनेकरूपाणि तथाऽभेद्यं च दंशनम्॥२७॥
अम्लानपङ्कजां मालां शिरस्युरसि चापराम्।
अददाज्जलधिस्तस्यै पङ्कजं चातिशोभनम्॥२८॥

And a celestial crest-jewel, a pair of ear-rings, and bracelets, and a brilliant half-moon ornament and armlets over all her arms, and also a pair of bright anclets, a necklet of the finest make, and rings and gems on all her fingers–these Viśva-karman gave to her, and also a brightly polished axe, weapons of many shapes and also armour that could not be pierced. And Ocean gave her a garland of fadeless lotus-flowers for her head and another for her breast, and a very brilliant lotus-flower besides.

हिमवान्वाहनं सिंह रत्नानि विविधानि च।
ददावशून्यं सुरया पानपात्रं धनाधिपः॥२९॥
शेषश्च सर्वनागेशो महामणिविभूषितम्।
नागहारं ददौ तस्यै धत्ते यः पृथिवीमिमाम्॥३०॥
अन्यैरपि सुरैर्देवी भूषणैरायुधैस्तथा।
सम्मानिता ननादोच्चैः साट्टहासं मुहुर्मुहुः॥३१॥
तस्या नादेन घोरेण कृत्स्नमापूरितं नभः।
अमायतातिमहता प्रतिशब्दो महानभूत्॥३२॥

Himavat gave her a lion to ride on and gems of various kinds. Kuvera gave a drinking cup full of wine. And Śeṣa, the lord of all the serpents, who supports this earth, gave her a serpent-necklace adorned with large gems. Honoured by other gods also with gifts of ornaments[4] and weapons, the goddess uttered a loud roar blended with a horse-laugh again and again. The whole welkin was filled with her terrible roar.

चुक्षुभुः सकला लोकाः समुद्राश्च चकम्पिरे।
चचाल वसुधा चेलुः सकलाश्च महीधराः॥३३॥
जयेति देवाश्च मुदा तामूचुः सिंहवाहिनीम्।
तुष्टुवुर्मुनयश्चैनां भक्तिनम्रात्ममूर्त्तयः॥३४॥

By that penetrating and exceedingly great roar a great echo arose, all the worlds shook and the seas trembled, the earth quaked and all the mountains moved. And "Conquer you!" exclaimed the gods

1. The Bombay edition inserts a verse here. "Then the gods gave her also their own several weapons; wishing for victory they shouted aloud to the victorious goddess 'Conquer! conquer!'"
2. For vāṇa-pūrṇe read rāṇa-pūrṇā?
3. Or Time, Kāla.

4. For bhaṣaṇair read bhūṣaṇair.

with joy to her who rode on the lion and the munis extolled her as they bowed their bodies in faith.

दृष्ट्वा समस्तं संक्षुब्धं त्रैलोक्यममरारयः।
सन्नद्धाखिलसैन्यास्ते समुत्तस्थुरुदायुधाः॥३५॥
आः किमेतदिति क्रोधादाभाष्य महिषासुरः।
अभ्यधावत तं शब्दमशेषैरसुरैर्वृतः॥३६॥
स ददर्श ततो देवीं व्याप्तलोकत्रयां त्विषा।
पादाक्रान्त्यानतभुवं किरीटोल्लिखिताम्बराम्॥३७॥
क्षोभिताशेषपातालां धनुर्ज्यानिःस्वनेन ताम्।
दिशो भुजसहस्रेण समन्ताद्व्याप्य संस्थिताम्॥३८॥
ततः प्रववृते युद्धं तया देव्या सुरद्विषाम्।
शस्त्रास्त्रैर्बहुधा मुक्तैरादीपितदिगन्तरम्॥३९॥

Seeing all the three worlds[1] greatly agitated, the foes of the Immortals uniting all their armies rose up together, with uplifted weapons. "Ha! what is this?" exclaimed the Asura Mahiṣa in wrath, and rushed surrounded by all the Asuras towards that roar. Then he saw the goddess, pervading the three worlds with her light, causing the earth to bow at the touch of her feet, grazing the firmament with her crest, shaking the whole of Pātāla with the twang of her bow-string, standing pervading the sky all around with her thousand arms. Then began a battle between the goddess and the enemies of the gods, in which every region of the sky was illumined with the weapons and arms hurled in abundance.

महिषासुरसेनानीश्चिक्षुराख्यो महासुरः।
युयुधे चामरश्चान्यैश्चतुरङ्गबलान्वितः॥४०॥
रथानामयुतैः षड्भिरुदग्राख्यो महासुरः।
अयुध्यतायुतानां च सहस्रेण महाहनुः॥४१॥
पञ्चाशद्भिश्च नियुतैरसिलोमा महासुरः।
अयुतानां शतैः षड्भिर्बाष्कलो युयुधे रणे॥४२॥
गजवाजिसहस्रौघैरनेकैरुग्रदर्शनः।
वृतो रथानां कोट्या च युद्धे तस्मिन्नयुध्यत॥४३॥
बिडालाख्यो महादैत्यः पञ्चाशद्भिरथायुतैः।
युयुधे संयुगे तत्र रथानां परिवारितः॥४४॥
वृतः कालो रथानां च रणे पञ्चाशतायुतैः।
युयुधे संयुगे तत्र तावद्भिः परिवारितः॥४५॥
अन्ये च तत्रायुतशो रथनागहयैर्वृताः।
युयुधे संयुगे देव्या सह तत्र महासुराः॥४६॥

And the Asura Mahisha's general, the great Asura named Cikṣura, fought with her; and the Asura Cāmara attended by his cavalry fought along with others. The great Asura named Udagra with six myriads of chariots fought; and Mahāhanu with a thousand myriads gave battle; and the great Asura Asi-loman with fifty millions; with six hundred myriads Vāskala fought in the battle; Ugra-darśana[2] with many troops of thousands of elephants and horses, and surrounded with ten million chariots fought in that battle; and the Asura named Viḍāla fought in the battle there, surrounded with fifty myriads of chariots. And other great Asuras in myriads, surrounded with chariots, elephants and horses, fought with the goddess in that battle there.

कोटिकोटिसहस्रैस्तु रथानां दन्तिनां तथा।
हयानां च वृतो युद्धे तत्राभून्महिषासुरः॥४७॥
तोमरैर्भिन्दिपालैश्च शक्तिभिर्मुसलैस्तथा।
युयुधुः संयुगे देव्या खड्गैः परशुपट्टिशैः॥४८॥

Now the Asura Mahiṣa was surrounded with thousands of ten million times ten millions of chariots and elephants and horses in the battle there. With iron maces and javelins, with spears and clubs, with swords, with axes and halberds they fought in the battle against the goddess. And some hurled spears, and others nooses, but they assailed the goddess with blows from their swords in order to slay her.

केचिच्च चिक्षिपुः शक्तीः केचित्पाशांस्तथा परे।
देवीं खड्गप्रहारैस्तु ते तां हन्तुं प्रचक्रमुः॥४९॥
सापि देवी ततस्तानि शस्त्राण्यस्त्राणि चण्डिका।
लीलयैव प्रचिच्छेद निजशस्त्रास्त्रवर्षिणी॥५०॥

1. For vyāpta-loka-trayam read vyāpta-loka-trayām, with the Bombay edition; otherwise this word, read as a neuter noun, separates devīm from the feminine adjectives which follow.

2. Instead of pari-vāritaḥ I take the reading of the Bombay edition Ugradarśanaḥ as a proper name. The Calcutta texts contains no name as a nominative in this line or the next.

अनायस्तानना देवी स्तूयमाना सुरर्षिभिः।
मुमोचासुरदेहेषु शस्त्राण्यस्त्राणि चेश्वरी॥५१॥
सोऽपि क्रुद्धो धुतसटो देव्या वाहनकेसरी।
चचारासुरसैन्येषु वनेष्विव हुताशनः॥५२॥

And then the goddess Caṇḍikā clove, as it were in merest play, those weapons and arms by raining forth her own weapons and arms. The goddess betrayed no exertion in her countenance, while the gods and ṛṣis were praising her. The queenly goddess hurled her weapons and arms at the Asuras' bodies. The lion also that bore the goddess, enraged and with ruffled mane, stalked among the armies of Asuras, like fire through the forests.

निश्वासान्मुमुचे यांश्च युध्यमाना रणेऽम्बिका।
त एव सद्यः सम्भूता गणाः शतसहस्रशः॥५३॥
युयुधुस्ते परशुभिर्भिन्दिपालासिपट्टिशैः।
नाशयन्तोऽसुरगणान्देवीशक्त्युपबृंहिताः॥५४॥
अवादयन्त पटहान्गणाः शङ्खांस्तथापरे।
मृदङ्गांश्च तथैवान्ये तस्मिन्युद्धमहोत्सवे॥५५॥

And the deep breaths, which Ambikā fighting in the battle breathed forth, came into real being at once as troops by hundreds and thousands. These fought with axes, with javelins and swords and halberds, destroying the Asuras bands, being invigorated by the goddess' energy. And of these bands some raised a din with large drums, and others with conches, and others besides with drums, in that great battle-festival.

ततो देवी त्रिशूलेन गदया शरवृष्टिभिः।
खड्गादिभिश्च शतशो निजघान महासुरान्॥५६॥
पातयामास चैवान्यान्घण्टास्वनविमोहितान्।
असुरान्भुवि पाशेन बद्ध्वा चान्यानकर्षयत्॥५७॥
केचिद्द्विधाकृतास्तीक्ष्णैः खड्गपातैस्तथापरे।
विपोथिता निपातेन गदया भुवि शेरते॥५८॥
वेमुश्च केचिद्रुधिरं मुसलेन भृशं हताः।

Then the goddess with trident, her club, with showers of spears, and with her sword and other weapons slaughtered the great Asuras in hundreds, and laid others low who were bewitched with the ringing of her bell; and binding other Asuras with her noose dragged them on the ground. And others again cloven in twain by sharp slashes of her sword and crushed[1] by blows with her mace, lie on the ground; and some grievously battered by her club vomited forth blood.

केचिन्निपतिता भूमौ भिन्नाः शूलेन वक्षसि॥५९॥
निरन्तरशरौघेण कृत्ताः केचिद्रणांजिरे।
शैलानुकारिणः प्राणान्मुमुचुस्त्रिदशार्दनाः॥६०॥
केषाञ्चिद्बाहवश्छिन्नाश्छिन्नग्रीवास्तथापरे।
शिरांसि पेतुरन्येषामन्ये मध्ये विदारिताः॥६१॥

Some were felled to the ground, pierced in the breast by her trident. Some being closely massed together were cut in pieces[2] by the torrent of her arrows in the battle-field. Following the manner of an army,[3] the afflicters of the thirty gods gave up the ghost; some with their arms cut off, and others with severed necks; their heads fell from others, others were torn asunder in the middle; and other great Asuras fell to the earth with legs clean cut off; some were cloven by the goddess into two parts, with a single arm and eye and foot to each part; and others fell and rose again, although with head cut off.

विच्छिन्नजङ्घास्त्वपरे पेतुरुर्व्यां महासुराः।
एकबाह्वक्षिचरणाः केचिद्देव्या द्विधाकृताः॥६२॥
छिन्नेऽपि चान्ये शिरसि पतिताः पुनरुत्थिताः।
कबन्धा युयुधुर्देव्या गृहीतपरमायुधाः॥६३॥
ननृतुश्चापरे तत्र युद्धे तूर्यलयाश्रिताः।
कबन्धाश्छिन्नशिरसः खड्गशक्त्यृष्टिपाणयः॥६४॥
तिष्ठ तिष्ठेति भाषन्तो देवीमन्ये महासुराः।
रुधिरौघविलुप्ताङ्गे सङ्ग्रामे लोमहर्षणे॥६५॥

Headless corpses, still grasping the finest weapons, fought with the goddess; and others danced there in the battle, keeping time to the strains of the musical instruments. Corpses, with heads severed, still held swords and spears and

1. Vi-pothita; vi-puth is not in the dictionary.
2. For kṛtāḥ read kṛttāḥ?
3. Senānukāriṇaḥ; but the commentator translates it, "fighting in the rear of the army." The Bombay edition reads śailānukāriṇaḥ, "who resembled mountains."

lances[1] in their hands; and other great Asuras were shouting to the goddess, "Stand! stand!"[2] With the prostrate chariots, elephants and horses and Asuras the earth became impassable where that great battle took place. And large rivers formed of torrents of blood straightway flowed along there amidst the armies of Asuras, and among the elephants, Asuras and horses.

पातितै रथेनागाश्वैरसुरैश्च वसुन्धरा।
अगम्या साऽभवत्तत्र यत्राभूत्स महारणः॥६६॥
शोणितौघा महानद्यः सद्यस्तत्र विसुस्रुवुः।
मध्ये चासुरसैन्यस्य वारणासुरवाजिनाम्॥६७॥
क्षणेन तन्महासैन्यमसुराणां तथाम्बिका।
निन्ये क्षयं यथा वह्निस्तृणदारुमहाचयम्॥६८॥
स च सिंहो महानादमुत्सृजन्धुतकेसरः।
शरीरेभ्योऽमरारीणामसूनिव विचिन्वति॥६९॥
देव्या गणैश्च तैस्तत्र कृतं युद्धं महासुरैः।
यथैषां तुतुषुर्देवा पुष्पवृष्टिमुचो दिवि॥७०॥

Thus Ambikā brought that great army of the Asuras to utter destruction in a moment, even as fire utterly consumes a huge pile of grass and timber. And the lion, with quivering mane, stalked on roaring aloud.[3] While he prowled[4] as it were for lives out of the bodies of the foes of the Immortals, the battle was fought there between those troops of the goddess and the Asuras, so that the gods in heaven sending down showers of flowers gratified[5] her.[6]

इति श्रीमार्कण्डेयपुराणे सावर्णिके मन्वन्तरे देवीमाहात्म्ये एकोनाशीतितमोऽध्यायः॥७९॥

♣♣♣

1. For *uṣṭi* read *ṛṣṭi*.
2. The Bombay edition adds a line to this verse, "while from their mangled limbs flowed streams of blood (rudhiraugha-viluptāṅāḥ) in that appalling battle."
3. The Bombay edition repeats here the second line of verse 50.
4. Vi-cinvati, the loc. case, with siṁhe understood.
5. Or "lauded," according to another reading.
6. For eṣāṁ read enāṁ.

अथाशीतितमोऽध्यायः

CHAPTER 80

The Devī-māhātmya.

The slaying of the Asura Mahiṣa.

The description of the battle is continued– The goddess slew the Asura chiefs in single combat and finally the Asuras Mahiṣa.

ऋषिरुवाच

निहन्यमानं तत्सैन्यमवलोक्य महासुरः।
सेनानीश्चिक्षुरः कोपाद्ययौ योद्धुमथाम्बिकाम्॥१॥
स देवीं शरवर्षेण ववर्ष समरेऽसरः।
यथा मेरुगिरेः शृङ्गं तोयवर्षेण तोयदः॥२॥
तस्य छित्त्वा ततो देवी लीलयैव शरोत्करान्।
जघान तुरगान्बाणैर्यन्तारं चैव वाजिनाम्॥३॥
चिच्छेद च धनुः सद्यो ध्वजं चातिसमुच्छ्रितम्।
विव्याध चैनं गात्रेषु छिन्नधन्वानमाशुगः॥४॥

The ṛṣi spoke

Now the great Asura, the general Cikṣura, seeing that army being slaughtered, advanced in wrath to fight with Ambikā. The Asura rained a shower of arrows on the goddess in the battle, as a cloud deluges mount Meru's summit with a shower of rain. The goddess, cutting asunder the masses of his arrows then as it were in play, smote his horses with her arrows and their charioteer; and split his bow forthwith and his banner raised high aloft; and with swift missiles pierced his limbs as he stood with shattered bow.

स छिन्नधन्वा विरथो हताश्वो हतसारथिः।
अभ्यधावत तां देवीं खड्गचर्मधरोऽसुरः॥५॥
सिंहमाहत्य खड्गेन तीक्ष्णधारेण मूर्धनि।
आजघान भुजे सव्ये देवीमप्यतिवेगवान्॥६॥
तस्याः खड्गो भुजं प्राप्य पफाल नृपनन्दन।
ततो जग्राह शूलं स कोपादरुणलोचनः॥७॥
चिक्षेप च ततस्तत्तु भद्रकाल्यां महासुरः।
जाज्वल्यमानं तेजोभी रविबिम्बमिवाम्बरात्॥८॥
दृष्ट्वा तदा पतच्छूलं देवीशूलममुञ्चत।

तेन तच्छतधा नीतं शूलं स च महासुरः॥ ९॥

His bow shattered, his chariot useless, his horses killed, his charioteer slain, the Asura armed with sword and shield rushed at the goddess. With the utmost celerity he smote the lion on the head with his sharp-edged sword, and struck the goddess also on her left arm. His sword shivered to pieces as it touched her arm (O prince). Thereon red-eyed with anger, he grasped his pike, and he, the great Asura, flung it at Bhadra-kālī, as it were the Sun's orb blazing brightly with its splendour from out the sky. Seeing that pike falling on her, the goddess hurled her pike, and it shattered that pike into a hundred fragments and the great Asura also.

हते तस्मिन्महावीर्ये महिषस्य चमूपतौ।
आजगाम गजारूढश्चामरस्त्रिदशार्दनः॥ १०॥
सोऽपि शक्तिं मुमोचाथ देव्यास्तामम्बिकाद्रुतम्।
हुङ्काराभिहतां भूमौ पातयामास निष्प्रभाम्॥ ११॥
भग्नां शक्तिं निपतितां दृष्ट्वा क्रोधसमन्वितः।
चिक्षेप चामनः शूलं बाणैस्तदपि साच्छिनत्॥ १२॥
ततः सिंहः समुत्पत्य गजकुम्भान्तरे स्थितः।
बाहुयुद्धेन युयुधे तेनोच्चैस्त्रिदशारिणा॥ १३॥
युध्यमानौ ततस्तौ तु तस्मान्नागान्महीं गतौ।
युयुधातेऽतिसंरब्धौ प्रहारैरतिदारुणैः॥ १४॥
ततो वेगात्खमुत्पत्य निपत्य च मृगारिणा।
करप्रहारेण शिरश्चामरस्य पृथक्कृतम्॥ १५॥

When he, Mahiṣa's very valiant general, was slain, Cāmara, the afflicter of the thirty gods, advanced mounted on an elephant; and he also hurled his spear at the goddess. Down to the ground Ambikā quickly struck it, assailed with a contemptuous hoot and rendered lustre-less. Seeing his spear broken and fallen, Cāmara filled with rage flung a pike; and that she split with her arrows. Then the lion leaping up fastened on to the hollow of the elephant's forehead, and fought in close combat aloft with that foe of the thirty gods; but both then fell, as they were fighting, from the elephant to the ground. They fought closely locked together with most terrible blows. Then quickly springing up to the sky, and descending, the lion severed Cāmara's head with a blow from his paw.

उदग्रश्चरणे देव्या शिलावृक्षादिभिर्हतः।
दन्तमुष्टितलैश्चैव करालश्च निपातितः॥ १६॥
देवी क्रुद्धा गदापातैश्चूर्णयामास चोद्धतम्।
बाष्कलं भिन्दिपालेन बाणैस्ताम्रं तथान्धकम्॥ १७॥

And Udagra was slain in battle by the goddess with stones, trees and other things, and Karāla also was stricken down by her teeth and fists and feet.[1] And the goddess enraged ground Ud-dhata to powder with blows from her club; and killed Vāskala with a dart, Tāmra and Andhaka with arrows.

उग्रास्यमुग्रवीर्यं च तथैव च महाहनुम्।
त्रिनेत्रा च त्रिशूलेन जघान परमेश्वरी॥ १८॥
बिडालस्यासिना कायात्पातयामास वै शिरः।
दुर्धरं दुर्मुखं चोभौ शरैर्निन्ये यमक्षयम्॥
कालं च कालदण्डेन कालरात्रिरपातयत्॥ १९॥

And the supreme three-eyed goddess slew Ugrāsya and Ugravīrya and Mahā-hanu also with her trident. With her sword she struck Viḍāla's head clean down from his body. She despatched both Dur-dhara and Dur-mukha to Yama's abode with her arrows.[2]

(उग्रदर्शनमत्युग्रैः खड्गपातैरताडयत्।
असिनैवासिलोमानमच्छिदत्सा रणोत्सवे॥
गणैः सिंहेन देव्या च जयक्ष्वेडा कृतोत्सवैः॥ २०॥)
एवं संक्षीयमाणे तु स्वसैन्ये महिषासुरः।
माहिषेण स्वरूपेण त्रासयामास तान्गणान्॥ २१॥
काश्चित्तुण्डप्रहारेण क्षुरक्षेपैस्तथापरान्।
लाङ्गूलताडितांश्चान्याञ्छृङ्गाभ्यां च विदारितान्॥ २२॥
वेगेन काश्चिदपरान्नादेन भ्रमणेन च।

1. Danta-muṣṭi-talaiś; or, according to the commentator with the lower parts of his ivory sword-hilt."
2. The Bombay edition inserts four lines here. "And she, who is the Night of Fate, laid Kāla low with her rod of Fate. She belaboured Ugra-darśana with very fierce blows from her scymitar. She clove Asi-loman indeed with her sword in the battle-festival. Her toops, her lion and the goddess herself raised aloud the battle-cry of victory along with those battle-festivals."

निश्वासपवनेनान्यान्पातयामास भूतले॥ २३॥

Now, as his army was being thus destroyed utterly, the Asura Mahiṣa in his own buffalo-shape terrified her troops. Some he laid low by a blow from his muzzle, and others by stamping with his hooves, and others because they were lashed with his tail and gashed with his horns, and others again by his impetuous rush, his bellowing and his wheeling career, and others by the blast of his breath–thus he laid them low on the face of the earth. Having laid low the van of her army, the Asura rushed to attack the great goddess' lion.

निपात्य प्रमथानीकमभ्यधावत सोऽसुरः।
सिंहं हन्तुं महादेव्याः कोपं चक्रे ततोऽम्बिका॥ २४॥
सोऽपि कोपान्महावीर्यः क्षुरक्षुण्णमहीतलः।
शृङ्गाभ्यां पर्वतानुच्चैश्चिक्षेप च ननाद च॥ २५॥
वेगभ्रमणविक्षुण्णा मही तस्य व्यशीर्यत।
लाङ्गूलेनाहतश्चाब्धिः प्लावयामास सर्वतः॥ २६॥

Thereat Ambikā displayed her wrath. And he, great in valour, pounding the surface of the earth with his hooves in his rage, tossed the mountains aloft[1] with his horns and bellowed. Crushed by his impetuous wheelings the earth crumbled to pieces; and the sea lashed by his tail overflowed in every direction; and the clouds pierced by his swaying horns were rent to fragments; mountains fell in hundreds from the sky, being cast down by the blast of his breath.

धुतशृङ्गविभिन्नाश्च खण्डं खण्डं ययुर्घनाः।
श्वासानिलास्ताः शतशो निपेतुर्नभसोऽचलाः॥ २७॥
इति क्रोधसमाध्मातमापतन्तं महासुरम्।
दृष्ट्वा सा चण्डिका कोपं तद्वधाय तदाकरोत्॥ २८॥
सा क्षिप्त्वा तस्य वै पाशं तं बबन्ध महासुरम्।
तत्याज माहिषं रूपं सोऽपि बद्धो महामृधे॥ २९॥
ततः सिंहोऽभवत्सद्यो यावत्तस्याम्बिका शिरः।
छिनत्ति तावत्पुरुषः खड्गपाणिरदृश्यत॥ ३०॥
तत एवाशु पुरुषं देवी चिच्छेद सायकैः।
तं खड्गचर्मणा सार्धं ततः सोऽभून्महागजः॥ ३१॥

1. *Ucciaḥ*, which the Bombay edition reads, in preferable to uccān,. "high mountains."

Caṇḍikā looked on the great Asura, as swollen with rage he rushed on, and gave a way to her wrath then in order to slay him. She flung her noose full over him, and bound the great Asura fast. And he quitted his buffalo shape when held bound in the great battle, and then became a lion suddenly. While Ambikā is cutting off his head he took the appearance of a man with scimitar in hand. Straightway the goddess with her arrows swiftly pierced the man together with his scimitar and shield. Then he became a huge elephant, and tugged at her great lion with his trunk and roared, but the goddess cut off his trunk with her sword as he made his tugs.

करेण च महासिंहं तं चकर्ष जगर्ज च।
कर्षतस्तु करं देवी खड्गेन निरकृन्तत॥ ३२॥
ततो महासुरो भूयो माहिषं वपुरास्थितः।
तथैव क्षोभयामास त्रैलोक्यं सचराचरम्॥ ३३॥
ततः क्रुद्धा जगन्माता चण्डिका पानमुत्तमम्।
पपौ पुनः पुनश्चैव जहासारुणलोचना॥ ३४॥
ननर्द चासुरः सोऽपि बलवीर्यमदोद्धतः।
विषाणाभ्यां च चिक्षेप चण्डिकां प्रति भूधरान्॥ ३५॥
सा च तान्प्रहितांस्तेन चूर्णयन्ती शरोत्करैः।
उवाच तं मदोद्भूतमुखरागाकुलाक्षरम्॥ ३६॥

Next the great Asura assumed his buffalo shape again, an so shook the three worlds with all that is moveable and in moveable therein. Enraged thereat Caṇḍikā, the mother of the world, quaffed a sublime beverage again and again,[2] an laughed as her eyes gleamed ruddy. And the Asura roared out, puffed up with his strength and valour and frenzy, an hurled mountains against Caṇḍikā with his horns. And she shivering to atoms with showers of arrows those mountain that he hurled, spoke to him in confused words, while he mouth was rendered ruddier by the mead that she had drunk.

देव्युवाच

गर्ज गर्ज क्षणं मूढ मधु यावत्पिबाम्यहम्।
मया त्वयि हतेऽत्रैव गर्जिष्यन्त्याशु देवताः॥ ३७॥

The goddess spoke

2. See chap. 79 verse 29.

Roar, roar on your brief moment, O fool, the while I quaff this mead! The gods shall soon roar, when I shall slay then ever here.

ऋषिरुवाच

एवमुक्त्वा समुत्पत्य सारूढा तं महासुरम्।

पादेनाक्रम्य कण्ठे च शूलेनैनमताडयत्॥ ३८॥

ततः सोऽपि पदाक्रान्तस्तया निजमुखात्ततः।

अर्द्धनिष्क्रान्त एवासीद्देव्या वीर्येण संवृतः॥ ३९॥

अर्द्धनिष्क्रान्त एवासौ युध्यमानो महासुरः।

तया महासिना देव्या शिरश्छित्त्वा निपातितः॥ ४०॥

(एवं स महिषो नाम ससैन्यः ससुहृद्गणः।

त्रैलोक्यं मोहयित्वा तु तया देव्या विनाशितः॥ ४१॥

त्रैलोक्यस्थैस्तदा भूतैर्महिषे विनिपातिते।

जयेत्युक्तं ततः सर्वैः सदेवासुरमानवैः॥ ४२॥)[1]

Exclaiming thus she leaped upwards and sat herself on that great Asura, and kicked him on the neck with her foot and struck him with her spear. And thereupon he, being assailed by her foot, half issued forth from his own mouth in sooth, being completely encompassed by the goddess' valour. That great Asura being thus attacked half issued forth indeed. The goddess struck off his head with her great sword and laid him low.

ततो हाहाकृतं सर्वं दैत्यसैन्यं ननाश तत्।

प्रहर्षं च परं जग्मुः सकला देवतागणाः॥ ४३॥

Then perished all that Daitya army with great lamentation. And all the hosts of the gods rose to the highest exultation.

तुष्टुवुस्तां सुरा देवीं सह दिव्यैर्महर्षिभिः।

जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः॥ ४४॥

The gods and the great heavenly ṛṣis poured forth praises to the goddess, the Gandharva chiefs burst into song and the bevies of Apsarases into dances.

इति श्रीमार्कण्डेयपुराणे देवीमाहात्म्ये महिषासुरवधो नामाशीतितमोऽध्यायः॥८०॥

1. The Bombay edition inserts two verses here. "Thus the Asura named Mahiṣa was destroyed by the goddess along with his army and his bands of friends, after he had bewitched the three worlds. When Mahiṣa was slain, all created things in the three worlds then uttered the shout 'Conquer you!' along with gods and Asuras and men."

अथैकाशीतितमोऽध्यायः

CHAPTER 81

The Devī-māhātmya.

The Slaying of the Asura Mahiṣa concluded.

The gods poured forth their praises to Caṇḍikā on her victory–And she gave them the boon that she would always befriend them, if they recalled her to mind in calamities.

ऋषिरुवाच

ततः सुरगणाः सर्वे देव्या इन्द्रपुरोगमाः।

स्तुतिमारेभिरे कर्तुं निहते महिषासुरे॥ १॥

The ṛṣi spoke[2]

When that most valiant evil-souled army of the gods' foes was vanquished by the goddess, Śakra and the hosts of other gods poured forth their praises to her with their voices, reverently bending down their necks[3] and shoulders, while their bodies looked handsome because their hair stood erect with exultation.

शक्रादयः सुरगणा निहतेऽतिवीर्ये

तस्मिन्दुरात्मनि सुरारिबले च देव्या।

तां तुष्टुवुः प्रणतिनम्रशिरोधरांसा

वाग्भिः प्रहर्षपुलकोद्गमचारुदेहाः॥ २॥

The goddess, who stretched out this world by her power,

Whose body comprises the entire powers of all the hosts of gods,

Her, Ambikā, worthy of worship by all gods and great ṛṣis,

We bow before[4] in faith; may she ordain blessings for us!

देवा ऊचुः

देव्या यया ततमिदं जगदात्मशक्त्या

2. The Bombay edition inserts a preliminary verse here–"Then all the hosts of gods with Indra at their head began to sing the praise of the goddess, when the Asura Mahiṣa was slain." This is tantological and superfluous.

3. For -śiro-'dharāṃsā read śirodharāṃsā as in the Bombay edition.

4. Natāḥ sma; so again in verse 4. This seems a peculiar use of the particle sma. Similarly pra-ṇatāḥ sma in chap. 82, verse 7.

निःशेषदेवगणशक्तिसमूहमूर्त्या।
तामम्बिकामखिलदेवमहर्षिपूज्यां
भक्त्या नताः स्म विदधातु शुभानि सा नः॥३॥
यस्या प्रभावमतुलं भगवाननन्तो
ब्रह्मा हरश्च नहि वक्तुमलं बलं च।
सा चण्डिकाखिलजगत्परिपालनाय
नाशाय चाशुभभयस्य मतिं करोतु॥४॥

May she, whose peerless majesty and power Ananta

Adorable, Brahmā and Hara cannot in sooth declare,

May she, Caṇḍikā, to protect the entire world

And to destroy the fear of evil turn her mind!

या श्रीः स्वयं सुकृतिनां भवनेष्वलक्ष्मीः
पापात्मनां कृतधियां हृदयेषु बुद्धिः।
श्रद्धा सतां कुलजनप्रभवस्य लज्जा
तां त्वां नताः स्म परिपालय देवि विश्वम्॥५॥

Her, who is Good-Fortune herself in the dwellings of men of good deeds, Ill-Fortune.

In those of men of sinful souls; who is Intelligence in the hearts of the prudent,

Who is Faith in those of the good, and Modesty in that of the high-born man;[1]

Her, even thee, we bow before; protect the universe, O goddess!

किं वर्णयाम तव रूपमचिन्त्यमेतत्
किं चातिवीर्यमसुरक्षयकारिभूरि।
किं चाहवेषु चरितानि तवाद्भुतानि
सर्वेषु देव्यसुरदेवगणादिकेषु॥६॥

Can we describe[2] this your thought-transcending form?

Or your abundant surpassing valour that destroyed the Asuras?

Or your surpassing[3] feats which were displayed in battles

Among all the hosts of Asuras, gods and others, O goddess?

हेतुः समस्तजगतां त्रिगुणापि दोषै-
र्न ज्ञायसे हरिहरादिभिरप्यपारा।
सर्वाश्रयाखिलमिदं जगदंशभूत
मव्याकृता हि परमा प्रकृतिस्त्वमाद्या॥७॥

You are the cause of all the worlds! Though characterized by the three qualities, by faults[4]

You are not known! Even by Hari, Hara and the other gods you are incomprehensible!

You are the resort of all; you are this entire world which is composed of parts!

You verily are sublime original Nature[5] untransformed!

यस्या समस्तसुरता: समुदीरणेन
तृप्तिं प्रयान्ति सकलेषु मखेषु देवी।
स्वाहासि वै पितृगणस्य च तृप्तिहेतु-
रुच्चार्यसे त्वमत एव जनैः स्वधा च॥८॥

You, whose complete divinity by means of utterance

Finds satisfaction in all sacrifices, O goddess,[6]

Art verily Svāhā, and give satisfaction to the Pitṛ-hosts;

Hence you are in truth declared by men to be Svadhā also.

या मुक्तिहेतुरविचिन्त्य महाव्रता त्व-
मभ्यस्यसे सुनियतेन्द्रियतत्त्वसारैः।
मोक्षार्थिभिर्मुनिभिरस्तसमस्तदोषै-
र्विद्यासि सा भगवती परमा हि देवि॥९॥

You are she, who effects final emancipation, and performs great thought-transcending penances!

You studied[7] with your organs, which are the essence of strength,[8] well-restrained!

1. For kula-jana-prabhasya read kula-jana-prabhavasya, with the Bombay edition.
2. Kiṁ varṇayāma.
3. For tavāti yāni the Bombay edition reads tavādbhutāni, which is equivalent.
4. For doshair the Bombay edition reads devair, which is inferior.
5. Prakṛti.
6. The Bombay edition reads plurals.
7. Abhy-asyase; ātmane-pada, which seems rare.
8. Sattva-sāraiḥ of the Bombay edition is preferable to tattva-sāraih.

With munis, who seek final emancipation and who have shed all their faults.

You are The Knowledge, adorable, sublime in sooth, O goddess!

शब्दात्मिका सुविमलर्ग्यजुषां निधान-
मुद्गीथरम्यपदपाठवतां च साम्नाम्।
देवी त्रयी भगवती भवभावनाय
वार्त्तासि सर्वजगतां परमार्त्तिहन्त्री॥ १०॥

Sound is your soul! you are the repository of the most spotless ṛc and yajus hymns,

And of the sāmans, which have the charming-worded texts of the Ud-gītha!

You as goddess are the triple Veda, the adorable, and for the existence and production

Of all the worlds are active; you are the supreme destroyer of their pains![1]

मेधासि देवि विदिताखिलशास्त्रसारा
दुर्गासि दुर्गभवसागरनौरसङ्गा।
श्री: कैटभारिहृदयैककृताधिवासा
गौरी त्वमेव शशिमौलिकृतप्रतिष्ठा॥ ११॥

You are Mental Vigour,[2] O goddess! you have comprehended the essence of all the Scriptures!

You are Durgā; the boat to cross the difficult ocean of existence; devoid of attachments!

You are Śrī, who has planted her dominion alone in the heart of Kaiṭabha's foe!

You indeed are Gaurī, who has fixed her dwelling in the moon-crested god!

ईषत्सहासममलं परिपूर्णचन्द्र-
बिम्बानुकारि कनकोत्तमकान्ति कान्तम्।
अत्यद्भुतं प्रहृतमात्तरुषा तथापि
वक्त्रं विलोक्य सहसा महिषासुरेण॥ १२॥

Slightly-smiling, spotless, resembling the full moon's Orb, beautiful as the choicest gold, and lovely was your face!

Yet't was very marvellous that , being swayed by anger,

The Asura Mahiṣa suddenly smote your face when he saw it.

दृष्ट्वा तु देवि कुपितभ्रुकुटीकराल-
मुद्यच्छशांकसदृशच्छवि यन्न सद्य:।
प्राणान्मुमोच महिषस्तदतीव चित्रं
कैर्जीव्यते हि कुपितान्तकदर्शनेन॥ १३॥

But after seeing your wrathful face, O goddess, terrible with its frowns,

And sheeny in hue like the rising moon, that Mahisha

Did not forthwith yield up his life, It was passing wonderful!

For who can live after beholding the King of Death enraged?

देवि प्रसीद परमा भवती भवाय
सद्यो विनाशयसि कोपवती कुलानि।
विज्ञातमेतदधुनैव यदस्तमेत-
न्नीतं बलं सुविपुलं महिषासुरस्य॥ १४॥

Be gracious, O goddess, as supreme lady, to life!

When enraged you do forthwith destroy whole families!

Known at this very moment is this, that here is brought to its end

The Asura Mahiṣa's most extensive might!

ते सम्मता जनपदेषु धनानि तेषां
येषां यशांसि न च सीदति धर्मवर्ग:।
धन्यास्त एवं निभृतात्मजभृत्यदारा
येषां सदाभ्युदयदा भवती प्रसन्ना॥ १५॥

Esteemed are they among the nations, theirs are riches,

Theirs are glories, and their sum of righteousness[3] perishes not,

Happy are they indeed, and they possess devoted children, servants, and wives,

1. This half verse admits of more than one translation. I have adopted from the commentary what seems the most natural meaning. Vārttā seems obscure; the commentary explains it as vṛttānta-rūpā, "having the form of events" or "having the form of history;" or as kṛṣi-go-rakṣādi-vṛttir, "following the occupations of cultivation, cattle-rearing and such like."

2. Medhā.

3. Or bandhu-vargah, "whole body of kinsfolk," according to the Bombay edition.

On whom thou, well-pleased, dost always bestow prosperity, O lady!

धर्म्याणि देवि सकलानि सदैव कर्मा-
ण्यत्यादृत: प्रतिदिनं सुकृतीकरोति।
स्वर्गं प्रयाति च ततो भवतीप्रसादा-
ल्लोकत्रयेऽपि फलदा ननु देवि तेन॥ १६॥

All righteous actions ever indeed, O goddess,

With utmost respect the man of good deeds daily performs, And gains heaven thereafter by your favour, O lady.

Do you not by him[1] bestow rewards even on the three worlds, O goddess?

दुर्गे स्मृता हरसि भीतिमशेषजन्तो:
स्वस्थै: स्मृता मतिमतीव शुभां ददासि।
दारिद्र्यदु:खभयहारिणि का त्वदन्या
सर्वोपकारकरणाय सदार्द्रचित्ता॥ १७॥

You, O Durgā, when called to mind, dost remove terror from every creature!

You, when called to mind by those in health, dost bestow a mind extremely bright!

What goddess but thou, O dispeller of poverty, pain and fear,

Has ever benevolent thoughts in order to work benefits to all?

एभिर्हतैर्जगदुपैति सुखं तथैते
कुर्वन्तु नाम नरकाय चिराय पापम्।
सङ्ग्राममृत्युमधिगम्य दिवं प्रयान्तु
मत्वेति नूनमहितान्विनिहंसि देवि॥ १८॥

By these slain foes the world attains[2] to happiness; thus let these

Forsooth practise sin so as to descend to hell for long![3]

'Meeting death in battle let them proceed to heaven'-

Thinking thus, you do assuredly destroy the enemies, O goddess!

दृष्ट्वैव किं न भवती प्रकरोति भस्म
सर्वासुरानरिषु यत्प्रहिणोषि शस्त्रम्।
लोकान्प्रयान्तु रिपवोऽपि हि शस्त्रपूता
इत्थं मतिर्भवति तेष्वहितेषु साध्वी॥ १९॥

Having indeed seen them, why do you not, O lady, reduce to ashes

All the Asuras, since you directest your weapons against the foes?

'Let even enemies, purified by dying in arms, attain in sooth to the bright worlds'–

Such is your most kindly intention towards even them.

खड्गप्रभानिकरविस्फुरणैस्तथोग्रै:
शूलाग्रकान्तिनिवहेन दृशोऽसुराणाम्।
यन्नागता विलयमंशुमदिन्दुखण्ड-
योग्याननं तव विलोकयतां तदेतत्॥ २०॥

And though, neither by the sharp flashes[4] of abundant light from your scimitar,

Nor by the copious lustre of your spear-point, the eyes of the Asuras,

Were destroyed; yet, as they gazed upon your countenance

Which bore a portion of the radiant moon, this very thing happened.

दुर्वृत्तवृत्तशमनं तव देवि शीलं
रूपं तथैतदविचिन्त्यमतुल्यमन्यै:।
वीर्यं च हन्तृहृतदेवपराक्रमाणां
वैरिष्वपि प्रकटितैव दया त्वयेत्थम्॥ २१॥

Thy disposition, O goddess, subdues the conduct of men of evil conduct;

And this your form surpasses thought and rivalry by others;

And your valour vanquishes those who have robbed the gods of their prowess;

You have as it were[5] manifested pity thus even on enemies!

1. Tena, or "therefore."
2. Or upaitu, "may it attain," according to the Bombay edition.
3. This appears to be one meaning given in the commentary; another, which seems to be preferred, is to read nāma narakāya as na āma-narakāya, "let these not practise sin so as to descend to the Hell of Disease for long!"
4. Visphuraṇa; not in the dictionary.
5. Or prakaṭitaiva, "you have indeed manifested," as in the Bombay edition.

केनोपमा भवतु तेऽस्य पराक्रमस्य
रूपं च शत्रुभयकार्यतिहारि कुत्र।
चित्ते कृपा समरनिष्ठुरता च दृष्टा
त्वय्येव देवि वरदे भुवनत्रयेऽपि॥ २२॥

To what my this your prowess be compared?

And whereto your form most charming, which strikes fear among foes?

Compassion in mind and relentlessness in battle are seen

In thee, O goddess, who bestow boons even on the three worlds!

त्रैलोक्यमेतदखिलं रिपुनाशनेन
त्रातं त्वया समरमूर्द्धनि तेऽपि हत्वा।
नीता दिवं रिपुगणा भयमप्यपास्त-
मस्माकमुन्मदसुरारिभवं नमस्ते॥ २३॥

Through the destruction of the foes, these three worlds entire

Have been saved by thee. Having slain them in the battlefront.

You have led even those hosts of foes to heaven, and dispelled the fear

Which beset us from the frenzied foes of the gods. Reverence to thee!

शूलेन पाहि नो देवि पाहि खड्गेन चाम्बिके।
घण्टास्वनेन नः पाहि चापज्यानिःस्वनेन च॥ २४॥

With your spear protect us, O goddess!
Protect us with your sword also, O Ambikā!
By the clanging of your bell protect us,
And by the twanging of the thong of your bow!

प्राच्यां रक्ष प्रतीच्यां च चण्डिके रक्ष दक्षिणे।
भ्रामणेनात्मशूलस्य उत्तरस्यां तथेश्वरि॥ २५॥

In the east guard us, and in the west;
O Caṇḍikā, guard us in the south
By the brandishing of your spear,
And also in the north, O goddess!

सौम्यानि यानि रूपाणि त्रैलाक्ये विचरन्ति ते।
यानि चात्यन्तघोराणि तै रक्षास्मांस्तथा भुवम्॥ २६॥

Whatever gentle forms of thee wander about in the three worlds,

And whatever exceedingly terrible forms wander, by means of them guard us and the earth!

खड्गशूलगदादीनि यानि चास्त्राणि तेऽम्बिके।
करपल्लवसङ्गीनि तैरस्मान्रक्ष सर्वतः॥ २७॥

Thy sword and spear and club, and whatever other weapons, O Ambikā,

Rest in your pliant hand, with them guard us on every side!

ऋषिरुवाच

एवं स्तुता सुरैर्दिव्यैः कुसुमैर्नन्दनोद्भवैः।
अर्चिता जगतां धात्री तथा गन्धानुलेपनैः॥ २८॥

The ṛṣi spoke

Thus was she, the Upholder of the worlds, hymned by the gods, and they paid honour to her with celestial flowers that blossomed in Nandana, and with perfumes and unguents.

भक्त्या समस्तैस्त्रिदशैर्दिव्यधूपैः सुधूपिता।
प्राह प्रसादसुमुखी समस्तान्प्रणतान्सुरान्॥ २९॥

Moreover all the thirty gods in faith censed her with heavenly incenses. Benignly sweet in countenance she spoke to all the prostrate gods.

श्रीदेव्युवाच

व्रियतां त्रिदशाः सर्वे यदस्मत्तोऽभिवाञ्छितम्।
ददाम्यहमतिप्रीत्या स्तवैरेभिः सुपूजिता॥ ३०॥

The goddess spoke

Choose, you thirty all! whatever you desire of me, for I grant it with pleasure, being highly honoured by these hymns.[1]

(कर्त्तव्यमपरं यच्च दुष्करं तन्न विद्महे।
इत्याकर्ण्य वचो देव्याः प्रत्यूचुस्ते दिवौकसः॥ ३१॥)

देवा ऊचुः

भगवत्या कृतं सर्वं न किञ्चिदवशिष्यते।
यदयं निहतः शत्रुरस्माकं महिषासुरः॥ ३२॥
यदि चापि वरो देयस्त्वयास्माकं महेश्वरि।
संस्मृता संस्मृता त्वं नो हिंसीथाः परमापदः॥ ३३॥

1. The Bombay edition inserts another verse here–"'And whatever else must be done, I do not deem it difficult'. Hearing this speech from the goddess, those heaven-dwellers made answer."

यश्च मर्त्यः स्तवैरेभिस्त्वां स्तोष्यत्यमलानने।

तस्य वित्तर्द्धिविभवैर्धनदारादिसम्पदाम्॥

वृद्धयेऽस्मत्प्रपन्ना त्वं भवेथाः सर्वदाम्बिके॥३४॥

The gods spoke

You, O adorable lady, have accomplished all, nought remains undone, in that this Asura Mahiṣa, our foe has been slain. Yet if you must grant us a boon, O goddess great! whenever we call you, call you to mind, do you away with our direst calamities! And whatever mortal shall praise you with these hymns, O lady of spotless countenance, to prosper him in wealth and wife and other blessings by means of riches, success and power do you incline always, O Ambikā, who are propitious to us!

ऋषिरुवाच

इति प्रसादिता देवैर्जगतोऽर्थे तथात्मनः।

तथेत्युक्त्वा भद्रकाली बभूवान्तर्हिता नृप॥३५॥

The ṛṣi spoke

Being thus propitiated by the gods for the good of the world and on their own behalf, "Be it so!" said she, Bhadrakālī; and vanished from their sight, O king.

इत्येतत्कथितं भूप सम्भूता सा यथा पुरा।

देवी देवशरीरेभ्यो जगत्त्रयहितैषिणी॥३६॥

पुनश्च गौरीदेहात्सा समुद्भूता यथाभवत्।

वधाय दुष्टदैत्यनां तथा शुम्भनिशुम्भयोः॥३७॥

रक्षणाय च लोकानां देवानामुपकारिणी।

तच्छृणुष्व मया ख्यातं यथावत्कथयामि ते॥३८॥

Thus I have narrated this, O king, how the goddess came into being of yore from out of the gods' bodies, she who desires the good of all the three worlds. And again she came into existence having the body of Gaurī, just as she did before, in order to slay the wicked Daityas and Śumbha and Niśumbha, and to preserve the worlds, as benefactress of the gods. Hearken then to what I have declared to you. I have truly told it you.

इति श्रीमार्कण्डेयपुराणे देवीमाहात्म्ये
एकाशीतितमोऽध्यायः॥८१॥

अथ द्व्यशीतितमोऽध्यायः

CHAPTER 82

The Devī-māhātmya.

The goddess' conversation with the Asura's messenger.

The Asuras Śumbha and Niśumbha conquered the gods and drove them from heaven.–The gods invoked Caṇḍikā at Himavat in a hymn, appealing to her by all her attributes to help them.–Pārvatī came there and Caṇḍikā sprang forth from her body.–The servants of Śumbha and Niśumbha saw her and extolled her perfect beauty to Śumbha.–He sent a messenger to invite her to marry him.–She explained that by a vow she could marry no one who did not conquer her in fight.

ऋषिरुवाच

पुरा शुम्भनिशुम्भाभ्यामसुराभ्यां शचीपतेः।

त्रैलोक्यं यज्ञभागाश्च हृता मदबलाश्रयात्॥१॥

तावेव सूर्यतां तद्वदधिकारं तथैन्दवम्।

कौबेरमथ याम्यं च चक्राते वरुणस्य च॥२॥

तावेव पवनर्द्धिं च चक्रतुर्वह्निकर्म च।

अन्येषां चाधिकारान्सः स्वयमेवाधितिष्ठति॥

ततो देवा विनिर्धूता भ्रष्टराज्याः पराजिताः॥३॥

हृताधिकारास्त्रिदशास्ताभ्यां सर्वे निराकृताः।

महासुराभ्यां तां देवीं संस्मरन्त्यपराजिताम्॥४॥

तयास्माकं वरो दत्तो यथापत्सु स्मृताखिलाः।

भवतां नाशयिष्यामि तत्क्षणात्परमापदः॥५॥

इति कृत्वा मतिं देवा हिमवन्तं नगेश्वरम्।

जग्मुस्तत्र ततो देवीं विष्णुमायां प्रतुष्टुवुः॥६॥

The ṛṣi spoke

Of yore the Asuras Śumbha and Niśumbha, trusting in their pride and strength, robbed Śaci's lord of the three worlds[1] and of his portions of the sacrifices; they both usurped likewise the sun's dignity and the moon's dominion, and Kuvera's and Yama's and Varuṇa's; and they both exercised Vāyu's authority and Agni's sphere of

1. For traikokyam read trailokyam.

action.[1] Thereby the gods were scattered, deprived of their sovereignties and put to rout. The thirty gods, bereft of their dominion and set at nought by those two great Asuras, all recall to mind that never-vanquished goddess,–"You did grant us the boon,[2] 'As you when in calamities shall call me to mind,[3] that very moment will I put an end to all your direst calamities.'" Making this resolve the gods went to Himavat, lord among mountains, and there raised their hymn to the goddess, who is Viṣṇu's illusive power.[4]

देवा ऊचु:

नमो देव्यै महादेव्यै शिवायै सततं नमः।

नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम्॥७॥

The gods spoke

Reverence to the goddess, to the great goddess!

To her who is auspicious reverence perpetually!

Reverence to Prakṛti the good!

Submissive we fall prostrate before her![5]

रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः।

नमो जगत्प्रतिष्ठायै दैव्यै कृत्यै नमो नमः॥८॥

Reverence to her who is terrible, to her who is constant!

To Gaurī, to Dhātrī reverence, yea reverence!

Reverence to her who holds earth, to goddess Kṛti, yea reverence!

ज्योत्स्नायै चन्द्ररूपिण्यै सुखायै सततं नमः।

कल्याण्यै प्रणतामृध्यै सिद्ध्यै कूर्म्यै नमो नमः॥९॥

And to the Moon-light,[6] to her who has the moon's form,

To her who is happy, reverence continually!

Falling prostrate, to her who is propitious, to Prosperity,[7]

To Perfection let us pay[8] reverence, yea reverence!

नैर्ऋत्यै भूभृतां लक्ष्म्यै शर्वाण्यै ते नमो नमः।

दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै॥

ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः॥१०॥

To Nirṛti,[9] to the goddess of Good-Fortune of kings,

To thee, Śarvāṇī, reverence, yea reverence!

To Durgā, to her who is a further shore difficult to be reached,[10]

To her who is essential, to her who works all things,[11]

And to Fame also, to her who is blue-black,[12]

To her who is smoke-dark reverence continually!

अतिसौम्यातिरौद्रायै नमस्तस्यै नमो नमः।

नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः॥११॥

Before her who is at once most gentle and most harsh

We fall prostrate; to her reverence, year reverence!

Reverence to her who is the foundation of the world!

To the goddess who is Action reverence, yea reverence!

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥१२॥

To the goddess who among all created things

Is called Viṣṇu's illusive power,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

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1. The Bombay edition inserts a line here–
anyeṣāṁ cādhikārān saḥ svayam evādhitiṣṭhati
and reads the first three words with the preceding words, but does not explain the last four in its commentary. I would suggest that the line should run thus–
anyeṣāṁ adhikārāṁśca svayam evādhitiṣṭhatuḥ
"and they themselves dominated the lordships of the other gods."
2. See chapter 81, verse 31.
3. Smṛtākhilāḥ, i.e., smṛtā, and akhilāḥ agreeing with paramāpadaḥ.
4. Viṣṇu-māyā.
5. Praṇatāh sma tām; sma is used here with a past participle.
6. Jyotsnāyai.
7. For Vṛdvyai read Vṛddhyai. But the Bombay edition reads mṛdvyai, "to her who is gentle."
8. Kurmo; the Bombay edition reads Kūrmyai, "to the female Tortoise."
9. "Dissolution."
10. Durga-pārāyai.
11. Sarva-kāriṇyai; this violates the metre. The Bombay edition reads better, sarva-kāriṇi, "O you who workest all things!"
12. Kṛṣṇāyai.

या देवी सर्वभूतेषु चेतनेत्यभिधीयते।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १३॥
To the goddess who among all created beings
Bears the name Consciousness,[1]
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १४॥
To the goddess who among all created beings
Stands firm[2] with the form of Intellect,[3]
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १५॥
To the goddess who among all created beings
Stands firm with the form of sleep,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देव सर्वभूतेषु क्षुधारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १६॥
To the goddess who among all created beings
Stands firm with the form of Hunger,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु च्छायारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १७॥
To the goddess who among all created beings
Stands firm with the form of Shadow,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १८॥
To the goddess who among all created beings
Stands firm with the form of Energy,[4]
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ १९॥
To the goddess who among all created beings
Stands firm with the form of Thirst,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २०॥
To the goddess who among all created beings
Stands firm with the form of Patience,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

ये देवी सर्वभूतेषु जातिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २१॥
To the goddess who among all created beings
Stands firm with the form of Speciality,[5]
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २२॥
To the goddess who among all created beings
Stands firm with the form of Modesty,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २३॥
To the goddess who among all created beings
Stands firm with the form of Peaceableness,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥ २४
To the goddess who among all created beings
Stands firm with the form of Faith,
Reverence to her, yea reverence to her!

1. Cetanā.
2. Saṃsthitā; or "abides" The Commentary explains it as samyak sthitā.
3. Buddhi-rūpeṇa.
4. Śakti-rūpeṇa.
5. Jāti. The commentary explains it as nityaikānugata-pratyaya-hetur aneka-samavāyinī.

Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥२५॥

To the goddess who among all created beings
Stands firm with the form of Loveliness,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥२६॥

To the goddess who among all created beings
Stands firm with the form of Good-Fortune,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence![1]

या देवी सर्वभूतेषु धृतिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥२७॥

To the goddess who among all created beings
Stands firm with the form of Holding,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥२८॥

To the goddess who among all created beings
Stands firm with the form of Activity,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३०॥

To the goddess who among all created beings
Stands firm with the form of Memory,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु नीतिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३१॥

To the goddess who among all created beings
Stands firm with the form of Moral behaviour,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

1. The Bombay edition inserts here a similar verse, invoking the goddess in the form of Steadfastness (dhṛti).

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३२॥

To the goddess who among all created beings
Stands firm with the form of Contentment,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु पुष्टिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३३॥

To the goddess who among all created beings
Stands firm with the form of Thriving,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु दयारूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३४॥

To the goddess who among all created beings
Stands firm with the form of Mercy,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence![2]

या देवी सर्वभूतेषु मातृरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३५॥

To the goddess who among all created beings
Stands firm with the form of Mother,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३६॥

To the goddess who among all created beings
Stands firm with the form of Error,
Reverence to her, yea reverence to her!
Reverence to her, reverence, yea reverence!

इन्द्रियाणामधिष्ठात्री भूतानामखिलेषु या।
भूतेषु सततं व्याप्त्यै तस्यै देव्यै नमो नमः॥३७॥

To her who both governs the organs of sense
Of created beings, and rules among all
Created beings perpetually,–to her

2. After this verse and after verse 30 the Bombay edition inserts two similar verses, invoking the goddess in the form of Good Policy (nīti) and Nourishment (puṣṭi) respectively.

The goddess of Pervasiveness reverence, yea reverence!

चितिरूपेण या कृत्स्नमेतद्व्याप्य स्थिता जगत्।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः॥३८॥

To her who exists pervading this entire World with the form of Thinking Mind,

Reverence to her, yea reverence to her!

Reverence to her, reverence, yea reverence!

स्तुताः सुरैः पूर्वमभीष्टसंश्रया-
त्तथा सुरेन्द्रेशदिनेशसेविता।
करोतु सा नः शुभहेतुरीश्वरी
शुभानि भद्राण्यभिहन्तु चापदः॥३९॥

Praised by the gods afore-time because of eagerly-desired protection, And waited upon by the lord of the gods many days, may she, the goddess, the origin of brightness, accomplish for us.

Bright things, yea good things, and ward off calamities!

या साम्प्रतं चोद्धतदैत्यतापितै
रस्माभिरीशा च सुरैर्नमस्यते।
या च स्मृता तत्क्षणमेव हन्ति नः
सर्वापदो भक्तिविनम्रमूर्तिभिः॥४०॥

And she, who is both reverenced as queen by us gods,

Who are tormented now by the arrogant Daityas,

And whom we called to mind as we bow our bodies in faith,[1]

She this very moment destroys[2] all our calamities!

ऋषिरुवाच

एवं स्तवाभियुक्तानां देवानां तत्र पार्वती।
स्नातुमभ्याययौ तोये जाह्नव्या नृपनन्दन॥४१॥
साऽब्रवीत्तान्सुरान्सुभ्रूर्भवद्भिः स्तूयतेऽत्र का।
शरीरकोशतश्चास्याः समुद्भूताब्रवीच्छिवा॥४२॥
स्तोत्रं ममैतत्क्रियते शुम्भदैत्यनिराकृतैः।
देवैः समस्तैः समरे निशुम्भेन पराजितैः॥४३॥

The ṛṣi spoke

While the gods were thus engaged in offering hymns and other reverential acts, Pārvatī came there to bathe in the water of the Ganges, O prince. She, the beautiful-browed, said to those gods,–"Whom do you, lords, hymn here?" And springing forth from the treasure-house[3] of her body the auspicious goddess spoke–"For me this hymn is uttered by the assembled gods, who have been set at nought by the Daitya Śumbha and routed in battle by Niśumbha."

शरीरकोशाद्यत्तस्याः पार्वत्या निःसृताम्बिका।
कौशिकीति समस्तेषु ततो लोकेषु गीयते॥४४॥
तस्यां विनिर्गतायां तु कृष्णाभूत्सापि पार्वती।
कालिकेति समाख्याता हिमाचलकृताश्रया॥४५॥

Because Ambikā issued forth from the treasure-house of Pārvatī's body, she is therefore named in song as Kauṣikī[4] among all the worlds. Now after she had issued forth, the other also, even Pārvatī, became Kṛṣṇā; she is celebrated as Kālikā; she fixed her abode on Mount Himavat.

ततोऽम्बिकां परं रूपं बिभ्राणां सुमनोहरम्।
ददर्श चण्डो मुण्डश्च भृत्यौ शुम्भनिशुम्भयोः॥४६॥
ताभ्यां शुम्भाय चाख्याता अतीव सुमनोहरा।
काप्यास्ते स्त्री महाराज भासयन्ती हिमाचलम्॥४७॥
नैव तादृक्क्वचिद्रूपं दृष्टं केनचिदुत्तमम्।
ज्ञायतां काप्यसौ देवी गृह्यतां चासुरेश्वर॥४८॥

Thereafter Caṇḍa, and Muṇḍa, the two servants of Śumbha and Niśumbha, saw Ambikā displaying her sublime and most captivating form; and both spoke out to Śumbha;– "What woman then, most surpassingly captivating, dwells here, illuminating Mount Himavat, O great king? Such sublime beauty was never in sooth seen by anyone anywhere; let it be ascertained if she is any goddess, and let her be taken possession of, O lord of the Asuras.

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1. Bhakti-vinamra-mūrttibhiḥ must be taken with asmābhir, though it is ill-placed as the verse stands. It would be better to read the second half of the verse thus–
Yā ca smṛtā bhakti-vinamra-mūrttibhiḥ
Sarvāpadas tat- kṣaṇam eva hanti naḥ.
2. Hantu, "may she destroy," would be better than hanti.
3. Kosha; but kośa is better.
4. Kauśikī is better. The derivation is of course absurd.

स्त्रीरत्नमतिचार्वङ्गी द्योतयन्ती दिशस्त्विषा।
सा तु तिष्ठति दैत्येन्द्र तां भवान्द्रष्टुमर्हति॥४९॥
यानि रत्नानि मणयो गजाश्वादीनि वै प्रभो।
त्रैलोक्ये तु समस्तानि साम्प्रतं तानि ते गृहे॥५०॥

A gem among women, surpassingly beautiful in body, illuminating the regions of the sky with her lustre, there she is then, O lord of the Daityas; deign, Sir, to look at her. Moreover, whatever gems, precious stones, elephants, horses and other valuable things indeed exist in the three worlds, O lord, all those display their splendour at this present time in your house.

ऐरावत: समानीतो गजरत्नं पुरन्दरात्।
पारिजाततरुश्चायं तथैवोच्चै:श्रवा हय:॥५१॥
विमानं हंससंयुक्तमेतत्तिष्ठति तेऽङ्गणे।
रत्नभूतमिहानीतं यदासीद्वेधसोऽद्भुतम्॥५२॥

Airāvata, gem among elephants, has been captured from Purandara; and this Pārijāta tree and also the horse Uccaiḥśravas. Here stands the heavenly chariot yoked with swans in your court-yard; it has been brought here, the wonderful chariot composed of gems, which belonged to Brahmā.

निधिरेष महापद्म: समानीतो धनेश्वरात्।
किञ्जल्किनीं ददौ चाब्धिर्मालामम्लानपङ्कजाम्॥५३॥
छत्रं ते वारुणं गेहे काञ्चनस्त्रावि तिष्ठति।
तथायं स्यन्दनवरो य: पुरासीत्प्रजापते:॥५४॥
मृत्योरुत्क्रान्तिदा नाम शक्तिरीश त्वया हृता।
पाश: सलिलराजस्य भ्रातुस्तव परिग्रहे॥५५॥

Here is the Nidhi Mahā-padma,[1] captured from the Lord of wealth. And the Ocean gave a garland made of filaments and of undying lotus flowers. In your house stands Varuṇa's umbrella, which streams with gold. And here is the choice chariot that belonged to Prajā-pati formerly. You, O lord, have carried off Death's power which is named Utkrānti-dā.[2] The noose of the Ocean-king is in your brother's possession.

निशुम्भस्याब्धिजाताश्च समस्ता रत्नजातय:।
वह्निश्चापि ददौ तुभ्यमग्नि: शौचे च वाससी॥५६॥
एवं दैत्येन्द्र रत्नानि समस्तान्याहृतानि ते।
स्त्रीरत्नमेषा कल्याणी त्वया कस्मान्न गृह्यते॥५७॥

And Niśumbha has every kind of gem which is produced in the sea. Agni also gave you two garments which are purified by fire. Thus, O lord of the Daityas, all gems have been captured by you; why do you not seize this auspicious lady, this gem of womankind?

ऋषिरुवाच

निशम्येति वच: शुम्भ: स तदा चण्डमुण्डयो:।
प्रेषयामास सुग्रीवं दूतं देव्या महासुर:॥५८॥

The ṛṣi spoke

Śumbha, on hearing this speech then from Caṇḍa and Muṇḍa, sent the great Asura Su-grīva as messenger to the goddess, saying –

शुम्भ उवाच

इति चेति च वक्तव्या सा गत्वा वचनान्मम।
यथा चाभ्येति सम्प्रीत्या तथा कार्यं त्वया लघु॥५९॥
स तत्र गत्वा यत्रास्ते शैलोद्देशेऽतिशोभने।
तां च देवीं तत: प्राह श्लक्ष्णं मधुरया गिरा॥६०॥

"Go and address her thus and thus according to my words, and lightly conduct the matter so that she may come to me of her own good pleasure." He went to where the goddess sat on a very bright spot in the mountain and spoke gently with mellifluous voice.

दूत उवाच

देवि दैत्येश्वर: शुम्भस्त्रैलोक्ये परमेश्वर:।
दूतोऽहं प्रेषितस्तेन त्वत्सकाशमिहागत:॥६१॥
अव्याहताज्ञ: सर्वासु य: सदा देवयोनिषु।
निर्जिताखिलदैत्यारि: स यदाह शृणुष्व तत्॥६२॥
मम त्रैलोक्यमखिलं मम देवा वशानुगा:।
यज्ञभागानहं सर्वानुपाश्नामि पृथक्पृथक्॥६३॥

The messenger spoke

O goddess! Śumbha, lord of the Daityas, is supreme lord, over the three worlds. A messenger am I, sent by him; to your presence here I have come. Hearken to what he has said, whose

1. See chap. 65 verse 12.
2. "Giving an exit," "granting departure."

command is never resisted among all beings of divine origin, and who has vanquished every foe of the Daityas–"Mine are all the three worlds; obedient to my authority are the gods, I eat every portion of the sacrifices separately.

त्रैलोक्ये वररत्नानि ममवश्यान्यशेषत:।
तथैव गजरत्नं च हृतं देवेन्द्रवाहनम्।। ६४।।
क्षीरोदमथनोद्भूतमश्वरत्नं ममामरै:।
उच्चै:श्रवससंज्ञं तु प्रणिपत्य समर्पितम्।। ६५।।

The choicest gems in the three worlds are altogether under my power; and so are the finest elephants and the chariot of the lord of the gods, since I have captured them. That gem among horses, named Uccaiḥ-śravasa, which came forth at the churning of the sea of milk, was presented to me by the immortals who prostrated themselves before me.

यानि चान्यानि देवेषु गन्धर्वेषूरगेषु च।
रत्नभूतानि भूतानि तानि मय्येव शोभने।। ६६।।
स्त्रीरत्नभूतां त्वां देवि लोके मन्यामहे वयम्।
सा त्वमस्मानुपागच्छ यतो रत्नभुजो वयम्।। ६७।।
मां वा ममानुजं वापि निशुम्भमुरुविक्रमम्।
भज त्वं चञ्चलापाङ्गि रत्नभूतासि वै यत:।। ६८।।
परमैश्वर्यमतुलं प्राप्स्यसे मत्परिग्रहात्।
एतदबुद्ध्या समालोच्य मत्परिग्रहतां व्रज।। ६९।।

And whatever other created things in the shape of gems existed among the gods, Gandharvas and Nāgas, they were presented even to me, O brilliant lady, I esteem you O goddess, to be the gem of womankind in the world; do you, who are such, approach into me, since I am an enjoyer of gems. Either to me, or to my younger brother Niśumbha of wide-reaching prowess, approach you, O lady of quick side-glances, since you are in truth a gem. Supreme dominion beyond compare you shall gain by wedding me. Understand and consider this, and come to wedlock with me!"

ऋषिरुवाच

इत्युक्ता सा तदा देवी गम्भीरान्त:स्मिता जगौ।
दुर्गा भगवती भद्रा ययेदं धार्यते जगत्।। ७०।।

The ṛṣi spoke

Thus accosted the goddess, smiling deeply within herself, she, Durgā the adorable and good, who supports this world, sang this reply then.

सत्यमुक्तं त्वया नात्र मिथ्या किञ्चित्त्वयोदितम्।
त्रैलोक्याधिपति: शुम्भो निशुम्भश्चापि तादृश:।। ७१।।
किं त्वत्र यत्प्रतिज्ञातं मिथ्या तत्क्रियते कथम्।
श्रूयतामल्पबुद्धित्वात्प्रतिज्ञा या कृता पुरा।। ७२।।

The goddess spoke

Truly have you spoken; nought have you uttered falsely herein. Sovereign of the three worlds is Śumbha, and like to him is Niśumbha also! But how can that which has been promised concerning this myself be fulfilled falsely? Hearken, what vow I made formerly by reason of my small understanding at that time,–

यो मां जयति संग्रामे यो मे दर्पं व्यपोहति।
यो मे प्रतिबलो लोके स मे भर्त्ता भविष्यति।। ७३।।
तदा गच्छतु शुम्भोऽत्र निशुम्भो वा महासुर:।
मां जित्वा किं चिरेणात्र पाणिं गृह्णातु मे लघु।। ७४।।

'He who vanquishes me in fight, who forces my pride from me, and who is my match in strength in the world, he shall be my husband.' Let Śumbha come here then, or Niśumbha the great Asura; let him vanquish me–what need of delay here? and let him lightly take my hand in marriage!

दूत उवाच

अवलिप्तासि मैवं त्वं देवि ब्रूहि ममाग्रत:।
त्रैलोक्ये क: पुमांस्तिष्ठेदग्रे शुम्भनिशुम्भयो:।। ७५।।
अन्येषामपि दैत्यानां सर्वे देवान वै युधि।
तिष्ठन्ति सम्मुखा देवि किं पुन: स्त्री त्वमेकिका।। ७६।।

The messenger spoke

Proud are you! Talk not so before me, O goddess! What male in the three worlds may stand front to front with Śumbha and Niśumbha? All the gods verily stand not face to face with even the other Daityas in battle, O goddess; how much less can you so stand, a woman single-handed!

इन्द्राद्या: सकला देवास्तथुर्येषां न संयुगे।
शुम्भादीनां कथं तेषां स्त्री प्रयास्यसि सम्मुखम्।। ७७।।

सा त्वं गच्छ मयैवोक्ता पार्श्वं शुम्भनिशुम्भयोः।
केशाकर्षणनिर्धूतगौरवा मा गमिष्यसि॥ ७८॥

With Śumbha and those other Daityas, against whom Indra and all the other gods stood not in battle, how shall you, a woman, venture face to face? Do you, being such, to whom I have in sooth delivered my message, go near to Śumbha and Niśumbha; let it not be that you shall go with your dignity shattered in that you will be dragged thither by your hair!

श्रीदेव्युवाच

एवमेतद्बली शुम्भो निशुम्भश्चातिवीर्यवान्।
किं करोमि प्रतिज्ञा मे यदनालोचिता पुरा॥ ७९॥
स त्वं गच्छ मयैवोक्तं यदेतत्सर्वमादृतः।
तदाचक्ष्वासुरेन्द्राय स च युक्तं करोतु तत्॥ ८०॥

The goddess spoke

So strong as this is Śumbha! and so exceedingly heroic is Niśumbha! What can I do, since there stands my ill-considered promise of long ago? Go you yourself; make known respectfully to the lord of the Asuras all this that I have said to you, and let him do whatever is fitting.

इति श्रीमार्कण्डेयपुराणे देवीमाहात्म्ये
द्व्यशीतितमोऽध्यायः॥ ८२॥

♣♣♣

अथ त्र्यशीतितमोऽध्यायः

CHAPTER 83

The Devī-māhātmya:

The slaying of Śumbha and Niśumbha's general Dhūmra-locana. Śumbha despatched his general Dhūmra-locana and an army to capture the goddess and she destroyed them. –He then despatched Caṇḍa and Muṇḍa with another army.

ऋषिरुवाच

इत्याकर्ण्य वचो देव्याः स दूतोऽमर्षपूरितः।
समाचष्टे समागम्य दैत्यराजाय विस्तरात्॥ १॥
तस्य दूतस्य तद्वाक्यमाकर्ण्यासुरराट् ततः।
सक्रोधः प्राह दैत्यानामधिपं धूम्रलोचनम्॥ २॥
हे धूम्रलोचनाशु त्वं स्वसैन्यपरिवारितः।
तामानय बलाद्दुष्टां केशाकर्षणविह्वलाम्॥ ३॥
तत्परित्राणदः कश्चिद्यदि वोत्तिष्ठते परः।
स हन्तव्योऽमरो वापि यक्षो गन्धर्व एव वा॥ ४॥

The ṛṣi spoke

The messenger, on hearing this speech from the goddess, was filled with indignation, and approaching related it fully to the Daitya king. The Asura monarch then, after hearing that report from his messenger, was wroth and commanded Dhūmra-locana, a chieftain of the Daityas;–"Ho! Dhūmra-locana, haste you together with your army; fetch by force that shrew, who will be unnerved when dragged along by her hair. Or if any man besides stands up to offer her deliverance, let him be slain, be he an Immortal, a Yakṣa or a Gandharva forsooth."

ऋषिरुवाच

तेनाज्ञप्तस्ततः शीघ्रं स दैत्यो धूम्रलोचनः।
वृतः षष्ट्या सहस्राणामसुराणां द्रुतं ययौ॥ ५॥
स दृष्ट्वा तां ततो देवीं तुहिनाचलसंस्थिताम्।
जगादोच्चैः प्रयाहीति मूलं शुम्भनिशुम्भयोः॥ ६॥
न चेत्प्रीत्याद्य भवती मद्भर्तारमुपैष्यसि।
ततो बलान्नयाम्येष केशाकर्षणविह्वलाम्॥ ७॥

The ṛṣi spoke

Thereupon at his command the Daitya Dhūmra-locana went forthwith quickly, accompanied by sixty thousand Asuras. On seeing the goddess stationed on the snowy mountain, he cried aloud to her there–"Come forward to the presence of Śumbha and Niśumbha; if you will not, lady, approach my lord with affection now, I will here take you by force, who will be unnerved since you shall be dragged along by your hair!"

श्रीदेव्युवाच

दैत्येश्वरेण प्रहितो बलवान्बलसंवृतः।
बलान्नयसि मामेवं ततः किं ते करोम्यहम्॥ ८॥

The goddess spoke

Sent by the king of the Daityas, mighty yourself, and accompanied by an army, you do thus take me by force–then what can I do to you?

ऋषिरुवाच

इत्युक्तः सोभ्यधावत्तामसुरो धूम्रलोचनः।

हुंङ्कारेणैव तं भस्म सा चकाराम्बिका ततः॥९॥

The ṛṣi spoke

At this reply the Asura Dhūmra-locana rushed towards her. Then Ambikā with a mere roar reduced him to ashes.

अथ क्रुद्धं महासैन्यमसुराणां तथाम्बिका।

ववर्ष सायकैस्तीक्ष्णैस्तथा शक्तिपरश्वधैः॥१०॥

ततो धुतसटः कोपात्कृत्वा नादं सुभैरवम्।

पपातासुरसेनायां सिंहो देव्यास्तु वाहनः॥११॥

कांश्चित्करप्रहारेण दैत्यानास्येन चापरान्।

आक्रम्य चरणेनान्यान्निजघान महासुरान्॥१२॥

And the great army of Asuras enraged poured on Ambikā a shower both of sharp arrows and of javelins and axes. The lion that carried[1] the goddess, shaking his mane in anger and uttering a most terrific roar, fell on the army of Asuras; he slaughtered some Asuras with a blow from his fore-paw, and other with his mouth, and others, very great Asuras, by striking them with his hind foot.[2]

केषाञ्चित्पाटयामास नखैः कोष्ठानि केसरी।

तथा तलप्रहारेण शिरांसि कृतवान्पृथक्॥१३

विच्छिन्नबाहुशिरसः कृतास्तेन तथापरे।

पपौ च रुधिरं कोष्ठादन्येषां धुतकेसरः॥१४॥

क्षणेन तद्बलं सर्वं क्षयं नीतं महात्मना।

तेन केसरिणा देव्या वाहनेनातिकोपिना॥१५॥

The lion with his claws tore out the entrails of some, and struck their heads off with a cuff-like blow. And he severed arms and heads from others, and shaking his mane drank the blood that flowed from the entrails[3] of others. In a moment all that army was brought to destruction by the high-spirited lion, who bore the goddess and who was enraged exceedingly.

श्रुत्वा तमसुरं देव्या निहतं धूम्रलोचनम्।

बलं च क्षयितं कृत्स्नं देवीकेसरिणा ततः॥१६॥

चुकोप दैत्याधिपतिः शुम्भः प्रस्फुरिताधरः।

आज्ञापयामास च तौ चण्डमुण्डौ महासुरौ॥१७॥

हे चण्ड हे मुण्ड बलैर्बहुभिः परिवारितौ।

गच्छतं तत्र गत्वा च सा समानीयतां लघु॥१८॥

केशेष्वाकृष्य बद्ध्वा वा यदि वः संशयो युधि।

तदाशेषायुधैः सर्वैरसुरैर्विनिहन्यताम्॥१९॥

तस्यां हतायां दुष्टायां सिंहे च विनिपातिते।

शीघ्रमागम्यतां बद्ध्वा गृहीत्वा तामथाम्बिकाम्॥२०॥

When he heard that Asura Dhūmra-locana was slain by the goddess, and all his army besides was destroyed by the goddess' lion, Śumbha, the lord of the Daityas, fell into a rage and his lip quivered greatly, and he commanded the two mighty Asuras Caṇḍa and Muṇḍa,–"Ho, Caṇḍa! Ho, Muṇḍa! take with you a muititude of troops and go there; and going there bring her here speedily, dragging her by her hair or binding her; if you have a doubt of that, then let her be slain outright in fight by all the Asuras brandishing all their weapons. When that shrew in slain and her lion striken down, seize her, Ambikā, bind her and bring her quickly!"

इति श्रीमार्कण्डेयपुराणे देवीमाहात्म्ये धूम्रलोचनवधो नाम त्र्यशीतितमोऽध्यायः॥८३॥

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अथ चतुशीतितमोऽध्यायः

CHAPTER 84

The Devī-māhātmya.

The slaying of Caṇḍa and Muṇḍa.

The goddess Kālī destroyed the second Asura army and also the generals Caṇḍa and Muṇḍa-Caṇḍikā gave Kālī as a reward the name Cāmuṇḍā.

ऋषिरुवाच

आज्ञप्तास्ते ततो दैत्याश्चण्डमुण्डपुरोगमाः।

चतुरङ्गबलोपेता ययुरभ्युद्यतायुधाः॥१॥

1. Tu vāhanaḥ in the Bombay edition is better than sva-vāhanaḥ.
2. Caraṇena of the Bombay edition is better than cādhareṇa.
3. For *kauṣṭhād* read *koṣṭhād*.

ददृशुस्ते ततो देवीमीषद्धासां व्यवस्थिताम्।
सिंहस्योपरि शैलेन्द्रशृङ्गे महति काञ्चने॥ २॥
ते दृष्ट्वा तां समादातुमु.मं चक्रुरुद्यताः।
आकृष्टचापासिधरास्तथान्ये तत्समीपगाः॥ ३॥

The ṛṣi spoke

Then at his command the Daityas, led by Caṇḍa and Muṇḍa, and arrayed in the four-fold order of an army, marched with weapons uplifted. Soon they saw the goddess, slightly smiling, seated upon the lion, on a huge golden peak of the majestic mountain. On seeing her some of them made a strenuous effort to capture her, and others approached her holding their bows bent and their swords drawn.

ततः कोपं चकारोच्चैरम्बिका तानरीन्प्रति।
कोपेन चास्या वदनं मषीवर्णमभूत्तदा॥ ४॥
भृकुटीकुटिलात्तस्या ललाटफलकाद्द्रुतम्।
काली करालवदना विनिष्क्रान्तासि पाशिनी॥ ५॥
विचित्रखट्वाङ्गधरा नरमालाविभूषणा।
द्वीपिचर्मपरीधाना शुष्कमांसातिभैरवा॥ ६॥
अतिविस्तारवदना जिह्वाललनभीषणा।
निमग्नारक्तनयना नादापूरितदिङ्मुखा॥ ७॥
सा वेगेनाभिपतिता घातयन्ती महासुरान्।
सैन्ये तत्र सुरारीणामभक्षयत् तद्बलम्॥ ८॥
पार्ष्णिग्राहांकुशग्राहयोधघण्टासमन्वितान्।

Thereat Ambikā uttered her wrath aloud against those foes, and her countenance then grew dark as ink in her wrath. Out from the surface of her forehead, which was rugged with frowns, issued suddenly Kālī of the terrible countenance, armed with a sword and noose, bearing a many-coloured skull-topped staff,[1] decorated with a garland of skulls, clad in a tiger's skin, very appalling because of her emaciated flesh, exceedingly wide of mouth, lolling out her tongue terribly, having deep-sunk reddish eyes, and filling the regions of the sky with her roars. She fell upon the great Asuras impetuously, dealing slaughter among the host, and devoured that army of the gods' foes there.

समादायैकहस्तेन मुखे चिक्षेप वारणान्॥ ९॥
तथैव योधं तुरगै रथं सारथिना सह।
निःक्षिप्य वक्त्रे दशनैश्चर्वयन्त्यतिभैरवम्॥ १०॥
एकं जग्राह केशेषु ग्रीवायामथ चापरम्।
पादेनाक्रम्य चैवान्यमुरसान्यमपोथयत्॥ ११॥
तैर्मुक्तानि च शस्त्राणि महास्त्राणि तथासुरैः।

Taking up the elephants with one hand she flung them into her mouth, together with their rearmen and drivers and their warrior-riders and bells. Flinging likewise warrior with his horses, and chariot with its driver into her mouth, she ground them most frightfully with her teeth. She seized one by the hair, and another by the neck; and she kicked another with her foot, and crushed another against her breast.

मुखेन जग्राह रुषा दशनैर्मथितान्यपि॥ १२॥
बलिनां तद्बलं सर्वमसुराणां दुरात्मनाम्।
ममर्दाभक्षयच्चान्यांनन्यांश्चाताडयत्तथा॥ १३॥
असिना निहताः केचित्केचित्खटाङ्गताडिताः।
जग्मुर्विनाशमसुरा दन्ताग्राभिहता रणे॥ १४॥

And she seized with her mouth the weapons and the great arms which those Asuras abandoned, and crunched them up with her teeth in her fury. She crushed all that host of mighty and high-spirited Asuras; and devoured some and battered others; some were slain with her sword, some were struck with her skull-topped staff, and other Asuras met their death being wounded with the edge of her teeth.

क्षणेन तन्महासैन्यमसुराणां निपातितम्।
दृष्ट्वा चण्डोऽभिदुद्राव तां कालीमतिभीषणाम्॥ १५॥
शरवर्षैर्महाभीमैर्भीमाक्षीं तां महासुरः।
छादयामास चक्रैश्च मुण्डक्षिप्तैः सहस्रशः॥ १६॥
तानि चक्राण्यनेकानि विशमानानि तन्मुखम्।
बभुर्यथार्कबिम्बानि सुबहूनि घनोदरम्॥ १७॥

Seeing all that host of Asuras laid low in a moment, Caṇḍa rushed against her, Kālī, who was exceedingly appalling. Muṇḍa the great Asura covered her, the terrible-eyed goddess, with very terrible showers of arrows and with discuses hurled in thousands. Those discuses seemed to be

1. For khaṭṭāṅga read khaṭvāṅga here and again in verse 14.

penetrating her countenance in multitudes, like as very many solar orbs might penetrate the body of a thunder-cloud.

ततो जहासातिरुषा भीमं भैरवनादिनी।
काली करालवक्त्रान्तर्दुर्दर्शदशनोज्ज्वला॥ १८॥
उत्थाय च महासिंहं देवी चडमधावत।
गृहीत्वा चास्य केशेषु शिरस्तेनासिनाच्छिनत्॥ १९॥
छिन्ने शिरसि दैत्येन्द्रश्चक्रे नादं सुभैरवम्।
तेन नादेन महता त्रासितं भुवनत्रयम्॥ २०॥
अथ मुण्डोऽभ्यधावत्तां दृष्ट्वा चण्डं निपातितम्।
तमप्यपातयद्भूमौ खटाङ्गाभिहतं रुषा॥ २१॥

Thereat Kālī, who was roaring frightfully, *laughed terribly with excessive fury, showing the* gleam of her unsightly teeth within her dreadful mouth. And the goddess, mounting upon her great lion, rushed at Caṇḍa and seizing him by his hair struck off his head with her sword. And Muṇḍa also rushed at her when he saw Caṇḍa laid low; him also she felled to the ground, stricken with her scimitar in her fury. Then the army, so much as escaped unslain, seeing Caṇḍa laid low and most valiant Muṇḍa also, seized with panic fled in all directions.

हतशेषं ततः सैन्यं दृष्ट्वा चण्डं ह्यनिपातितम्।
मुण्डं च सुमहावीर्यं दिशो भेजे भयातुरम्॥ २२॥
शिरश्चण्डस्य काली सा गृहीत्वा मौण्डमेव च।
प्राह प्रचण्डाट्टहासमिश्रमभ्येत्य चण्डिकाम्॥ २३॥
मया तवात्रोपहृतौ चण्डमुण्डो महापशू।
युद्धयज्ञे स्वयं शुम्भं निशुम्भं च हनिष्यसि॥ २४॥

And Kālī, holding Caṇḍa's head and Muṇḍa also, approached Caṇḍikā and said, her voice mingled with passionate loud laughter–"Here I have brought you Çaṇḍa and Muṇḍa, two great beasts; you yourself shall slay Śumbha and Niśumbha in the battle-sacrifice."

ऋषिरुवाच

तावानीतौ ततो दृष्ट्वा चण्डमुण्डौ महासुरौ।
उवाच कालीं कल्याणी ललितं चण्डिका वचः॥ २५॥

श्रीदेव्युवाच

यस्माच्चण्डं च मुण्डं च गृहीत्वा त्वमुपागता।
चामुण्डेति ततो लोके ख्याता देवी भविष्यति॥ २६॥

The ṛṣi spoke

Thereon, seeing those two great Asuras Caṇḍa and Muṇḍa brought to her, auspicious Caṇḍikā spoke Kālī this witty speech,[1] "Because you have seized both Caṇḍa and Muṇḍa anJ brought them, you O goddess, shall therefore be famed in the world by the name Cāmundā!"

इति श्रीमार्कण्डेयपुराणे चण्डमुण्डवधो नाम
चतुरशीतितमोऽध्यायः॥८४॥

♣♣♣

अथ पञ्चाशीतितमोऽध्यायः

CHAPTER 85

The Devī-māhātmya.

The slaying of Rakta-bīja.

Sumbha sent forth all his armies against Caṇḍikā–To help her the Energies (Śaktis) of the gods took bodily shape–Caṇḍikā despatched Śiva to offer terms of peace to Śumbha, but the Asura hosts attacked her and the battle began–Caṇḍikā's fight with the great Asura Raktabīja is described–He was killed.

ऋषिरुवाच

चण्डे च निहते दैत्ये मुण्डे च विनिपातिते।
बहुलेषु च सैन्येषु क्षयितेष्वसुरेश्वरः॥ १॥
ततः कोपपराधीनचेताः शुम्भः प्रतापवान्।
उद्योगं सर्वसैन्यानां दैत्यानामादिदेश ह॥ २॥
अद्य सर्वबलैर्दैत्याः षडशीतिरुदायुधाः।
कम्बूनां चतुराशीतिर्निर्यान्तु स्वबलैर्वृताः॥ ३॥
कोटिवीर्याणि पञ्चाशदसुराणां कुलानि वै।
शतं कुलानि धूम्राणां निर्गच्छन्तु ममाज्ञया॥ ४॥
कालका दौर्हृदा मौर्याः कालकेयास्तथासुराः।
युद्धाय सज्जा निर्यान्तु आज्ञया त्वरिता मम॥ ५॥

The ṛṣi spoke

After both the Daitya Caṇḍa was slain and Muṇḍa was laid low, and many soldiers were destroyed, the lord of the Asuras, majestic

1. Lalitam vacaḥ; a bon mot.

Śumbha, with mind overcome by wrath, gave command then to array all the Daitya hosts–"Now let the eighty-six Daityas, upraising their weapons, march forth with all their forces; let the eighty-four Kambūs[1] march forth surrounded by their own forces; let the fifty Asura families who excel in valour go forth; let the hundred families of Dhaumras[2] go forth at my command. Let the Kālakas,[3] the Daurhṛtas,[4] the Mauryas,[5] and the Kālakeyas,[6]–let these Asuras, hastening at my command, march forth ready for battle."

इत्याज्ञाप्यासुरपतिः शुम्भो भैरवशासनः।
निर्जगाम महासैन्यसहस्रैर्बहुभिर्वृतः॥ ६॥
आयान्तं चण्डिका दृष्ट्वा तत्सैन्यमतिभीषणम्।
ज्यास्वनैः पूरयामास धरणीगगनान्तरम्॥ ७॥
स च सिंहो महानादमतीव कृतवान्नृप।
घण्टास्वनेन तन्नादमम्बिका चाप्यबृंहयत्॥ ८॥
धनुर्ज्यासिंहघण्टानां नादापूरितदिङ्मुखा।
निनादैर्भीषणैः काली जिग्ये विस्तारिताननाा॥ ९॥

After issuing these commands Śumbha, the lord of the Asuras, who ruled with fear, went forth, attended by many thousands of great soldiers. Caṇḍikā seeing that most terrible army at hand, filled the space between the earth and the firmament with the twanging of her bow-string. Thereon her lion roared exceedingly loud, O king; and Ambikā augmented[7] those roars with the clanging of her bell. Kālī, filling the regions of the sky with the noise from her bowstring, from her lion and from her bell, and expanding her mouth wide with her terrific roars, had the predominance.[8]

तन्निनादमुपश्रुत्य दैत्यसैन्यैश्चतुर्दिशम्।
देवी सिहंस्तथा काली शरौघैः परिवारिताः॥ १०॥

On hearing that roar which filled the four regions of the sky, the Daitya armies enraged[9] surrounded the goddess' lion and Kālī.

एतस्मिन्नन्तरे भूप विनाशाय सुरद्विषम्।
भवायामरसिंहानामतिवीर्यबलान्विता॥ ११॥
ब्रह्मेशगुहविष्णूनां तथेन्द्रस्य च शक्तयः।
शरीरेभ्यो विनिष्क्रम्य तद्रूपैश्चचण्डिकां ययुः॥ १२॥
यस्य देवस्य यद्रूपं यथा भूषणवाहनम्।
तद्वदेव हि तच्छक्तिरसरान्योद्धुमाययौ॥ १३॥

At this moment, O king, in order to destroy the gods' foes, and for the well-being of the lion-like Immortals, there issued forth endowed with excessive vigour and strength the Energies[10] from the bodies of Brahmā, Śiva, Guha and Viṣṇu and of Indra also, and went in the forms of those gods to Caṇḍikā. Whatever was the form of each god, and whatever his ornaments and vehicle, in that very appearance his Energy advanced to fight with the Asuras.

हंसयुक्तविमानस्था साक्षसूत्रकमण्डलुः।
आयाता ब्रह्मणः शक्तिर्ब्रह्माणी साभिधीयते॥ १४॥
माहेश्वरी वृषारूढा त्रिशूलवरधारिणी।
महाहिवलया प्राप्ता चन्द्रलेखाविभूषणा॥ १५॥
कौमारी शक्तिहस्ता च मयूरवरवाहना।
योद्धुमभ्याययौ दैत्यानम्बिका गुहरूपिणी॥ १६॥

In the front of a heavenly car drawn by swans advanced Brahmā's Energy, bearing a rosary of seeds and an earthen water-pot; she is called Brahmāṇa. Maheśvara's Energy, seated on a bull, grasping a fine trident, and wearing a girdle of

1. *Kambū* means a thief or plunderer. The commentary says *Kambū* are a class of Daityas.
2. "The descendants of *Dhūmra*." Dhūmras is the reading in the Bombay edition. They are a class of Daityas.
3. A group of Dānavas.
4. The Bombay edition reads *Daurhṛdas*, "the descendants of *Durhṛd*."
5. "The descendants of Mura." Mura or Muru is referred to generally in connexion with Prāgjyotisha; e.g., Mahā-Bhārata, Sabhā-P., xiii. 578; Vana-P., xii. 488; and Udyoga-P., xlvii. 1887-92; Hari-V., cxxi. 6791-6801.
6. A group of Dānavas. They are mentioned in the Mahā-Bhārata, Sabhā-P., iv. 118; Udyoga-P., clvii. 5379; and Vana-P., c. 8691.
7. For copavṛṁhayat read cāpy avṛṁhayat as in the Bombay edition.
8. Jigye; ji is here used by itself in the Ātmane-pada. The commentary gives "vanquished the enemies" as an alternative translation. It mentions jajñe as an alternative reading, which means then "expanded her mouth wide with her terrific roars."
9. For sa-roshair the Bombay edition reads śaraughair "with multitudes of arrows."
10. Śaktayaḥ.

large snakes, arrived, adorned with a digit of the moon. And Kumāra's Energy, Ambikā, with spear in hand and riding on a choice peacock, advanced in Guha's shape to attack the Daityas.

तथैव वैष्णवी शक्तिर्गरुडोपरि संस्थिता।

शंङ्खचक्रगदाशार्ङ्गखड्गहस्ताभ्युपाययौ।। १७।।

जज्ञे वाराहमतुलं रूपं या बिभ्रती हरेः।

शक्तिः साप्याययौ तत्र वाराहीं बिभ्रतीं तनुम्।। १८।।

नारसिंही नृसिंहस्य बिभ्रती सदृशं वपुः।

प्राप्ता तत्र सटाक्षेपक्षिप्तनक्षत्रसंहतिः।। १९।।

वज्रहस्ता तथैवैन्द्री गजराजोपरि स्थिता।

सहस्रनयना प्राप्ता यथा शक्रस्तथैव सा।। २०।।

ततः परिवृतस्ताभिरीशानो देवशक्तिभिः।

हन्यन्तामसुराः शीघ्रं मम प्रीत्याह चण्डिकाम्।। २१।।

Likewise Viṣṇu's Energy, seated upon Garuḍa, advanced with conch, discus, club, bow and scimitar in hand. The Energy of Hari, who assumes the peerless form of a sacrificial boar, she also advanced assuming a hog-like form. Nṛsiṁha's Energy assuming a body like Nṛsiṁha's arrived there, adorned with a cluster of constellations hurled down by the tossing of his mane. Likewise Indra's Energy, with thunder-bolt in hand, seated upon the lord of elephants and having a thousand eyes, arrived; as is Śakra, such indeed was she. Then those Energies of the gods surrounded Śiva. He said to Caṇḍikā, "Let the Asuras be slain forthwith through my good-will."

ततो देवीशरीरात्तु विनिष्क्रान्तिभीषणा।

चण्डिका शक्तिरत्युग्रा शिवाशतनिनादिनी।। २२।।

सा चाह धूम्रजटिलमीशानमपराजिता।

दूत त्वं गच्छ भगवन्पार्श्वं शुम्भनिशुम्भयोः।। २३।।

ब्रूहि शुम्भं निशुम्भं च दानवावतिगर्वितौ।

ये चान्ये दानवास्तत्र युद्धाय समुपस्थिताः।। २४।।

Thereupon from the goddess' body there came forth Caṇḍikā's Energy, most terrific, exceedingly fierce, howling like a hundred jackals. And she the unconquered said to Śiva, who was smoke-coloured and had matted locks, Be you, my lord, a messenger to the presence of Śumbha and Niśumbha. Say to the two overweening Dānavas, Śumbha and Niśumbha, and to whatever other Dānavas are assembled there to do battle–

त्रैलोक्यमिन्द्रो लभतां देवाः सन्तु हविर्भुजः।

यूयं प्रयात पातालं यदि जीवितुमिच्छथ।। २५।।

बलावलेपादथ चेद्भवन्तो युद्धकांक्षिणः।

तदा गच्छत तृप्यन्तु मच्छिवाः पिशितेन वः।। २६।।

यतो नियुक्तो दूत्येन तया देव्या शिवः स्वयम्।

शिवदूतीति लोकेऽस्मिंस्ततः सा ख्यातिमागता।। २७।।

'Let Indra obtain the three worlds, let the gods be the enjoyers of the oblations; go you to Pātāla if you wish to live. Yet if through pride in your strength you are longing for battle, come you on then! Let my jackals be glutted with your flesh.' Because the goddess appointed Śiva himself to be ambassador,[1] she has hence attained fame as Śiva-dūtī in this world.

तेऽपि श्रुत्वा वचो देव्याः शर्वाख्यातं महासुराः।

अमर्षापूरिता जग्मुर्यत्र कात्यायनी स्थिता।। २८।।

ततः प्रथममेवाग्रे शरशक्त्यृष्टिवृष्टिभिः।

ववर्षुरुद्धतामर्षास्तां देवीममरारयः।। २९।।

सा च तत्प्रहितान्बाणाञ्छूलशक्तिपरश्वधान्।

चिच्छेद लीलयाध्मातधनुर्मुक्तैर्महेषुभिः।। ३०।।

Those great Asuras however, on hearing the goddess' speech fully announced, were filled with indignation and went where[2] Kātyāyanī[3] stood. Then, at the very first, the arrogant and indignant foes of the Immortals in front poured on the goddess showers of arrows, javelins and spears. And gracefully she clove those arrows, darts, discuses and axes, which were hurled,[4] with large arrows shot from her resounding Low.[5]

तस्याग्रतस्तथा काली शूलपातविदारितान्ः।

खट्वाङ्गपोथितांश्चारीन्कुर्वती व्यचरत्तदा।। ३१।।

कमण्डलुजलाक्षेपहतवीर्यान्हतौजसः।

1. For daityena read dūtyena as in the Bombay edition, or perhaps dautyena "with the rank of ambassador."
2. Yatra as in the Bombay edition is better than yataḥ.
3. A name of Caṇḍikā.
4. For pratihān read prahitān.
5. Dhmāta-dhanur-muktair; the commentary explains dhmata as maurviṭaṁ-kāreṇa śabditam, "resonant with the twanging of the bow string."

ब्रह्माणी चाकरोच्छत्रून्येन येन स्म धावति॥ ३२॥

माहेश्वरी त्रिशूलेन तथा चक्रेण वैष्णवी।

दैत्याञ्जघान कौमारी तथा शक्त्यातिकोपना॥ ३३॥

ऐन्द्री कुलिशपातेन शतशो दैत्यदानवाः।

पेतुर्विदारिताः पृथ्व्यां रुधिरौघप्रवर्षिणः॥ ३४॥

And in front of her stalked Kālī then, tearing the foes asunder with the onset of her darts and crushing them with her skull-topped staff. And Brahmāṇī caused the foes to lose their courage by casting water on them from her earthen pot, and weakened their vigour, by whatever way she ran. Maheśvara's Energy slew Daityas with her trident, and Viṣṇu's Energy with her discus, and Kumāra's Energy, very wrathful, slew them with her javelin. Torn to pieces by the down-rush of the thunder-bolt hurled by Indra's Energy, Daityas and Dānavas fell on the earth in hundreds, pouring out streams of blood.

तुण्डप्रहारविध्वस्ता दंष्ट्राग्रक्षतवक्षसः।

वाराहमूर्त्या न्यपतन् चक्रेण च विदारिताः॥ ३५॥

नखैर्विदारितांश्चान्यान्भक्षयन्ती महासुरान्।

नारसिंही चचाराजौ नादापूर्णदिगन्तरा॥ ३६॥

चण्डाट्टहासैरसुराः शिवदूत्यभिदूषिताः।

पेतुः पृथिव्यां पतितांस्तांश्चाखादाथ सा तदा॥ ३७॥

Shattered by the hog-embodied Energy with blows from her snout, wounded in their breasts by the points of her tushes, and torn by her discus, demons fell down. And Nṛ-siṁha's Energy roamed about in the battle, devouring other great Asuras who were torn by her claws, as she filled the intermediate region of the sky with her roaring.[1] Asuras, demoralized by Śiva-dūtī with her violent loud laughs, fell down on the earth; she then devoured those fallen ones.

इति मातृगणं क्रुद्धं मर्दयन्तं महासुरान्।

दृष्ट्वाभ्युपायैर्विविधैर्नेशुर्देवारिसैनिकाः॥ ३८॥

Seeing the enraged band of Mothers[2] crushing the great Asuras thus by various means, the troops of the gods's foes perished.

पलायनपरान्दृष्ट्वा दैत्यान्मातृगणार्दितान्।

योद्धुमभ्याययौ क्रुद्धो रक्तबीजो महासुरः॥ ३९॥

रक्तबिन्दुर्यदा भूमौ पतत्यस्य शरीरतः।

समुत्पतति मेदिन्यास्तत्प्रमाणो महासुरः॥ ४०॥

युयुधे स गदापाणिरिन्द्रशक्त्या महासुरः।

ततश्चैन्द्री स्ववज्रेण रक्तबीजमताडयत्॥ ४१॥

कुलिशेनाहतस्याशु बहु सुस्राव शोणितम्।

Rakta-bīja, a great Asura, seeing the Daityas, who were hard-pressed by the band of Mothers, intent on fleeing, strode forward to fight in wrath. When from his body there falls to the ground a drop of blood, at that moment starts up from the earth an Asura of his stature. He, a great Asura, with club in hand fought with Indra's Energy, and Indra's Energy then struck Rakta-bīja with her thunder-bolt; blood flowed quickly from him when wounded by the thunder-bolt.

समुत्तस्थुस्ततो योधास्तद्रूपास्तत्पराक्रमाः॥ ४२॥

यावन्तः पतितास्तस्य शरीराद्रक्तबिन्दवः।

तावन्तः पुरुषा जातास्तद्वीर्यबलविक्रमाः॥ ४३॥

ते चापि युयुधुस्तत्र पुरुषा रक्तसम्भवाः।

समं मातृभिरत्युग्रं शस्त्रपातातिभीषणम्॥ ४४॥

Thereupon stood up together fresh combatants, like him in body, like him in valour; for as many blood-drops fell from his body, so many men came into being, like him in courage, strength and valour. And those men also who sprang from his blood fought there with the Mothers in a combat, dreadful because of the sweep of their very sharp weapons.

पुनश्च वज्रपातेन क्षतमस्य शिरो यदा।

ववाह रक्तं पुरुषास्ततो जाताः सहस्रशः॥ ४५॥

वैष्णवी समरे चैनं चक्रेणाभिजघान ह।

गदया ताडयामास ऐन्द्री तमसुरेश्वरम्॥ ४६॥

वैष्णवीचक्रभिन्नस्य रुधिरस्रावसम्भवैः।

सहस्रशो जगद्व्याप्तं तत्प्रमाणैर्महासुरैः॥ ४७॥

शक्त्या जघान कौमारी वाराही च तथासिना।

माहेश्वरी त्रिशूलेन रक्तबीजं महासुरम्॥ ४८॥

And again when his head was wounded by the fall of her thunder-bolt, his blood poured forth;

1. Nādāpūrṇa-dig-antarā. The reading of the Calcutta edition nādāpūrṇa-dig-ambarā is hardly satisfactory.
2 Mātṛ-gaṇa; i.e., the Energies.

therefrom were born men by thousands. And Viṣṇu's Energy struck at this foe with her discus in the battle. Indra's Energy beat that lord of the Asuras with her club. The world was filled by the thousands of great Asuras, who were his equals, and who sprang from the blood that flowed from him when cloven by the discus of Viṣṇu's Energy. Kumāra's Energy struck the great Asura Rakta-bīja with her spear, and Varāha's Energy also struck him with her sword and Maheśvara's Energy with her trident.

स चापि गदया दैत्य: सर्वा एवाहनत्पृथक्।

मातृ: कोपसमाविष्टो रक्तबीजो महासुर:॥४९॥

And the Daitya Rakta-bīja, that great Asura, filled full of wrath, struck everyone of the Mothers in turn with his club.

तस्या हतस्य बहुधा शक्तिशूलादिभिर्भुवि।

पपात यो वै रक्तौघस्तेनासञ्छतशोऽसुरा:॥५०॥

By the stream of blood, which fell on the earth from him when he received many wounds from the spears, darts and other weapons, Asuras came verily into being in hundreds.

तैश्चासुरासृक्सम्भूतैरसुरै: सकलं जगत्।

व्याप्तमासीत्ततो देवा भयमाजग्मुरुत्तमम्॥५१॥

And those Asuras who sprang from that Asura's blood pervaded the whole world; thereat the gods fell into the utmost terror.

तान्विषण्णान् सुरान् दृष्ट्वा चण्डिका प्राह सत्वरा।

उवाच कालीं चामुण्डे विस्तीर्णं वदनं कुरु॥५२॥

मच्छस्त्रपातसम्भूतान्रक्तबिन्दून्महासुरान्।

रक्तबीजात्प्रतीच्छ त्वं वक्त्रेणानेन वेगिना॥५३॥

भक्ष्यन्ती चर रणे तदुत्पन्नान्महासुरान्।

एवमेष क्षयं दैत्य: क्षीणरक्तो गमिष्यति॥

भक्ष्यमाणास्त्वया चोग्रा नैवोत्पत्स्यन्ति चापरे॥५४॥

Seeing the gods dejected, Caṇḍikā spoke with haste; she said to Kālī, " O Cāmṇḍā! stretch out your mouth wide; with this mouth do you quickly take in the great Asuras, which are the drops of blood, that have come into being out of Rakta-bīja at the descent of my weapon on him. Roam about in the battle, devouring the great Asuras who sprang from him; so shall this Daitya with his blood ebbing away meet destruction. These fierce demons are being devoured by you and at the same time no others will be produced."

ऋषिरुवाच

इत्युक्त्वा तां ततो देवी शूलेनाभिजघान तम्।

मुखेन काली जगृहे रक्तबीजस्य शोणितम्॥५५॥

Having enjoined her thus, the goddess next smote him with her dart. Kālī swallowed Rakta-bīja's blood with her mouth.

ततोऽसावाजघानाथ गदया तत्र चण्डिकाम्।

न चास्या वेदनां चक्रे गदापातोऽल्पिकामपि॥५६॥

तस्या हतस्य देहात्तु बहु सुस्राव शोणितम्।

यतस्तत: स्ववक्त्रेण चामुण्डा सम्प्रतीच्छति॥५७॥

मुखे समद्गता येऽस्या रक्तपातान्महासरा:।

तां चखादाथ चामुण्डा पपौ तस्य च शोणितम्॥५८॥

Then he struck Caṇḍikā with his club there; and the blow of his club caused her no pain, even the slightest, but from his stricken body blood flowed copiously, and from whatever direction it came, Cāmuṇḍā takes it then with her mouth. The great Asuras, who sprang up from the flow of blood in her mouth, Cāmuṇḍā both devoured them and quaffed his blood.

देवी शूलेन चक्रेण बाणैरसिभिरिष्टिभि:।

जघान रक्तबीजं तं चामुण्डापीतशोणितम्॥५९॥

स पपात महीपृष्ठे शस्त्रसंहतितो हत:।

नीरक्तश्च महीपाल रक्तबीजो महासुरा:॥६०॥

ततस्ते हर्षमतुलमवापुस्त्रिदशा नृप।

तेषां मातृगणो मत्तो ननर्त्तासृङ्मदोद्धत:॥६१॥

The goddess smote Rakta-bīja with her dart, her thunder-bolt, arrows, swords and spears, when Cāmuṇḍā drank up his blood. Stricken with that multitude of weapons, he fell on the earth's surface, and the great Asura Rakta-bīja became blood-less, O king. Thereat the thirty gods gained joy unparalleled, O king. The band of Mothers which sprang from them broke into a dance, being intoxicated with blood.

इति श्रीमार्कण्डेयपुराणे देवीमाहात्म्ये रक्तबीजवधो नाम पञ्चाशीतितमोऽध्याय:॥८५॥

अथ षडशीतितमोऽध्याय:

CHAPTER 86

The Devī-māhātmya.

The slaying of Niśumbha.

Niśumbha attacked the goddess Caṇḍikā and was worsted in single combat.–Śumbha came to his help, but the goddess foiled him, and slew Niśumbha–Numbers of the Asuras were destroyed.

राजोवाच

विचित्रमिदमाख्यातं भगवन्भवता मम।
देव्याश्चरितमाहात्म्यं रक्तबीजवधाश्रितम्॥ १॥
भूयश्चेच्छाम्यहं श्रोतुं रक्तबीजे निपातिते।
चकार शुम्भो यत्कर्म निशुम्भश्चातिकोपन:॥ २॥

The king spoke

Wonderful is this that you, Sir, have related to me, the majesty of the goddess' exploits in connection with the slaying of Rakta-bīja; and I wish to hear further what deed did Śumbha do after Rakta-bīja was killed, and what the very irascible Niśumbha did.

ऋषिरुवाच

चकार कोपमतुलं रक्तबीजं निपातिते।
शुम्भासुरो निशुम्भश्च हतेष्वन्येषु चाहवे॥ ३॥
हन्यमानं महासैन्यं विलाक्यामर्षमुद्वहन्।
अभ्यधावन्निशुम्भोऽथ मुख्ययासुरसेनया॥ ४॥
तस्याग्रतस्तथा पृष्ठे पार्श्वयाश्च महासुरा:।
संदष्टौष्ठपुष्टा: क्रुद्धा हन्तुं देवीमुपाययु:॥ ५॥
आजगाम महावीर्य: शुम्भोऽपि स्वबलैर्वृत:।
निहन्तुं चण्डिकां कोपात्कृत्वा युद्धं तु मातृभि:॥ ६॥

The ṛṣi spoke

After Rakta-bīja was slain and other demons were killed in the fight, the Asura Śumbha gave way to unbounded wrath, and Niśumbha also. Pouring out his indignation at beholding his great army being slaughtered, Niśumbha then rushed forward with the flower of the Asura army. In front of him and behind and on both sides great Asuras, biting their lips and enraged, advanced to slay the goddess. Śumbha also went forward, mighty in valour, surrounded with his own troops, to slay Caṇḍikā in his rage, after engaging in battle with the Mothers.

ततो युद्धमतीवासीद्देव्या: शुम्भनिशुम्भयो:।
शरवर्षमतीवोग्रं मेघयोरिव वर्षतो:॥ ७॥
चिच्छेदास्तांश्छरांस्ताभ्यां चण्डिका स्वशरोत्करै:।
ताडयामास चाङ्गेषु शस्त्रौघैरसुरेश्वरौ॥ ८॥

Then occurred a desperate combat between the goddess and Śumbha and Niśumbha, who both, like two thunder-clouds, rained a most tempestuous shower of arrows on her. Caṇḍikā with multitudes of arrows quickly split the arrows shot by them, and smote the two Asura lords on their limbs with her numerous weapons.

निशुम्भो निशितं खड्गं चर्म चादाय सुप्रभम्।
अताडयन्मूर्ध्नि सिहं देव्या वाहनमुत्तमम्॥ ९॥
ताडिते वाहने देवी क्षुरप्रेणासिमुत्तमम्।
निशुम्भस्याशु चिच्छेद चर्म चाप्यष्टचन्द्रकम्॥ १०॥
छिन्ने चर्मणि खड्गे च शक्तिं चिक्षेप सोऽसर:।
तामप्यस्य द्विधा चक्रे चक्रेणाभिमुखागतम्॥ ११॥

Niśumbha grasping a sharp scimitar and glittering shield struck the lion, the noble beast that bore the goddess, on the head. When her animal was struck, the goddess quickly clove Niśumbha's superb sword with a horse-shoe-shaped arrow, and also his shield on which eight moons were portrayed. When his shield was cloven and his sword too, the Asura hurled his spear; and that his missile also, as it came towards her, she split in two with her discus.

कोपाध्मातो निशुम्भोऽथ शूलं जग्राह दानव:।
आयान्तं मुष्टिपातेन देवी तच्चाप्यचूर्णयत्॥ १२॥
अथादाय गदां सोऽपि चिक्षेप चण्डिकां प्रति।
सापि देव्या त्रिशूलेन भिन्ना भस्मत्वमागता॥ १३॥
तत: परशुहस्तं तमायान्तं दैत्यपुङ्गवम्।
आहत्य देवी बाणौघैरपातयत भूतले॥ १४॥

Then Niśumbha, the Dānava, puffed up with wrath, seized a dart; and that also, when it came, the goddess shattered with a blow of her fist. And

then aiming his club he flung it against Caṇḍikā, yet that was shivered by the goddess' trident and became ashes. As that lordly Daitya then advanced with battle-axe in hand, the goddess struck him with a multitude of arrows and laid him low on the ground.

तस्मिन्निपतिते भूमौ निशुम्भे भीमविक्रमे।
भ्रातर्यतीव संक्रुद्धः प्रययौ हन्तुमम्बिकाम्॥ १५॥
सरथस्थस्तदात्युच्चैर्गृहीतपरमायुधैः।
भुजैरष्टाभिरतुलैर्व्याप्याशेषं बभौ नभः॥ १६॥

When his brother Niśumbha, who was terrible in prowess, fell to the ground, Śumbha in utmost fury strode forward to slay Ambikā. And he, standing in his chariot, appeared to fill the entire sky with his eight arms, which were lifted far on high grasping his superb weapons.

तमायान्तं समालोक्य देवी शङ्खमवादयत्।
ज्याशब्दं चापि धनुषश्चकारातीव दुःसहम्॥ १७॥
पूरयामास ककुभो निजघण्टास्वनेन च।
समस्तदैत्यसैन्यानां तेजोवधविधायिना॥ १८॥

Beholding him approaching, the goddess sounded her conch, and made her bow also give forth from its string a note which was exceedingly hard to endure. And she filled all regions with the clanging of her bell, which caused the vigour of all the Daitya hosts to die away.

ततः सिंहो महानादैस्त्याजितेभमहामदैः।
पूरयामास गगनं गां तथैव दिशो दश॥ १९॥
ततः काली समुत्पत्य गगनं क्ष्मामताडयत्।
कराभ्यां तन्निनादेन प्राक्स्वनास्ते तिरोहिताः॥ २०॥
अट्टाट्टहासमशिवं शिवदूती चकार ह।
तैः शब्दैरसरास्त्रेसुः शुम्भः कोपं परं ययौ।२१॥
दुरात्मंस्तिष्ठ तिष्ठेति व्याजहाराम्बिका यदा।
तदा जयेत्याभिहितं देवैराकाशसंस्थितैः॥ २२॥

Then her lion filled the heaven, the earth and the ten regions of the sky with loud roars, which checked the copious flow of the exudation from the demons' rutting elephants. Kālī springing upward then struck the heaven and the earth with both her hands; the boom thereof drowned those previous sounds. Śiva-dūtī[1] uttered a loud inauspicious laugh. At those sounds the Asuras trembled;[2] Śumbha gave way to utmost rage. When Ambikā cried out "Stand, O evil-souled! stand!" the gods who had taken their stations in the air then called to her, "Be you victorious!"

शुम्भेनागत्य या शक्तिर्मुक्ता ज्वालातिभीषणा।
आयान्ती वह्निकूटाभा सा निरस्ता महोल्कया॥ २३॥
सिंहनादेन शुम्भस्य व्याप्तं लोकत्रयान्तरम्।
निर्घातनिःस्वनो घोरो जितवानवनीपते॥ २४॥
शुम्भमुक्ताञ्छरान्देवी शुम्भस्तत्प्रहिताञ्छरान्।
चिच्छेद स्वशरैरुग्रैः शतशोऽथ सहस्रशः॥ २५॥

The spear flaming most terribly, which Śumbha approaching hurled, that, gleaming like a mass of fire as it came along, was driven aside by a great fire-brand. The vault between the three worlds reverberated with Śumbha's lion-like roaring, but the dreadful sound of the slaughter among his soldiers surpassed that, O king. The goddess split the arrows shot by Śumbha, and Śumbha the arrows that she discharged, each with her and his sharp arrows in hundreds and thousands.

ततः सा चण्डिका क्रुद्धा शूलेनाभिजघान तम्।
स तदाभिहतो भूमौ मूर्च्छितो निपपात ह॥ २६॥

Caṇḍikā enraged thereat smote him with a dart. Wounded therewith he fell in a faint to the ground.

ततो निशुम्भः सम्प्राप्य चेतनामात्तकार्मुकः।
आजघान शरैर्देवीं कालीं केसरिणं तथा॥ २७॥
पुनश्च कृत्वा बाहुनामयुतं दनुजेश्वरः।
चक्रायुधेन दितिजश्छादयामास चण्डिकाम्॥ २८॥

Thereupon Niśumbha, regaining consciousness, seized his bow again and struck the goddess, and Kālī and the lion with arrows. And the Dānava lord, that son of Diti, putting forth a myriad arms, again covered Caṇḍikā with a myriad discuses.[3]

ततो भगवती क्रुद्धा दुर्गा दुर्गतिनाशिनी।
चिच्छेद तानि चक्राणि स्वशरैः सायकांश्च तान्॥ २९॥

1. I.e., Caṇḍikā; see chap. 84, verse 27.
2. For Asurāstreṣu read Asurās tresuḥ as in the Bombay edition.
3. For cakrāyudhena read cakrāyutena as in the Bombay edition.

ततो निशुम्भो वेगेन गदामादाय चण्डिकाम्।
अभ्यधावत वै हन्तुं दैत्यसेनासमावृत:॥३०
तस्यापतत एवाशु गदां चिच्छेद चण्डिका।
खड्गेन शितधारेण स च शूलं समाददे॥३१॥
शूलहस्तं तमायान्तं निशुम्भममरार्दनम्।
हृदि विव्याध शूलेन वेगाविद्धेन चण्डिका॥३२॥

The goddess then enraged, she, Durgā who destroys the afflictions of adversity, split those discuses and those arrows with her own arrows. Then Niśumbha seizing his club rushed impetuously at Caṇḍikā to slay her outright, with the Daitya host surrounding him. As he was just falling upon her, Caṇḍikā swiftly clove his club with her sharp-edged scimitar. And he took hold of a dart. Caṇḍikā with a dart hurled swiftly pierced Niśumbha, the afflicter of the Immortals, in the heart, as he approached with dart in hand.

भिन्नस्य तस्य शूलेन हृदयान्नि:सृतोऽपर:।
महाबली महावीर्यस्तिष्ठेति पुरुषो वदन्॥३३॥
तस्य निष्क्रामतो देवी प्रहस्य स्वनवत्तत:।
शिरश्चिच्छेद खड्गेन ततोऽसावपतद्भुवि॥३४॥

When he was pierced by the dart, out of his heart issued another man of great strength and great valour, exclaiming "Stand!" When he stepped forth, the goddess laughing aloud then struck off his head with her scimitar; thereupon he fell to the ground.

तत: सिंहश्चखादोग्रदंष्ट्राक्षुण्णशिरोधरान्।
असुरांस्तांस्तथा काली शिवदूती तथापरान्॥३५॥
कौमारी शक्तिनिर्भिन्ना: केचिन्नेशुर्महासुरा।
ब्रह्माणीमन्त्रपूतेन तोयेनान्ये निराकृता:॥३६॥
माहेश्वरी त्रिशूलेन भिन्ना: पेतुस्तथापरे।
वाराही तुण्डघातेन केचिच्चूर्णी कृता भुवि॥३७॥
खण्डं खण्डं च चक्रेण वैष्णव्या दानवा: कृता:।
वज्रेण चैन्द्रीहस्ताग्रविमुक्तेन तथापरे॥३८॥
केचिद्विनेशुरसुरा: केचिन्नष्टा महाहवात्।
भक्षिताश्चापरे काली शिवदूतमृगाधिपै:॥३९॥

The lion then devoured those Asuras whose necks he had crushed with his savage teeth, and Kālī and Śiva-dūtī devoured the others. Some great Asuras perished, being pierced through by the spear held by Kumāra's Energy; others were driven back by the water purified by the spell uttered by Brahmā's Energy; and others fell, pierced by the trident wielded by Śiva's Energy; some were pounded to dust on the ground by blows from the snout of Varāha's Energy; some Dānavas were out to pieces by the discus hurled by Viṣṇu's Energy; and others again by the thunder-bolt discharged from the fingers of Indra's Energy. Some Asuras perished outright, some perished by reason of the great battle, and others were devoured by Kālī, Śiva-dūtī and the lion.

इतिश्रीमार्कण्डेयपुराणे देवीमाहात्म्ये निशुम्भवध वर्णनं नाम षडशीतितमोऽध्याय:॥८६॥

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अथ सप्ताशीतितमोऽध्याय:

CHAPTER 87

The Devī-māhātmya.

The slaying of Śumbha.

Ambikā absorbed all the other goddesses, and fighting with Śumbha in single combat, killed him.–The universe was then filled with joy.

ऋषिरुवाच

निशुम्भं निहतं दृष्ट्वा भ्रातरं प्राणसम्मितम्।
हन्यमानं बलं चैव शुम्भ: क्रुद्धोऽब्रवीद्वच:॥१॥
बलावलेपादुष्टे त्वं मा दुर्गे गर्वमावह।
अन्यासां बलमाश्रित्य युध्यसे याति मानिनी॥२॥

The ṛṣi spoke

Seeing his brother Niśumbha slain, who was dear to him as his life, and his army being slaughtered, Śumbha in wrath spoke thus– "O Durgā, who are tainted with the arrogance of strength, bring not your pride here, you who, trusting in the strength of the other goddesses, do fight in exceeding haughtiness!"

श्रीदेव्युवाच

एकैवाहं जगत्यत्र द्वितीया का ममापरा।

पश्यैता दुष्ट मय्येव विशन्त्यो मद्विभूतय:॥ ३॥

The goddess spoke

Alone verily am I in the world here; what other goddess is there besides me? See, vile one! that these goddesses, who have their divine power from me, are entering into me indeed.

ऋषिरुवाच

तत: समस्तास्ता देव्यो ब्रह्माणीप्रमुखा लयम्।
तस्या देव्यास्तनौ जग्मुरेकैवासीत्तदाम्बिका॥ ४॥

Then all those goddesses, Brahmāṇī and the others, became absorbed into the goddess' breasts; Ambikā then remained alone indeed.

श्रीदेव्युवाच

अहं विभूत्या बहुभिरिह रूपैर्यदास्थिता।
तत्संहृतं मयैकैव तिष्ठाम्याजौ स्थिरो भव॥ ५॥

The goddess spoke

Whereas I existed with my divine power in many forms here–that has been drawn in by me, truly alone I stand now. Be you steadfast in combat!

ऋषिरुवाच

तत: प्रववृते युद्धं देव्या: शुम्भस्य चोभयो:।
पश्यतां सर्वदेवानामसुराणां च दारुणम्॥ ६॥
शरवर्षै: शितै: शस्त्रैस्तथा चास्त्रै: सुदारुणै:।
तयोर्युद्धमभूद्भूय: सर्वलोकभयंकरम्॥ ७॥

The ṛṣi spoke

Thereupon commenced a battle between them both, the goddess and Śumbha, while all the gods and the Asuras looked on–a battle without quarter. With showers of arrows, with sharp weapons and also with pitiless missiles both engaged anew in a combat which set all the world in fear.

दिव्यान्यस्त्राणि शतशो मुमुचे यान्यथाम्बिका।
बभञ्ज तानि दैत्येन्द्रस्तत्प्रतीघातकर्तृभि:॥८।
मुक्तानि तेन चास्त्राणि दिव्यानि परमेश्वरी।
बभञ्ज लीलयैवोग्रहुङ्कारोच्चारणादिभि:॥ ९॥
तत: शरशतैर्देवीमाच्छादयत सोऽसुर:।
सा च तत्कुपिता देवी धनुश्चिच्छेद चेषुभि:॥ १०॥

And the lord of the Daityas broke the heavenly missiles, which Ambikā discharged in hundreds, with weapons that parried them. And the supreme goddess in merest play broke the heavenly missiles that he discharged, with fierce shouts, ejaculations and other sounds. Then the Asura covered the goddess with hundreds of arrows, and the goddess enraged thereat split his bow also with her arrows.

छिन्ने धनुषि दैत्येन्द्रस्तथा शक्तिमथाददे।
चिच्छेद देवी चक्रेण तामप्यस्य करे स्थिताम्॥ ११॥
तत: खड्गमुपादाय शतचन्द्रं च भानुमत्।
अभ्यधावत तां हन्तुं दैत्यानामधिपेश्वर:॥ १२॥
तस्यापतत एवाशु खड्गं चिच्छेद चण्डिका।
धनुर्मुक्तै: शितैर्बाणैश्चर्म चार्ककरामलम्॥ १३॥

And when his bow was split the lord of the Daityas took up his spear. The goddess split it, as he held it in his hand, with a discus. Next the supreme monarch of the Daityas, seizing his scimitar and sun-like shield, on which a hundred moons were portrayed, rushed at the goddess[1] at that moment. Just as he was falling upon her, Caṇḍikā hastily split his scimitar with sharp arrows shot from her bow, and his shield also which was spotless as the sun's rays.

अश्वांश्च पातयामास रथं सारथिना सह।
हताश्व: स तदा दैत्यश्छिन्नधन्वा विसारथि:॥
जग्राह मुद्गरं घोरमम्बिकानिधनोद्यत:॥ १४॥
चिच्छेदापततस्तस्य मद्गरं निशितै: शरै:।
तथापि सोऽभ्यधावत्तां मुष्टिमुद्यम्य वेगवान्॥ १५॥
स मुष्टिं पातयामास हृदये दैत्यपुङ्गव:।
देव्यास्तं चापि सा देवी तलेनोरस्यताडयत्॥ १६॥
तलप्रहाराभिहतो निपपात महीतले।
स दैत्यराज: सहसा पुनरेव तथोत्थित:॥ १७॥
उत्पत्य च प्रगृह्योच्चैर्देवीं गगनमास्थित:।
तत्रापि सा निराधारा युयुधे तेन चण्डिका॥ १८॥

With his steeds wounded, with his bow split, without a charioteer, the Daitya then[2] grasped his

1. For *devī* read *devīm*. The Bombay edition reads *taṁ hantum*.
2. For *sadā* read *tadā*.

terrible mace, being ready to slay Ambikā. As he was falling upon her, she clove his mace with sharp arrows; nevertheless raising his fist he rushed swiftly at her. The lordly Daitya brought his fist down on the goddess' heart, and the goddess also smote him on his breast with her palm. Wounded by the blow of her palm the Daitya king fell suddenly on the earth; and again indeed he rose up, and springing upward he seized the goddess and mounted on high into the sky. There also Caṇḍikā, being without any support, fought with him.

नियुद्धं खे तदा दैत्यश्चण्डिका च परस्परम्।
चक्रतुः प्रथमं सिद्धमुनिविस्मयकारकम्॥ १९॥
ततो नियुद्धं सुचिरं कृत्वा तेनाम्बिका सह।
उत्पात्य भ्रामयामास चिक्षेप धरणीतले॥ २०॥
स क्षिप्तो धरणीं प्राप्य मुष्टिमुद्यम्य वेगितः।
अभ्यधावत दुष्टात्मा चण्डिकानिधनेच्छया॥ २१॥

The Daitya and Caṇḍikā then fought at first with each other in the sky in a close combat, which wrought dismay among the Siddhas and munis; after carrying on the close combat for a very long time with him, Ambikā lifted him up then and whirled him around and flung him on the earth. When flung thus he touched the earth, he raised his fist hastily and rushed, evil of soul as he was, with the wish to kill Caṇḍikā.

तमायान्तं ततो देवी सर्वदैत्यजनेश्वरम्।
जगत्यां पातयामास भित्त्वा शूलेन वक्षसि॥ २२॥
स गतासुः पपातोर्व्यां देवीशूलाग्रविक्षतः।
चालयन्सकलां पृथ्वीं साब्धिद्वीपां सपर्वताम्॥ २३॥

Seeing him, the lord of all the Daitya folk, approaching, the goddess then pierced him in the breast with a dart and felled him down on the earth. Shattered by the point of the goddess' dart he fell lifeless on the ground, shaking the whole earth and its seas, islands and mountains.

ततः प्रसन्नमखिलं हते तस्मिन्दुरात्मनि।
जगत्स्वास्थ्यमतीवाप निर्मलं चाभवन्नभः॥ २४॥
उत्पातमेघाः सोल्का ये प्रागासंस्ते शमं ययुः।
सरितो मार्गवाहिन्यस्तथा शुम्भे निपातिते॥ २५॥
ततो देवगणाः सर्वे हर्षनिर्भरमानसाः।
बभूवुर्निहते तस्मिन्गन्धर्वा ललितं जगुः॥ २६॥
अवादयंस्तथैवान्ये ननृतुश्चाप्सरोगणाः।
ववुः पुण्यास्तथा वाताः सुप्रभोऽभूद्दिवाकरः॥ २७॥
जज्वलुश्चाग्नयः शान्ताः शान्तदिग्जनितस्वनाः॥ २८॥

When that evil-souled demon was slain, the universe became placid, the earth regained perfect well-being, and the sky grew pure. Portent-clouds, which were full of flame before, became tranquil, and the rivers kept within their channels, when he was stricken down there. All the bands of gods then grew exceedingly joyful in mind, when he was slain; the Gandharvas sang out sweetly, and others of them sounded their instruments, and the bevies of Apsarases danced; and favourable breezes blew, very brilliant grew the sun, and the tranquil sacred fires blazed freely, and tranquil became the strange sounds that had occurred in the regions of the sky.

इतिश्रीमार्कण्डेयपुराणे देवीमाहात्म्ये शुम्भवधो नाम
सप्ताशीतितमोऽध्यायः॥८७॥

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अथाष्टाशीतितमोऽध्यायः

CHAPTER 88

The Devī-māhātmya.

The Eulogy of the Goddess.

The gods offered a hymn of praise to the goddess. She granted them the boon that she will always become incarnate and deliver the world whenever it is oppressed by demons.

ऋषिरुवाच

देव्या हते तत्र महासुरेन्द्रे सेन्द्राः
सुरा वह्निपुरोगमास्ताम्।
कात्यायनीं तुष्टुवुरिष्टलाभाद्विका-
शिवक्त्राब्जविकाशिताशाः॥ १॥

The ṛṣi spoke

When the great lord of the Asuras was slain there by the goddess, Indra and the other gods led by Agni offered praise to her, Kātyāyanī, because

they had gained their desire;[1] and their faces shone forth, and their hopes became manifest.[2]

देवा: ऊचु

देवि प्रपन्नार्तिहरे प्रसीद
प्रसीद मातर्जगतोऽखिलस्य।
प्रसीद विश्वेश्वरि पाहि विश्वं
त्वमीश्वरी देवि चराचरस्य॥ २॥

O goddess, who removest the sufferings of they suppliants, be gracious!

Be gracious, O mother of the whole world!

Be gracious, O queen of the universe! safeguard the universe!

You, O goddess, are queen of all that is moveable and immoveable!

आधारभूता जगतस्त्वमेका
महीस्वरूपेण यत: स्थितासि।
अपां स्वरूपस्थितया त्वयैत-
दाप्याय्यते कृत्स्नमलंघ्यवीर्ये॥ ३॥

You alone hast become the support of the world,

Because you do subsist in the form of the earth!

By thee, who existest in the form of water, all

This universe is filled, O you inviolable in your valour!

त्वं वैष्णवी शक्तिरनन्तवीर्या
विश्वस्य बीजं परमासि माया।
सम्मोहितं देवि समस्तमेत-
त्त्वं वै प्रसन्ना भुवि मुक्तिहेतु:॥ ४॥

You are Viṣṇu's energy, boundless in your valour;

You are the germ of the universe, you are Illusion sublime!

All this world has been bewitched, O goddess;

You indeed when attained[3] are the cause of final emancipation from existence on the earth!

विद्या: समस्तास्तव देवि भेदा:
स्त्रिय: समस्ता सकलं जगच्च।
त्वयैकया पूरितमम्बयैतत्
का ते स्तुति: स्तव्यपरा परोक्ति:॥ ५॥

All sciences are portions of thee, O goddess;

So are all females without exception in the worlds[4]!

By thee alone, as mother, this world has been filled!

What praise can there be for thee? You are beyond praise, the sublimest expression![5]

सर्वभूता यदा देवि भुक्तिमुक्तिप्रदायिनी।
त्वं स्तुता स्तुतये का वा भवन्ति परमोक्तय:॥ ६॥

When as being the goddess, who constitues every created thing,

And who bestows Svarga and final emancipation from eixstence,

You are praised–for your praise again

What sublime words can be sufficient?

सर्वस्य बुद्धिरूपेण जनस्य हृदि संस्थिते।
स्वर्गापवर्गदे देवि नारायणि नमोऽस्तु ते॥ ७॥

O thou, who abidest under the form of Intelligence

In the heart of every living creature;

O goddess, who bestowest Svarga and final emancipation from existence,

O Nārāyaṇi, reverence be to thee!

कलाकाष्ठादिरूपेण परिणामप्रदायिनि।
विश्वस्योपरतौ शक्ते नारायणि नमोऽस्तु ते॥ ८॥

You in the form of minutes, moments and other portions of time,

Do bring results to pass;

O you who are mighty in the death of the universe,

O Nārāyaṇī, reverence to thee!

सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते॥ ९॥

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1. For *iṣṭa-lambhād* read *iṣṭa-lābhād* with the Bombay edition.
2. The Bombay edition reads vikāsi-saktrābja....., which means much the same.
3. Prapannā; but prasannā, "well-pleased," in the Bombay edition is better.
4. The Bombay edition reads–
striyaḥ samastāḥ sakalam jagacca.
"So are all females, and so is the whole world."
5. Paroktiḥ; or "the expression of the sublime."

O you who are beneficent with every happiness,

O lady auspicious, who accomplishes every petition,

O giver of refuge, O Tryambakā, O brilliant one,

O Nārāyaṇī, reverence to thee!

सृष्टिस्थितिविनाशानां शक्तिभूते सनातनि।

गुणाश्रये गुणमये नारायणि नमोऽस्तु ते॥ १०॥

O eternal goddess, who constitute the energy

Of creation, permanence and destruction,

O you abode of good qualities, who consistest of good qualities,

O Nārāyaṇī, reverence to thee![1]

शरणागतदीनार्त्तपरित्राणपरायणे।

सर्वस्यार्तिहरे देवि नारायणि नमोऽस्तु ते॥ ११॥

O thou who art the Supreme Way for the salvation

Of those that seek refuge, of the woe-begone and of the afflicted,

O goddess who takest suffering away from every one,

O Nārāyaṇi, reverence be to thee!

हंसयुक्तविमानस्थे ब्रह्माणीरूपधारिणी।

कौशाम्भ:क्षरिके देवि नारायणि नमोऽस्तु ते॥ १२॥

O you who ride in a heavenly car yoked with swans,

Who assumest the form of Brahmāṇī,[2]

O goddess who sprinklest kuśa-grass-steeped water,[3]

O Nārāyaṇī, reverence to thee!

त्रिशूलचन्द्राहिधरे महावृषभवाहिनि।

माहेश्वरीस्वरूपेण नारायणि नमोऽस्तु ते॥ १३॥

O you who holdest a trident, the moon and a serpent,

Who are borne on a huge bull,

With the natural character of Māheśvarī,[4]

O Nārāyaṇī, reverence to thee!

मयूरकुक्कुटवृते महाशक्तिधरेऽनघे।

कौमारीरूपसंस्थाने नारायणि नमोऽस्तु ते॥ १४॥

O you who are attended by the peacock and cock

Who bearest a great spear, O sinless one;

O you who takest your station in Kaumārī's[5] form,

O Nārāyaṇī, reverence to thee!

शङ्खचक्रगदाशार्ङ्गगृहीतपरमायुधे।

प्रसीद वैष्णवीरूपे नारायणि नमोऽस्तु ते॥ १५॥

O you who hold as your finest weapons

A conch, discus, club, and the bow Śārṅga,

Be gracious, O you who hast Vaiṣṇavī's[6] form;

O Nārāyaṇī, reverence to thee!

गृहीतोग्रमहाचक्रे दंष्ट्रोद्धृतवसुन्धरे।

वराहरूपिणि शिवे नारायणि नमोऽस्तु ते॥ १६॥

O you who graspe a huge formidable discus

Who hast uplifted the earth with your tushes,

O auspicious one, who hast a hog-life form,[7]

O Nārāyaṇī, reverence to thee!

नृसिंहरूपेणोग्रेण हन्तुं दैत्यानकृतोद्यमे।

त्रैलोक्यत्राणसहिते नारायणि नमोऽस्तु ते॥ १७॥

O you who in the fierce man-lion[8] form

Did put forth your efforts to slay the Daityas,

O you who are connected[9] with the deliverance of the three worlds,

O Nārāyaṇī, reverence to thee!

किरीटिनि महावज्रे सहस्रनयनोज्ज्वले।

वृत्रप्राणहरे चैन्द्रि नारायणि नमोऽस्तु ते॥ १८॥

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1. The Bombay edition inserted this verse here.
2. The Energy (śakti, fem.) of Brahmā. The swan is his vehicle.
3. The Commentary translates kṣarikā as kṣepaṇa-kāriṇi or ā-sektri.
4. The Energy (śakti) of Maheśvara or Śiva. The trident, moon and serpent are his emblems and ornaments, and the bull is his vehicle.
5. The Energy of Kumāra or Kārttikeya. The peacock is his vehicle, and the cock is an attendant of his parents, Śiva and Pārvatí.
6. The Energy of Viṣṇu, The conch, discus, club and bow are his weapons.
7. The Energy of Viṣṇu in his incarnation as a boar.
8. The Energy of Viṣṇu in his incarnation as a lion-headed man.
9. Another reading is Trailokya-trāṇa-mahite, "O you who are honoured with the deliverance of the three worlds."

O you who hast a diadem and a great thunderbolt,
Who are dazzling with a thousand eyes,
And who tookest away Vṛtra's life-breath, O Aindrī,[1]
O Nārāyaṇī, reverence to thee!

शिवदूतीस्वरूपेण हतदैत्ये महाबले।
घोररूपे महारावे नारायणि नमोऽस्तु ते॥ १९॥

O you who with the nature of Śiva-dūtī[2]
Slewest the mighty hosts of the Daityas,
O you of terrible form, of loud shrieks,
O Nārāyaṇī, reverence to thee!

दंष्ट्राकरालवदने शिरोमालाविभूषणे।
चामुण्डे मुण्डमथने नारायणि नमोऽस्तु ते॥ २०॥

O you who hast a face formidable with tushes,
Who are decorated with a garland of heads,
O Cāmuṇḍā, who grindest shaven heads,
O Nārāyaṇī, reverence to thee!

लक्ष्मिलज्जे महाविद्ये श्रद्धे पुष्टे स्वधे ध्रुवे।
महारात्रे महामाये नारायणि नमोऽस्तु ते॥ २१॥

O Lakṣmī, Modesty, Wide-Knowledge!
O Faith, Nourishment, Svadhā, Immoveable!
O great-Night, Great-Illusion![3]
O Nārāyaṇī, reverence to thee!

मेधे सरस्वति वरे भूति बाभ्रवि तामसि।
नियते त्वं प्रसीदेशे नारायणि नमोऽस्तु ते॥ २२॥

O Mental-Vigour, Sarasvatī, Choice One!
O Welfare, Wife of Babhru,[4] Dark One!
O Self-controlled Queen, be you gracious!
O Nārāyaṇī, reverence to thee![5]

सर्वतः पाणिपादान्ते सर्वतोक्षिशिरोमुखे।
सर्वतः श्रवणघ्राणे नारायणि नमोऽस्तु ते॥ २३॥

O you, the limit of whose hands and feet is everywhere,
Whose eyes and head and mouth are everywhere,
Whose ears and nose are everywhere;
O Nārāyaṇi, reverence be to thee!

सर्वस्वरूपे सर्वेशे सर्वशक्तिसमन्विते।
भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते॥ २४॥

O you who has the nature of all, Queen of all!
O you who possessest the might of all!
From terrors save us, O goddess!
O goddess Durgā, reverence be to thee!

एतत्ते वदनं सौम्यं लोचनत्रयभूषितम्।
पातु नः सर्वभीतिभ्यः कात्यायनि नमोऽस्तु ते॥ २५॥

Kindly is this your countenance,
Which is adorned with three eyes;
May it guard us from all created things!
O Kātyāyanī, reverence be to thee!

ज्वालाकरालमत्युग्रमशेषासुरसूदनम्।
त्रिशूलं पातु नो भीतेर्भद्रकालि नमोऽस्तु ते॥ २६॥

Formidable with flames, exceedingly sharp,
Destroying the Asuras without quarter,
May your trident guard us from fear!
O Bhadra-kālī, reverence be to thee!

हिनस्ति दैत्यतेजांसि स्वनेनापूर्य या जगत्।
सा घण्टा पातु नो देवि पापेभ्यो नः सुतानिव॥ २७॥

Thy bell, that fills the world with its ringing
And destroys the glories of the Daityas,
May your bell guard us, O goddess,
Even us like children from sins!

असुरासृग्वसापङ्कचर्चितस्ते करोज्ज्वलः।
शुभाय खड्गो भवतु चण्डिके त्वां नता वयम्॥ २८॥

Besmirched with the blood and fat of the Asuras
As with mire, gleaming with rays,
May your scimitar be for our welfare!
O Caṇḍikā, to thee we bow!

रोगानशेषानपहंसि तुष्टा
रुष्टा तु कामान्सकलानभीष्टान्।
त्वामाश्रितानां न विपन्नराणां
त्वामाश्रिता ह्याश्रयतां प्रयान्ति॥ २९॥

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1 The Energy (śakti) of Indra, the slayer of Vṛtra. The diadem is his ornament, the thunder-bolt his weapon, and he has a thousand eyes.
2. See chap. 84, verse 25.
3. The Calcutta edition reads "Wide-knowledge" again here.
4. I.e., Śiva.
5. The Bombay edition inserted this verse here.

You destroy all sicknesses, when gratified;

But when wrathful destroy all longed-for desires.

No calamity befalls men who have sought unto thee!

They who have sought unto thee become verily a refuge themselves!

एतत्कृतं यत्कदनं त्वयाद्य

धर्मद्विषां देवि महासुराणाम्।

रूपैरनेकैर्बहुधात्ममूर्त्तिं

कृत्वाम्बिके तत्प्रकरोति कान्या॥३०॥

This slaughter that you have now wrought.

On the great Asuras who hate righteousness, O goddess,

By multiplying your body in many forms,–

O Ambikā, what other goddess achieves that?

विद्यासु शास्त्रेषु विवेकदीपे

ष्वाद्येषु वाक्येषु च का त्वदन्या।

ममत्वगर्त्तेऽतिमहान्धकारे

विभ्रामयस्येतदतीव विश्वम्॥३१॥

In the sciences, in the scriptures, which need the lamp of discrimination,

And in the ancient sayings, who but you

Within the pit of selfishness, wherein is exceeding great darkness,

Causes this universe to whirl about most grievously?

रक्षांसि यत्रोग्रविषाश्च नागा

यत्रारयो दस्युबलानि यत्र।

दावानलो यत्र तथाब्धिमध्ये

तत्र स्थिता त्वं परिपासि विश्वम्॥३२॥

Wherever dwell Rākṣasas and virulently-poisonous Nāgas,

Wherever foes exist, wherever the powers of the Dasyus,

And where flaming fire appears amid the ocean,

There abiding you do safeguard the universe!

विश्वेश्वरी त्वं परिपासि विश्वं

विश्वात्मिका धारयसीति विश्वम्।

विश्वेशवन्द्या भवती भवन्ती

विश्वाश्रया ये त्वयि भक्तिनम्राः॥३३॥

O queen of the universe, you safeguardest the universe!

You have the nature of the universe, for you upholdest the universe.

You are the lady worthy to be praised by the lord of the universe. They are

The refuge of the universe, who bow in faith before thee!

देवि प्रसीद परिपालय नोऽरिभीते-

र्नित्यं यथासरवधादधुनैव सद्यः।

पापानि सर्वजगतां प्रशमं नयाशु

उत्पातपाकजनितांश्च महोपसर्गान्॥३४॥

O goddess, be gracious! Protect us wholly from fear of our foes

Perpetually, as you have at this very time saved us promptly by the slaughter of the Asuras![1]

And bring you quickly to rest the sins of all the worlds

And the great calamities which have sprung from the maturing of portents!

प्रणतानां प्रसीद त्वं देवि विश्वार्त्तिहारिणि।

त्रैलोक्यवासिनामीड्ये लोकानां वरदा भव॥३५॥

To us who are prostrate be you gracious,

O goddess, who take away affliction from the universe!

O you worthy of praise from the dwellers in the three worlds,

Bestow you boons on the worlds!

श्रीदेव्युवाच

वरदाहं सुरगणाः वरं यं मनसेच्छथ।

तं वृणुध्वं प्रयच्छामि जगतामुपकारकम्॥३६॥

The goddess spoke

I am ready to bestow a boon. O ye hosts of gods, choose whatever boon ye desire in your mind; I grant it as a thing that benefits the worlds.

देवा ऊचुः

सर्वबाधाप्रशमनं त्रैलोक्यस्याखिलेश्वरि।

1. For yathā sura-badhād read yathāsura-badhād.

एवमेतत्त्वया कार्यमस्मद्वैरिविनाशनम्॥ ३७॥

The gods spoke

O queen of all, complete thou[1] thus indeed the pacification of every trouble of the three worlds, and the destruction of our enemies.

श्रीदेव्युवाच

वैवस्वतेऽन्तरे प्राप्ते अष्टाविंशतिमे युगे।
शुम्भो निशुम्भश्चैवान्यावुत्पत्स्येते महासुरौ॥ ३८॥
नन्दगोपकुले जाता यशोदा गर्भसम्भवा।
ततस्तौ नाशयिष्यामि विन्ध्याचलनिवासिनी॥ ३९॥
पुनरप्यतिरौद्रेण रूपेण पृथिवीतले।
अवतीर्य हनिष्यामि वैप्रचित्तांस्तु दानवान्॥ ४०॥
भक्षयन्त्याश्च तानुग्रान्वैप्रचित्तान्सुदानवान्।
रक्ता दन्ता भविष्यन्ति दाडिमीकुसुमोपमाः॥ ४१॥
ततो मां देवताः स्वर्गे मर्त्यलोके च मानवाः।
स्तुवन्तो व्याहरिष्यन्ति सततं रक्तदन्तिकाम्॥ ४२॥

The goddess spoke

When the twenty-eighth age has arrived, in the Vaivasvata Manv-antara, two other great Asuras shall be born, Śumbha and Niśumbha. Then born as the offspring of Yaśodā's womb in the cowherd Nanda's house, and dwelling on the Vindhya mountains, I will destroy them both. And again becoming incarnate in a very terrible form on the face of the earth, I will slay the Vaipracitta[2] Dānavas; and when I devour those fierce and great Vaipracitta Asuras, my teeth shall become red like the flowers of the pomegranate. Hence the gods in Svarga and men in the world of mortals praising me shall always talk to me as "Red-toothed."[3]

भूयश्च शतवार्षिक्यामनावृष्ट्यामनंभसि।
मुनिभिः संस्तुता भूमौ सम्भविष्याम्योनिजा॥ ४३॥
ततः शतेन नेत्राणां निरीक्षिष्यामि यन्मुनीन्।
कीर्तयिष्यन्ति मनुजाः शताक्षीमिति मां ततः॥ ४४॥

And again after a period of a hundred years during which rain and water shall fail, praised by the munis I shall be born, but not womb-begotten, on the earth. Then because I shall behold the munis with a hundred eyes, mankind shall therefore celebrate me as "Hundred-eyed."[4]

ततोऽहमखिलं लोकमात्मदेहसमुद्भवैः।
भरिष्यामि सुराः शाकैरावृष्टेः प्राणधारकैः॥ ४५॥
शाकंभरीति विख्यातिं तदा यास्याम्यहं भुवि।
तत्रैव च वधिष्यामि दुर्गमाख्यं महासुरम्॥
(दुर्गादेवीति विख्यातं तन्मे नाम भविष्यति।)

Next, O you gods, I shall support[5] the whole world with the life-sustaining vegetables, which shall grow out of my own body, during a period of heavy rain. I shall gain fame on the earth then as Śākambharī;[6] and in that very period I shall slay the great Asura named Durgama. (Thus my name will be Durgā.)

पुनश्चाहं यदा भीमं रूपं कृत्वा हिमाचले॥ ४६॥
रक्षांसि भक्षयिष्यामि मुनीनां त्राणकारणात्॥ ४७॥
तदा मां मुनयः सर्वे स्तोष्यन्त्यानम्रमूर्तयः।
भीमादेवीति विख्यातं तन्मे नाम भविष्यति॥ ४८॥

And again when taking a terrible form on mount Himavat I shall destroy Rākṣasas for the sake of delivering the munis, all the munis bowing their bodies reverently shall laud me then; hence my name "The terrible goddess"[7] shall become celebrated.

यदाऽरुणाख्यस्त्रैलोक्ये महाबाधां करिष्यति।
तदाहं भ्रामरं रूपं कृत्वाऽसंख्येयषट्पदम्॥ ४९॥
त्रैलोक्यस्य हितार्थाय वधिष्यामि महासुरम्।
भ्रामरीति च मां लोकास्तदा स्तोष्यन्ति सर्वतः॥ ५०॥

When Aruṇākṣa[8] shall work great trouble in the three worlds, I shall take a bee-like form, the form of innumerable bees, and shall slay the great Asura for the welfare of the three worlds, and folk shall then extol me everyone as Bhrāmarī.[9]

इत्थं यदा यदा बाधा दानवोत्था भविष्यति।

1. For tvathā read tvayā.
2. The descendants of Vipracitti.
3. Rakta-dantikā.
4. Śatākṣī.
5. I.e., nourish.
6. "Herb-bearing" or "Herb-nourishing."
7. Bhīmā Devī.
8. Or Aruṇākhya in the Bombay edition; "When the Asura named Aruṇa shall work, etc."
9. The bee-like goddess.

तदा तदावतीर्याहं करिष्याम्यरिसंक्षयम्॥५१॥

Thus whenever trouble shall arise caused by the Dānavas, at each such time I shall become incarnate and accomplish the foes' destruction.

इति श्रीमार्कण्डेयपुराणे देवीमाहात्म्ये
नारायणीस्तुतिर्नामाष्टाशीतितमोऽध्याय:॥८८॥

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अथैकोननवतितमोऽध्याय:

CHAPTER 89

The Devī-māhātmya.

The slaying of Śumbha and Niśumbha concluded.

The goddess descants on the merits of this poem and the beneficent results of reading and listening to it.–The gods regained their rights and the Daityas departed to Pātāla. Her attributes and beneficence are extolled.

श्रीदेव्युवाच

एभिस्तवैश्च मां नित्यं स्तोष्यते य: समाहित:।
तस्याहं सकलां बाधां नाशयिष्याम्यसंशयम्॥१॥
मधुकैटभनाशं च महिषासुरघातनम्।
कीर्त्तयिष्यन्ति ये तद्वधं शुम्भनिशुम्भयो:॥२॥
अष्टम्यां च चतुर्दश्यां नवम्यां चैकचेतस:।
स्तोष्यन्ति चैव ये भक्त्या मम माहात्म्यमुत्तमम्॥३॥
न तेषां दुष्कृतं किञ्चिद्दुष्कृतोत्था न चापद:।
न भविष्यति दारिद्र्यं न चैवेष्टवियोजनम्॥४॥

The goddess spoke

And whoever with mind composed shall praise me constantly with these hymns, I will quite down every trouble for him assuredly. And those who shall celebrate the destruction of Madhu and Kaiṭabha, the slaughter of the Asura Mahiṣa, and the slaying of Śumbha and Niśumbha likewise; and those also who shall listen[1] in faith to this poem of my sublime majesty on the eighth day of the lunar fortnight, on the fourteenth and on the ninth, with intent mind, to them shall happen no wrong-doing whatever, nor calamities that arise from wrong-doing, nor poverty, nor indeed deprivation of their desires.[2]

शत्रुतो न भयं तेषां दस्युतो वा न राजत:।
न शस्त्रानलतोयौघात्कदाचित्संभविष्यति॥५॥
तस्मान्ममैतन्माहात्म्यं पठितव्यं समाहितै:।
श्रोतव्यं च सदा भक्त्या परं स्वस्त्ययनं महत्॥६॥
उपसर्गानशेषांस्तु महामारीसमुद्भवान्।
तथा त्रिविधमुत्पातं माहात्म्यं शमयेन्मम॥७॥

Never shall he experience fear from enemies, from robbers, nor from kings, nor from weapon or fire or water-flood. Hence this poem of my majesty must be read by men of composed minds and listened to by them always with faith, for it is the supreme course of blessings. Now may this poem of my majesty quell all kinds of calamities, which arise from grievous pestilence,[3] and the three-fold portent.

यत्रैतत्पठ्यते सम्यक् नित्यमायतने मम।
सदा न तद्विमोक्ष्यामि सान्निध्यं तत्र मे स्थितम्॥८॥
बलिप्रदाने पूजायामग्निकार्ये महोत्सवे।
सर्वं ममैतच्चरितमुच्चार्यं श्राव्यमेव च॥९॥
जानताजानता वापि बलिं पूजां तथा कृताम्।
प्रतीच्छिष्याम्यहं प्रीत्या वह्निहोमं तथा कृतम्॥१०॥

Where this poem is duly read constantly at my sanctuary, I will never forsake that place, and there my presence is fixed. At the offering of the *bali*, and during worship, in the ceremonies with fire, and at a great festival, all this story of my exploits must verily be proclaimed and listened to. I will accept with kindliness both the *bali* worship that is paid, and the oblation by fire that is offered, by him who understands or him who understands not.

शरत्काले महापूजा क्रियते या च वार्षिकी।
तस्यां ममैतन्माहात्म्यं श्रुत्वा भक्तिसमन्वित:॥११॥
सर्वबाधाविनिर्मुक्तो धनधान्यसमन्वित:।

1. The Bombay edition reads stoṣyanti, "shall celebrate in song."
2. Iṣṭa-viyojana; or "separation from loved ones." Viyojana is not in the dictionary.
3. Mahā-mārī; or "cholera."

मनुष्यो मत्प्रसादेन भविष्यति न संशयः॥ १२॥

And at the great annual worship that is performed in autumn time, the man, who listens filled with faith to this poem of my majesty, shall assuredly through my favour be delivered from every trouble, and be blessed with riches, grain and children.

श्रुत्वा ममैतन्माहात्म्यं तथोत्पत्तीः पृथक् शुभाः।
पराक्रमांश्च युद्धेषु जायते निर्भयः पुमान्॥ १३॥
रिपवः संक्षयं यान्ति कल्याणं चोपपद्यते।
नन्दते च कुलं पुसां माहात्म्यं मम शृण्वताम्॥ १४॥
शान्तिकर्मणि सर्वत्र तथा दुःस्वप्नदर्शने।
ग्रहपीडासु चोग्रासु माहात्म्यं शृणुयान्मम॥ १५॥

From listening to this poem of my majesty moreover come splendid issues and prowess in battles, and a man becomes fearless.[1] When men listen to this poem of my majesty, enemies pass to destruction, and prosperity accrues and their family rejoices. Let a man listen to this poem of my majesty everywhere, at a ceremony for securing tranquillity, and after seeing an ill-dream and when planets are greatly eclipsed.

उपसर्गाः शमं यान्ति ग्रहपीडाश्च दारुणाः।
दुःस्वप्नं च नृभिर्दृष्टं सुस्वप्नमुपजायते॥ १६॥
बालग्रहाभिभूतानां बालानां शान्तिकारकम्।
संघातभेदे च नृणां मैत्रीकरणमुत्तमम्॥ १७॥
दुर्वृत्तानामशेषाणां बलहानिकरं परम्।
रक्षोभूतपिशाचानां पठनादेव नाशनम्॥ १८॥

Thereby portents turn into calm, and also dreadful eclipses of the planets, and also an ill-dream which men have seen; and a sweet dream appears. It produces peacefulness in children who have been possessed by the demon that seizes children,[2] and it is the best promoter of friendship among men when union is dissolved; it is the most potent diminisher of the power of all men of ill livelihood; verily through reading it, comes the destruction of Rākṣasas, goblins and Piśācas.

सर्वं ममैतन्माहात्म्यं मम सन्निधिकारकम्॥ १९॥
पशुपुष्पार्घ्यधूपैश्च गन्धदीपैस्तथोत्तमैः।
विप्राणां भोजनैर्होमैः प्रोक्षणीयैरहर्निशम्॥ २०॥
अन्यैश्च विविधैर्भोगैः प्रदानैर्वत्सरेण या।
प्रीतिर्मे क्रियते सास्मिन्सकृदुच्चरितश्रुते॥ २१॥
श्रुतं हरति पापानि तथारोग्यं प्रयच्छति।

All this poem of my majesty brings a man near to me. And by means of cattle, flowers, arghya offerings and incenses, and by the finest perfumes and lamps, by feasts given to brāhmaṇas, by oblations, by sprinkled water day and night, and by various other objects of enjoyment, by gifts yearly–the favour which comes by such means, such favour is won from me when this story of my noble exploits is once heard. When heard it takes away sins and confers perfect health.

रक्षां करोति भूतेभ्यो जन्मनां कीर्त्तनं मम॥ २२॥
युद्धेषु चरितं यन्मे दुष्टदैत्यनिबर्हणम्।
तस्मिञ्छ्रुते वैरिकृतं भयं पुंसां न जायते॥ २३॥
युष्माभिः स्तुतयो याश्च याश्च ब्रह्मर्षिभिः कृताः।
ब्रह्मणा च कृता यास्ताः प्रयच्छन्ति शुभां गतिम्॥ २४॥

This celebration of me preserves created beings from future births, even this story of my exploits in battles, the annihilation of the wicked Daityas. When it is heard, no fear, that is caused by enmity, springs up among men. And the hymns which you have composed, and those composed by brāhmaṇa ṛṣis, and those composed by Brahmā bestow a splendid mind.[3]

अरण्ये प्रान्तरे वापि दावाग्निपरिवारितः।
दस्युभिर्वा युतः शून्ये गृहीतो वापि शत्रुभिः॥ २५॥
सिंहव्याघ्रानुयातो वा वने वा वनहस्तिभिः।
राज्ञा क्रुद्धेन चाज्ञप्ते वध्ये बन्धगतेऽपि वा॥ २६॥
आघूर्णितो वा वातेन स्थितः पोते महार्णवे।
पतत्सु चापि शस्त्रेषु संग्रामे भृशदारुणे॥ २७॥

1 The text as it stands is incorrect, for parākrama is masc., and *parākra-mam, ca.*, has no verb. I have read therefore *parākramaś ca for parākra maṁ ca.* The Bombay edition reads *tathotpattiḥ pṛthak śubhāḥ parakramāṁś ca*, and the commentary translates the verse thus–"From listening to this poem of my majesty, and to my splendid diverse appearances in the forms of the Energies, and to my feats of prowess in battles, a man becomes fearless."

2. *Bāla-graha*; see canto 47.

3. Or gatim, "course" or "issue."

सर्वाबाधासु घोरासु वेदनाभ्यर्दितोऽपि वा।

स्मरन्ममैतच्चरितं नरो मुच्येत संकटात्॥२८॥

He who is surrounded by a raging fire in a forest or on a lonesome road, or who is encompassed by robbers in a desolate spot, or who is captured by enemies, or who is prowled after by a lion or tiger or by wild elephants in a forest, or who is under the command of an enraged king, or who is sentenced to death, or who has fallen into bonds, or who is whirled around by the wind, or who stands in a ship in the wide sea, or, who is in the most dreadful battle with weapons falling upon him, or who is afflicted with pain amidst all kinds of terrible troubles–such a man on calling to mind this story of my exploits is delivered from his strait.

मम प्रभावात्सिंहाद्या दस्यवो वैरिणस्तथा।

दूरादेव पलायन्ते स्मरतश्चरितं मम॥२९॥

Through my power lions and other dangerous beasts, robbers and enemies, from a distance indeed, flee from him who calls to mind this story of my exploits.

ऋषिरुवाच

इत्युक्त्वा सा भगवती चण्डिका चण्डविक्रमा।

पश्यतामेव देवानां तत्रैवान्तरधीयत॥३०॥

तेऽपि देव्या निरातंका: स्वाधिकारान्यथा पुरा।

यज्ञभागभुज: सर्वे चक्रुर्विनिहतारय:॥३१॥

The ṛṣi spoke

Having spoken thus the adorable Caṇḍikā, who is fierce in prowess, vanished there, while the gods were gazing indeed on her. The gods also relieved from fear, their foes being slain, all resumed their own dominions as before, participating in their shares of sacrifices.

दैत्याश्च देव्या निहते शुम्भे देवरिपौ युधि।

जगद्विध्वंसके तस्मिन्महोग्रेऽतुलविक्रमे॥

निशुम्भे च महावीर्ये शेषा: पातालमाययु:॥३२॥

एवं भगवती देवी सा नित्यापि पुन: पुन:।

सम्भूय कुरुते भूप जगत: परिपालनम्॥३३॥

तयैतन्मोह्यते विश्वं सैव विश्वं प्रसूयते।

सा याचिता च विज्ञानं तुष्टा ऋद्धिं प्रयच्छति॥३४॥

And the Daityas–when Śumbha, that most fierce foe of the gods, who brought ruin on the world and who was peerless in prowess, had been slain by the goddess in fight, and Niśumbha also great in valour was slain–all came to Pātāla. Thus that adorable goddess, although everlasting, yet taking birth again and again, accomplishes the safeguarding of the world, O king. By her this universe is bewtiched; she verily gives birth to the universe. And when besought, she bestows knowledge; when gratified, she bestows prosperity.

व्याप्तं तयैतत्सकलं ब्रह्माण्डं मनुजेश्वर।

महाकाल्या महाकाले महामारीस्वरूपया॥३५॥

सैव काले महामारी सैव सृष्टिर्भवत्यजा।

स्थितिं करोति भूतानां सैव काले सनातनी॥३६॥

भवकाले नृणां सैव लक्ष्मी वृद्धिप्रदा गृहे।

सैवाभावे तथाऽलक्ष्मीर्विनाशायोपजायते॥३७॥

स्तुता सम्पूजिता पुष्पैर्गन्धधूपादिभिस्तथा।

ददाति वित्तं पुत्रांश्च मतिं धर्मे गतिं शुभाम्॥३८॥

All this egg of Brahmā, O king, is pervaded by her, who is Mahākālī at Māhākāla,[1] and who has the nature of the Great Destroying Goddess.[2] She indeed is Mahā-mārī at the fated time; she indeed is creation, the Unborn; she indeed the Eternal gives stability to created beings at their fated time. She indeed is Lakṣmī, bestowing prosperity on the houses of men while she abides with them; and she indeed when she is absent becomes the goddess of Ill Fortune[3] to their destruction. When hymned and worshipped with flowers, and with incense, perfumes and other offerings, she bestows wealth and sons, and a mind brilliant in righteousness.

इतिश्रीमार्कण्डेयपुराणे देवीमाहात्म्ये शुम्भनिशुम्भवधवर्णनं नामैकोननवतितमोऽध्याय:॥८९॥

1. A shrine sacred to Śiva at Ujjain; see Raghu-Vaṁśa, vi. 32-34; and Megha-Dūta i. 34
2. Mahā-mārī: see verse 7 above.
3. A-lakṣmī

अथ नवतितमोऽध्याय:

CHAPTER 90

The Devī-māhātmya (concluded)

After hearing this poem, king Su-ratha and the vaiśya practised austerities and worshipped the goddess.–Caṇḍikā appeared to them and gave the king the boon that he should be Manu Sāvarṇī, in a future life, and bestowed knowledge on the vaiśya.

ऋषिरुवाच

एतत्ते कथितं भूप देवीमाहात्म्यमुत्तमम्।
एवंप्रभावा सा देवी ययेदं धार्यते जगत्॥ १॥
विद्या तथैव क्रियते भगवद्विष्णुमायया।
तथा त्वमेष वैश्यश्च तथैवान्ये विवेकिन:॥
मोह्यन्ते मोहिताश्चैव मोहमेष्यन्ति चापरे॥ २॥
तामुपैहि महाराज शरणं परमेश्वरीम्।
आराधिता सैव नृणां भोगस्वर्गापवर्गदा॥ ३॥

The ṛṣi spoke

I have now related to thee, O king, this sublime poem the Devī-māhātmya. Such majestic power has the goddess, by whom this world is upheld. Moreover knowledge is conferred by her who is the adorable Viṣṇu's Illusive power. By her you and this vaiśya and other men of discrimination, and celebrated men are bewitched; and others shall become bewitched. Go to her, the supreme queen, as to a place of refuge, O great king. She indeed, when propitiated by men, bestows enjoyment, Svarga and final emancipation from existence.

मार्कण्डेय उवाच

इति तस्य वच: श्रुत्वा सुरथ: स नराधिप:।
प्रणिपत्य महाभागं तमृषिं संशितव्रतम्॥ ४॥
निर्विण्णोऽतिममत्वेन राज्यापहरणेन च।
जगाम सद्यस्तपसे स च वैश्यो महामुने॥ ५
संदर्शनार्थमम्बाया नदीपुलिनसंस्थित:।
स च वैश्यस्तपस्तेपे देवीसूक्तं परं जपन्॥ ६॥

Mārkaṇḍeya spoke

Having heard this his speech, king Su-ratha fell prostrate before the illustrious ṛṣi who performed severe penances, and being down-cast by his excessive regard for self and by the deprivation of his kingdom, went forthwith to perform austerities; and the vaiśya, O great muni, in order to get a vision of Ambā, took up his station on a sand-bank in a river; and the vaiśya practised austerities, muttering the sublime hymn to the goddess.

तौ तस्मिन् पुलिने देव्या: कृत्वा मूर्तिं महीमयीम्।
अर्हणां चक्रतुस्तस्या: पुष्पधूपाग्नितर्पणै:॥ ७॥
निराहारौ यतात्मानौ तन्मनस्कौ समाहितौ।
ददतुस्तौ बलिं चैव निजगात्रासृगुक्षितम्॥ ८॥
एवं समाराधयतोस्त्रिभिर्वर्षैयतात्मनो:।
परितुष्टा जगद्धात्री प्रत्यक्षं प्राह चण्डिका॥ ९॥

They both made an earthen image of the goddess on that sand-bank, and paid worship to it with flowers, incense, fire and libations of water. Abstaining from food, restricting their food, concentrating their minds on her, keeping their thoughts composed, they both offered the bali offering also sprinkled with blood drawn from their own limbs. When they continued with subdued souls to propitiate her thus for three years, Caṇḍikā, who upholds the world, well-pleased spoke in visible shape.

श्रीदेव्युवाच

यत्प्रार्थ्यते त्वया भूप त्वया च कुलनन्दन।
मत्तस्तत्प्राप्यतां सर्वं परितुष्टा ददामि तत्॥ १०॥

The goddess spoke

What you do solicit, O king, and you O rejoicer of your family, receive you all that from me; well-pleased I bestow it.

मार्कण्डेय उवाच

ततो वव्रे नृपो राज्यमविभ्रंश्यन्यजन्मनि।
अत्रैव च निजं राज्यं हतशत्रुबलं बलात्॥ ११॥
सोऽपि वैश्यस्ततो ज्ञानं वव्रे निर्विण्णमानस:।
ममेत्यहमिति प्राज्ञ: संगविच्युतिकारकम्॥ १२॥

Mārkaṇḍeya spoke

Then the king chose a kingdom that should not perish in another life, and in this life his own

kingdom wherein the power of his enemies should be destroyed by force. Then the vaiśya also, whose mind was down-cast, chose knowledge,–to be wise, knowing 'what is mine', and 'what I am', - knowledge that causes the downfall of worldly attachments.

श्रीदेव्युवाच

स्वल्पैरहोभिर्नृपते स्वं राज्यं प्राप्स्यते भवान्।
हत्वा रिपूनस्खलितं तव तत्र भविष्यति॥ १३॥
मृतश्च भूयः सम्प्राप्य जन्म देवाद्विवस्वतः।
सावर्णिको नाम मनुर्भवान्भुवि भविष्यति॥ १४॥
वैश्यवर्य त्वयास्मत्तो वरो यश्चाभिवाञ्छितः।
तं प्रयच्छामि संसिद्ध्यै तव ज्ञानं भविष्यति॥ १५॥

The goddess spoke

O king, you shall obtain thine own kingdom in a very few days, after slaying thine enemies; it shall be steadfast for you there; and when dead you shall gain another life from the god Vivasvat, and shall be a Manu on earth, by name Sāvarṇika. And O excellent vaiśya, I bestow on you the boon which you have besought of me; knowledge shall be thine to full perfection.

मार्कण्डेय उवाच

इति दत्त्वा तयोर्देवी यथाभिलषितं वरम्।
बभूवान्तर्हिता सद्यो भक्त्या ताभ्यामभिष्टुता॥ १६॥

Mārkaṇḍeya spoke

Having thus given them both the boon that each desired, the goddess vanished forthwith, while extolled by them both in faith.

एवं देव्या वरं लब्ध्वा सुरथः क्षत्रियर्षभः।
सूर्याज्जन्म समासाद्य सावर्णिर्भविता मनुः॥ १७॥

Having thus gained the boom from the goddess, Su-ratha the noble kṣatriya shall obtain a new birth through the Sun, and shall be the Manu Sāvarṇi.

इति श्रीमार्कण्डेयपुराणे सूर्यसावर्णिके मन्वन्तरे देवीमाहात्म्ये नवतितमोऽध्यायः॥९०॥

॥सम्पूर्णं देवीमाहात्म्यम्॥

♣♣♣

अथैकनवतितमोऽध्यायः

CHAPTER 91

The Raucya and future Manvantaras.

Mārkaṇḍeya mentions briefly the succeeding Manus, the ninth to the thirteenth, and declares what shall be the names of the gods, ṛṣis and kings in their several periods.

मार्कण्डेय उवाच

सावर्णिकमिदं सम्यक्प्रोक्तं मन्वन्तरं तव।
तथैव देवीमाहात्म्ये महिषासुरघातनम्॥ १॥
उत्पत्तयश्च या देव्या मातॄणां च महाहवे।
तथैव सम्भवो देव्याश्चामुण्डाया यथा भवः॥ २॥
शिवदूत्याश्च माहात्म्यं वधः शुम्भनिशुम्भयोः।
रक्तबीजवधश्चैव सर्वमेतत्तवेदितम्॥ ३॥

Mārkaṇḍeya spoke

I have duly declared to you this account of the Sāvarṇika Manv-antara, and also the Devī-māhātmya which tells of the slaughter of the Asura Mahiṣa. And the origins of the Mothers also which were from the goddess in the great battle, and the origin as well as the life of the goddess Cāmuṇḍā, and the majesty of Śiva-dūtī, the slaying of Śumbha and Niśumbha, and the killing of Rakta-bīja–all this has been narrated to you.

श्रूयतां मुनिशार्दूल सावर्णिकमथापरम्।
दक्षपुत्रश्च सावर्णिर्भावी यो नवमो मनुः॥ ४॥

Now hear O noble muni, of the next Manu Sāvarṇika. And Dakṣa's son shall be Sāvarṇa, who will be the ninth Manu.

कथयामि मनोस्तस्य ये देवा मुनयो नृपाः।
पारा मरीचिभर्गाश्च सुधर्माणस्तथा सुराः॥ ५॥
एते त्रिधा भविष्यन्ति सर्वे द्वादशका गणाः।
तेषामिन्द्रो भविष्यस्तु सहस्राक्षो महाबलः॥ ६॥

I tell you about that Manu, and who shall be the gods, the munis and the kings in his period. The Pāras and the Marīcis and the Bhargas and the Sudharmans shall be the gods; these shall be in

threes; they shall be twelve groups in all; now their lord[1] shall be Sahasrākṣa, great in power.

साम्प्रतं कार्तिकेयो यो वह्निपुत्रः षडाननः।
अद्भुतो नाम शक्रोऽसौ भावी तस्यान्तरे मनोः॥७॥
मेधातिथिर्वसुः सत्यो ज्योतिष्मान्द्युतिमांस्तथा।
सप्तर्षयोऽन्यः सबलस्तथान्यो हव्यवाहनः॥८॥
धृष्टकेतुर्वर्हकेतुः खड्गहस्तो निरामयः।
पृथुश्रवास्तथार्चिष्मान्भूरिद्युम्नो बृहद्भयः॥९॥
एते नृपसुतास्तस्य दत्तपुत्रस्य वै नृपाः।
मनोस्तु दशमस्यान्यच्छृणु मन्वन्तरं द्विज॥१०॥

He, who is at present Agni's six-faced on Kārttikeya, shall be the Indra, by name Adbhuta, in that Manu's period. Medhātithi, Vasu, Satya, Jyotiṣmat and Dyuti-mat, Sabala another, and Havyavāhana another–these shall be the seven ṛṣ is. Dhṛṣṭa-ketu, Varha-ketu, Pañca-hasta, Nirāmaya, Pṛthu-śravas, and Arciṣmat, Bhūri-dyumna, Vṛhad-bhaya–these shall be the royal sons of that son of Dakṣa, yea the kings.

मन्वन्तरे च दशमे ब्रह्मपुत्रस्य धीमतः।
सुखासीना निरुद्धाश्च द्विप्रकाराः सुराः स्मृताः॥११॥
शतसंख्या हि ते देवा भविष्या भाविनो मनोः।
यत्पुत्राणां शतं भावि तद्देवानां तदा शतम्॥१२॥
शान्तिरिन्द्रस्तथा भावी सर्वैरिन्द्रगुणैर्युतः।

Now hear, O brāhmaṇa, about the next Manv-antara, that of the tenth Manu. And in the tenth Manv-antara of the wise son of Brahmā, the Sukhāsīnas and the Niruddhas shall be the gods, with three classes each, according to tradition; they indeed shall be the gods, a hundred in number, in the period of that future Manu. As there shall be a hundred sons[2] of his, so shall there be a hundred gods then. And Śānti shall be the Indra, endowed with the Indra's good qualities.

सप्तर्षीस्तान्निबोध त्वं ये भविष्यन्ति वै तदा॥१३॥
आपोमूर्तिर्हविष्मांश्च सुकृती सत्य एव च।
नाभागोऽप्रतिमश्चैव वासिष्ठश्चैव सप्तमः॥१४॥
सुक्षेत्रश्चोत्तमोजाश्च भूरिषेणश्च वीर्यवान्।
शतानीकोऽथ वृषभो ह्यनमित्रो जयद्रथः॥१५॥
भूरिद्युम्नः सुपर्वा च तस्यैते तनया मनोः।
भविष्या धर्मपुत्रस्य सावर्णस्यान्तरं शृणु॥१६॥

Hear you who shall indeed be the seven ṛṣis then; Āpo-mūrtti and Haviṣ-mat, Su-kṛtin and Satya, Nābhāga and A-pratima, and Vāśiṣṭha the seventh. And Su-kṣetra and Uttamaujas and valiant Bhūmi-sena, and Śatānīka, Vṛṣabha and Anamitra, jayad-ratha, Bhūri-dyumna, and Suparvan–these shall be that Manu's sons. Hear about the period of Dharma's son Sāvarṇa.

विहङ्गमाः कामगाश्च निर्माणरतयस्तथा।
त्रिःप्रकारा भविष्यन्ति एकैकस्त्रिंशको गणः॥१७॥
मासर्तुदिवसा ये तु निर्माणपतयस्तु ते।
विहंगमा रात्रयोऽथ मौहूर्त्ताः कामगा गणाः॥१८
इन्द्रो वृषाख्यो भविता तेषां प्रख्यातविक्रमः।
हविष्मांश्च वरिष्ठश्च ऋष्टिरन्यस्तथारुणिः॥१९॥
निश्चरश्चानघश्चैव विष्टिश्चान्यो महामुनिः।
सप्तर्षयोऽन्तरे तस्मिन्नग्नितेजाश्च सप्तमः॥२०॥

The Vihaṅgamas, and the Kāma-gas and the Nirmāṇa-ratis shall be those who preside over the months, seasons and days; and the Vihaṅ-gamas shall be those who preside over the nights;[3] the groups of Kāma-gas shall be those who preside over the moments.[4] Their Indra shall be named Vṛṣa, celebrated for valour. And Haviṣmat, and Variṣṭha, and another ṛṣi[5] Āruṇi, and Niścara and Anagha, and another great muni Viṣṭi, and Agni-deva the seventh,–these shall be the seven ṛṣis in that period.

सर्वत्रगः सुशर्मा च देवानीकः पुरूद्वहः।
हेमधन्वा दृढायुश्च भाविनस्तत्सुता नृपाः॥२१॥

1. Indra.
2. For prāṇinām read putrāṇām as in the Bombay edition.

3. Both the Calcutta and Bombay editions read rātrayo 'tha, which is the plural of rātri; but this word should apparently be analogous to mauhūrtta in formation, and be an adjective derived from rātri. Perhaps the reading should be rātrakās tu instead.
4. This seems to be the meaning intended by the word mauhūrttāḥ; but the only meaning given in the dictionary is "astrologer"
5. Both editions read *ṛṣṭir*, but it can hardly be right, for it would be a proper name, and the number would then exceed seven. It seems to be a mistake for *ṛṣir*.

Sarvatra-ga and Suśarman, Devānīka, Purūdvaha, Hema-dhanvan, and Dṛḍhāyu shall be the sons of that Manu, yea the kings

द्वादशे रुद्रपुत्रस्य प्राप्ते मन्वन्तरे मनोः।
सावर्णाख्यश्च ये देवा मुनयश्च शृणुष्व तान्॥२२॥
सुधर्माणः सुमनसो हरितो रोहितस्तथा।
सुवर्णाश्च सुरास्तत्र पञ्चैते दशका गणाः॥२३॥

When the twelfth Manv-antara of Rudra's son, the Manu named Sāvarṇa, shall have arrived, who shall be the gods and munis,–hear about them. The Su-dharmans, the Su-manases, the Haritas and the Rohitas and the Su-varṇas shall be the gods therein; these five shall be ten-fold groups.

तेषामिन्द्रस्तु विज्ञेय ऋतधामा महाबलः।
सर्वैरिन्द्रगुणैर्युक्ताः सप्तर्षीनपि मे शृणु॥२४॥
द्युतिस्तपस्वी सुतपास्तपोमूर्तिस्तपोनिधिः।
तपोरतिस्तथैवान्यः सप्तमस्तु तपोधृतिः॥२५॥
देववानुपदेवश्च देवश्रेष्ठो विदूरथः।
मित्रवान्मित्रविन्दश्च भाविनस्तत्सुता नृपाः॥२६॥

Now their Indra shall be known as Ṛta-dhāman, great in power, endowed with all Indra's good qualities. Hear from me the seven ṛṣis also–Dyuti, Tapas-vin, Su-tapas, Tapomūrtī, Tapo-nidhi, and Tapo-rati another, and Tapo-dhṛti the seventh. Devavān and Upa-deva, Deva-śreṣtha, Vidūratha, Mitra-vat and Mitra-vinda, shall be the sons of that Manu, yea the kings.

त्रयोदशस्य पर्याये रौच्याख्यस्य मनोः सुरान्।
सप्तर्षीश्च नृपाश्चैव गदतो मे निशामय॥२७॥
सुधर्माणः सुरास्तत्र सुकर्माणस्तथापरे।
सुशर्माणः सुरा ह्येते समस्ता मुनिसत्तम॥२८॥
महाबलो महावीर्यस्तेषामिन्द्रो दिवस्पतिः।
भविष्यानथ सप्तर्षीन्गदतो मे निशामय॥२९॥

Listen while I tell you of the Manu's sons and of the seven ṛṣis and of the kings in the turn of the thirteenth Manu named Raucya. The gods therein shall be the Su-dharmans, the Su-karmans, and the Su-śarmans the others; all these verily shall be the gods, O best of munis. Their Indra shall be Divas-pati, great in power, great in valour.

धृतिमानव्ययश्चैव तत्त्वदर्शी निरुत्सुकः।
निर्मोहः सुतपाश्चान्यो निष्प्रकम्पश्च सप्तमः॥३०॥
चित्रसेनो विचित्रश्च नियतिर्निर्भयो दृढः।
सुनेत्रः क्षत्रबुद्धिश्च सुव्रतश्चैव तत्सुताः॥३१॥

Now hear while I tell you of the seven ṛṣis who shall be then–Dhṛti-mat, and Avyaya, Tattva-darśin, Nir-utsuka, Nir-moha, and Su-tapas another, and Niṣ-prakampa the seventh. Citra-sena and Vi-citra, Nayati, Nir-bhaya, Dṛḍha, Su-netra, and Kṣatra-buddhi, and Su-vrata shall be the sons of that Manu.

इति श्रीमार्कण्डेयपुराणे रौच्यमन्वन्तर
एकनवतितमोऽध्यायः॥९१॥

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अथ द्विनवतितमोऽध्यायः

CHAPTER 92

The Story of Ruci.

A Prajā-pati named Ruci formerly lived in solitary discomfort–His forefathers appeared to him and urged him to marry–He demurred and they insisted on the importance of marriage.

मार्कण्डेय उवाच

रुचिः प्रजापतिः पूर्वं निर्ममो निरहंकृतः।
यत्रास्तमितशायी च चचार पृथिवीमिमाम्॥१॥

Mārkaṇḍeya spoke

A Prajā-pati Ruci, who was devoid of self, free from pride, fearless and moderate in sleeping, formerly roamed this earth.

अनग्निमनिकेतं तमेकाहारमनाश्रमम्।
विमुक्तसङ्गं तं दृष्ट्वा प्रोचुस्तत्पितरो मुनिम्॥२॥

Seeing that he was destitute of fire, had no habitation, that he ate but once a day, had no hermitage, and was cut off from all attachments, his ancestors spoke to him, the muni.

पितर ऊचुः

वत्स कस्मात्त्वया पुण्यो न कृतो दारसंग्रहः।
स्वर्गापवर्गहेतुत्वाद्बन्धस्तेनानिशं विना॥३॥

The Pitṛs spoke

Dear son, wherefore have you not done the sacred deed of taking a wife, since that is the cause of gaining Svarga and final emancipation from existence? without that there is bondage perpetually.

गृही समस्तदेवानां पितृणां च तथार्हणाम्।
ऋषीणामतिथीनां च कुर्वँल्लोकानुपाश्नुते॥ ४॥

A house-holder by paying worship to all the gods and the Pitṛs likewise, to ṛṣis and guests, gains the heavenly worlds.

स्वाहोच्चारणतो देवान्स्वधोच्चारणत: पितृन्।
विभजत्यन्नदानेन भूताद्यानतिथीनपि॥ ५॥
स त्वं दैवादृणाद्बन्धं बन्धमस्मदृणादपि।
अवाप्नोषि मनुष्यर्षिभूतेभ्यश्च दिनेदिने॥ ६॥
अनुत्पाद्य सुतान्देवानसन्तर्प्य पितृंस्तथा।
भूतादींश्च कथं मौढ्यात्सुगतिं गन्तुमिच्छसि॥ ७॥

He apportions the gods their share by uttering 'svāhā' aloud, the Pitṛs by uttering 'svadhā' aloud, created beings and others guests by the giving of food. Being such a negligent one, you do incur bondage by reason of the debt due to the gods, bondage by reason of the debt due to us also, bondage to men and created beings day by day, by not begetting sons, by not satisfying the gods and Pitṛs. And how, by not fulfilling these duties through folly, do you hope to go the good way?

क्लेशमेवैहिकं पुत्र मन्यामोऽत्र भवेत्तव।
मृतस्य नरकं तद्वत्क्लेशमेवान्यजन्मनि॥ ८॥

We think affliction, one affliction after another, may be for you in this world, O son; hell likewise when you are dead, and affliction in sooth in another birth.

रुचिरुवाच

परिग्रहोऽतिदु:खाय पापायाधोगतेस्तथा।
भवत्यतो मया पूर्वं कृतो दारसंग्रह:॥ ९॥
आत्मन: संयमो योऽयं क्रियतेऽक्षनियन्त्रणात्।
सा मुक्तिहेतुर्न भवत्यासावपि परिग्रहात्॥ १०॥
प्रक्षाल्यतेऽनुदिवसं यदात्मा निष्परिग्रहै:।
ममत्वपङ्कदिग्धोऽपि चित्ताम्भोभिर्वरं हि तत्॥ ११॥
अनेकभवसंभूतकर्मपङ्कांकितो बुधै:।
आत्मा सद्वासनातोयै: प्रक्षाल्यो नियतेन्द्रियै:॥ १२॥

Ruci spoke

Wedlock tends to excessive suffering, and is a downward course toward sin; hence I took no wife hitherto. Control which is gained over one's self, this is effected by firm suppression;[1] it is the cause of final emancipation from existence; that emancipation verily comes not from wedlock. That the soul, though besmirched with the mire of selfishness, be washed clean day by day by those who have no family ties with the waters of thought–better verily is this! The soul, which is marked with the mire of actions that have developed during many existences, must be washed clean with the waters of good perceptions by wise men who keep their bodily organs under control.

पितर ऊचु:

युक्तं प्रक्षालनं कर्तुमात्मनो नियतेन्द्रियै:।
किन्तु लेपाय मार्गोऽयं यत्र त्वं पुत्र वर्तसे॥ १३॥

The Pitṛs spoke

Fitting it is that those who have their organs under control should cleanse their soul; but does this path, wherein you wend, O son, tend to final emancipation from existence?[2]

पञ्चर्णदीनैरशुभं नुद्यतेऽनभिसन्धितै:।
फलैस्तथोपभोगैश्च पूर्वकर्मशुभाशुभै:॥ १४॥
एवं न बन्धो भवति कुर्वत: कारणात्मक:।
न च बन्धाय तत्कर्म भवत्यनभिसन्धितम्॥ १५॥
पूर्वकर्म कृतं भोगै: क्षीयतेऽहर्निशं तथा।
सुखदु:खात्मकैर्वत्स पुण्यापुण्यात्मकैर्नृणाम्॥ १६॥

Moreover evil is driven away by means of disinterested[3] gifts, and by results and enjoyments which are good or ill according to former actions. Thus no bondage befalls him who acts with a tender heart, and such action being disinterested

1. Ni-yantraṇa; a word not in the dictionary.
2. I take kintu as kiṃ tu interrogatively; but the Bombay edition reads lepāya for mokṣāya and kintu then would mean simply "but"–"but this path, wherein, etc., tends to defilement."
3. An-abhisandhita; abhi-sandhita is not in the dictionary.

tends not to bondage. Thus a former action done, which consists of merit and demerit, is diminished day and night by enjoyments which consist of pleasure and pain, O son, among mankind.

एवं प्रक्षाल्यते प्राज्ञैरात्मा बन्धाच्च रक्ष्यते।
न त्वेवमविवेकेन पापपङ्केन लिप्यते॥ १७॥

Thus wise men cleanse their soul and guard it from bonds; thus, on the other hand, indiscrimination, which is the mire of sin, does not lay hold of it.

रुचिरुवाच

अविद्या पठ्यते वेदैः कर्ममार्गः पितामहाः।
तत्कथं कर्मणो मार्गे भवन्तो योजयन्ति माम्॥ १८॥

Ruci spoke

It is declared in the Veda, ignorance is the path of action, O my forefathers. How then do you, sirs, despatch me on the path of action?

पितर ऊचुः

अविद्या सत्यमेवैतत्कर्म नैतन्मृषावचः।
किन्तु विद्यापरिप्राप्तौ हेतु कर्म न संशयः॥ १९॥
विहिताकरणात्पुंभिरसद्भिः क्रियते तु यः।
संयमो मुक्तये नासौ प्रत्युताऽधोगतिप्रदः॥ २०॥
प्रक्षालयामीति भवान्वसात्मानं तु मन्यते।
विहिताकरणोद्भतैः पापैस्त्वं तु विलिप्यसे॥ २१॥

The Pitṛs spoke

Ignorance in very truth is this[1] action you mention–this maxim is not erroneous; nevertheless action is the cause undoubtedly of full acquisition of knowledge. On that view the restraint, which bad men observe because they do not perform what is enjoined, should tend ultimately to final emancipation from existence,[2] on the contrary it produces a downward course. But you think, O son, 'I will cleanse my soul'; yet you are burnt up by sins which arise from not performing what is enjoined.

अविद्याप्युपकाराय विषवज्जायते नृणाम्।
अनुष्ठिताभ्युपायेन बन्धायान्यायतो हि सा॥ २२॥

तस्माद्वत्स कुरुष्व त्वं विधिवद्दारसंग्रहम्।
मां जन्म विफलं तेऽस्तु असम्प्राप्य तु लौकिकम्॥ २३॥

Even Ignorance exists for the benefit of men, just as poison does; although it is different, it does not in truth tend to bondage[3] by reason of the means which are put into practice. Therefore, O son, do you take a wife according to precept; let not your birth be unprofitable by your not observing the business of ordinary life fully.

रुचिरुवाच

वृद्धोऽहं साम्प्रतं को मे पितरः सम्प्रदास्यति।
भार्यां तथा दरिद्रस्य दुष्करो दारसंग्रहः॥ २४॥

Ruci spoke

I am now aged; who will bestow a wife on me, O my forefathers? Moreover it is hard for a poor man to take a wife.

पितर ऊचुः

अस्माकं पतनं वत्स भवतश्चाप्यधोगतिः।
नूनं भावि भवित्री च नाभिनन्दसि नो वचः॥ २५॥

The Pitṛs spoke

Our downfall will assuredly come to pass, O son, and so also will your downward course; you do not welcome our speech.

मार्कण्डेय उवाच

इत्युक्त्वा पितरस्तस्य पश्यतो मुनिसत्तम।
बभूवुःसहसाऽदृश्या दीपा वाताहता इव॥ २६॥

Mārkaṇḍeya spoke

Having spoken thus, the Pitṛs suddenly vanished from sight while he beheld them, O best of munis, just as lights when blown by the wind.

इति श्रीमार्कण्डेयपुराणे रुच्युपाख्याने
द्विनवतितमोऽध्यायः॥९२॥

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1. For evait read evaitat.
2. The Bombay edition reads nāsau instead of so 'nte, and the meaning is "does not tend to final emancipation."
3. The Bombay edition reads bandhāyānyā yato hi sā, "because it is different, it tends in truth to bondage." Or if anyā yato be read as one word a-nyāyato, it would mean "because of iniquity it tends in truth to bondage."

अथ त्रिनवतितमोऽध्याय:

CHAPTER 93

The story of Ruci (continued).

Perturbed by his forefathers' admonition Ruci offered worship to Brahmā, and Brahmā promised he should gain his desire with the Pitṛs' help–Ruci poured forth therefore a long hymn and prayer to the Pitṛs.

मार्कण्डेय उवाच

स तेन पितृवाक्येन भृशमुद्विग्नमानस:।
कन्याभिलाषी विप्रर्षि: परिबभ्राम मेदिनीम्॥ १॥
कन्यामलभमानोऽसौ पितृवाक्याग्निदीपित:।
चिन्तामवाप महतीमतीवोद्विग्नमानस:॥ २॥
किं करोमि क्व गच्छामि कथं मे दारसंग्रह:।
क्षिप्रं भवेत्पितॄणां यो ममाभ्युदयकारक:॥ ३॥

Mārkaṇḍeya spoke

The brāhmaṇa ṛṣi Ruci, being greatly agitated in mind at that his forefathers' counsel, wandered about the earth, desirous to find a maiden. Failing to obtain a maiden he, illuminated by the fire of his forefathers' counsel, fell into deep thought, while his mind was exceedingly agitated–"What can I do? Where am I going? How am I to take a wife? May that come to pass quickly, which will effect my forefathers' advancement!"

इति चिन्तयतस्तस्य मतिर्जाता महात्मन:।
तमसाराधयाम्येनं ब्रह्माणं कमलोद्भवम्॥ ४॥
ततो वर्षशतं दिव्यं तपस्तेपे स वेधसम्।
दिदृक्षु: सुचिरं कालं परं नियममास्थित:॥ ५॥
तत: स्वं दर्शयामास ब्रह्मा लोकपितामह:।
उवाच तं प्रसन्नोऽस्मीत्युच्यतामभिवाञ्छितम्॥ ६॥

While the high-souled muni pondered thus, a thought occurred to him–"I will propitiate lotus-born Brahmā with austerities." Thereupon he performed austerities to Brahmā for a hundred celestial years, and for the purpose of propitiating him engaged then in the utmost self-mortification. Brahmā the forefather of the worlds thereupon showed himself and said to him–"I am well-pleased, declare your earnest wish."

ततोऽसौ प्रणिपत्याह ब्रह्मणं जगतो गतिम्।
पितॄणां वचनात्तेन यत्कर्तुमभिवाञ्छितम्॥
ब्रह्मा चाह रुचिं विप्रं श्रुत्वा तस्याभिवाञ्छितम्॥ ७॥

He fell prostrate then before Brahmā, who is the origin of the world, and declared what he wished earnestly to do according to the counsel of his forefathers. And Brahmā hearing his earnest wish spoke to the brāhmaṇa Ruci.

ब्रह्मोवाच

प्रजापतिस्त्वं भविता स्रष्टव्या भवता प्रजा:।
सृष्ट्वा प्रजा: सुतान्विप्र समुत्पाद्य क्रियास्तथा॥ ८॥
कृत्वा कृताधिकारस्त्वं तत: सिद्धिमवाप्स्यसि।
स त्वं यथोक्तं पितृभि: कुरु दारपरिग्रहम्॥ ९॥
कामं चेममभिध्याय क्रियतां पितृपूजनम्।
त एव तुष्टा: पितर: प्रदास्यन्ति तवेप्सितान्॥
पत्नीं सुतांश्च सन्तुष्टा: किं न दद्यु: पितामहा:॥ १०॥

Brahmā spoke

You shall be a Prajā-pati; you shall create human folk. After creating human folk, O brāhmaṇa, and begetting sons and performing ceremonies, you shall then, after your dominion shall be taken away, attain perfect felicity. Being such, do you take a wife as enjoined by your forefathers; and after reflecting on this desire, perform worship to the Pitṛs; those Pitṛs indeed being gratified shall bestow on you the wife and sons desired. When satisfied what may your ancestors not bestow?

मार्कण्डेय उवाच

इत्यृषेर्वचनं श्रुत्वा ब्रह्मणोऽव्यक्तजन्मन:।
नद्या विविक्ते पुलिने चकार पितृतर्पणम्॥ ११॥
तुष्टाव च पितॄन्विप्र: स्तवैरेभिस्तथादृत:।
एकाग्र: प्रयतो भूत्वा भक्तिनम्रात्मकन्धर:॥ १२॥

Mārkaṇḍeya spoke

The ṛṣi[1] on hearing this speech from Brahmā, whose birth is inscrutable, performed worship to the Pitṛs on a distant sand-bank in a river, and also gratified the Pitṛs, O brāhmaṇa, with these praises,

1. For *ṛṣer* read *ṛṣir*?

respectfully, with single mind, subduing his body, and bending his neck in faith.

रुचिरुवाच

नमस्येऽहं पितृञ्छ्राद्धे ये वसन्त्यधिदेवताः।
देवैरपि हि तर्प्यन्ते ये च श्राद्धे स्वधोत्तरैः॥१३॥
नमस्येऽहं पितृन्स्वर्गे ये तर्प्यन्ते महर्षिभिः।
श्राद्धैर्मनोमयैर्भक्त्या भुक्तिमुक्तिमभीप्सुभिः॥१४॥

Ruci spoke

I pay reverence to the Pitṛs who dwell as presiding deities in the śrāddha; and whom even the gods verily delight with, invocations concluding with the word svadhā at the śrāddha. I pay reverence to the Pitṛs, whom maharṣis, who desire to obtain enjoyment and final emancipation from existence, delight with mental śrāddhas and with faith in Svarga.

नमस्येऽहं पितृन्स्वर्गे सिद्धाः सन्तर्पयन्ति यान्।
श्राद्धेषु दिव्यैः सकलैरुपहारैरनुत्तमैः॥१५॥
नमस्येऽहं पितृन्भक्त्या येऽर्च्यन्ते गुह्यकैरपि।
तन्मयत्वेन वाञ्छद्भिर्ऋद्धिमात्यन्तिकीं पराम्॥१६॥

I pay reverence to the Pitṛs, whom the Siddhas delight with all kinds of incomparable heavenly offerings at the Śrāddhas in Svarga. I pay reverence to the Pitṛs, whom the Guhyakas also, who earnestly desire boundless sublime prosperity because they are absorbed therein,[1] honour with faith.

नमस्येऽहं पितृन्मर्त्यैरर्च्यन्ते भुवि ये सदा।
श्राद्धेषु श्रद्धयाभीष्टलोकप्राप्तिप्रदायिनः॥१७॥
नमस्येऽहं पितृन्विप्रैरर्च्यन्ते भुवि ये सदा।
वाञ्छिताभीष्टालाभाय प्राजापत्यप्रदायिनः॥१८॥
नमस्येऽहं पितृन्ये वै तर्प्यन्तेऽरण्यवासिभिः।
वन्यैः श्राद्धैर्यताहारैस्तपोनिर्धूतकिल्बिषैः॥१९॥

I pay reverence to the Pitṛs, who are always honoured by mortals on the earth, and who grant to men to attain to the desired worlds by means of faith at the Śrāddhas. I pay reverence to the Pitṛs, who are always honoured by brāhmaṇas on the earth, and who grant generative power for the obtaining of what they earnestly desire and long for. I pay reverence to the Pitṛs, whom indeed forest-dwelling ascetics, who are restrained in their diet and whose stains have been washed away by austerities, delight with śrāddhas performed in the forests.

नमस्येऽहं पितृन्विप्रैर्नैष्ठिकव्रतचारिभिः।
ये संयतात्मभिर्नित्यं सन्तर्प्यन्ते समाधिभिः॥२०॥
नमस्येऽहं पितृञ्छ्राद्धै राजन्यास्तर्पयन्ति यान्।
कव्यैरशेषैर्विधिवल्लोकत्रयफलप्रदान्॥२१॥
नमस्येऽहं पितृन्वैश्यैरर्च्यन्ते भुवि ये सदा।
स्वकर्माभिरतैर्नित्यं पुष्पधूपान्नवारिभिः॥२२॥

I pay reverence to the Pitṛs whom brāhmaṇas, who practise the vow of perpetual celibate studentship and who have subdued their souls, delight with intense meditation continually. I pay reverence to the Pitṛs, whom as being bestowers of benefits in the three worlds princes delight with srāddhas and all kinds of food-oblations according to precept. I pay reverence to the Pitṛs, whom vaiśyas, who take pleasure in their own occupations, honour with flowers, incense, food and water continually on the earth.

नमस्येऽहं पितृञ्छ्राद्धैर्ये शूद्रैरपि भक्तितः।
सन्तर्प्यन्ते जगत्यत्र नाम्ना ख्याताः सुकालिनः॥२३॥
नमस्येऽहं पितृञ्छ्राद्धैः पाताले या महासुरैः।
सन्तर्प्यन्ते स्वधाहारास्त्यक्तदम्भमदैः सदा॥२४॥

I pay reverence to the Pitṛs, whom as famed by the name Su-kālin[2] Śūdras also in faith always delight with Śrāddhas in this world. I pay reverence to the Pitṛs, whom as feeding on the svadhā great Asuras, who have forsaken deceit and arrogance, always delight with Śrāddhas in Pātāla.

नमस्येऽहं पितृञ्छ्राद्धैरर्च्यन्ते ये रसातले।
भोगैरशेषैर्विधिवन्नागैः कामानभीप्सुभिः॥२५॥

I pay reverence to the Pitṛs, whom as Nāgas, who wish to obtain their desires, honour with śrāddhas and all kinds of enjoyments according to precept in Rasātala.

1. Tan-maya-tvena; referring to wealth, because they are the attendants of Kuvera the god of wealth, and guardians of his treasures?

2. A class of Pitris regarded as the especial Pitris of Śūdras.

नमस्येऽहं पितॄञ्छ्राद्धैः सर्पैः सन्तर्पितान्सदा।
तत्रैव विधिवन्मन्त्रभोगसम्पत्समन्वितैः॥ २६॥

I pay reverence to the Pitṛs, whom the Serpents,[1] who possess spells, enjoyments and good fortune, always delight there indeed with śrāddhas according to precept.

पितॄन्नमस्ये निवसन्ति साक्षाद्
ये देवलोके च तथान्तरिक्षे।
महीतले ये च सुरादिपूज्या
स्ते मे प्रतीच्छन्तु मयोपनीतम्॥ २७॥

I pay reverence to the Pitṛs, who dwell visibly both in the world of the gods and in the atmosphere, and who are worthy of worship by gods and other beings on the face of the earth. May they receive my offering.

पितॄन्नमस्ये परमात्मभूता ये
वै विमाने निवसन्ति मूर्त्ताः।
यजन्ति यानस्तमलैर्मनोभिर्योगीश्वराः
क्लेशविमुक्तिहेतून्॥ २८॥

I pay reverence to the Pitṛs, who have become united with the Supreme Soul, who yet in bodily form dwell verily in a heavenly car, and to whom as effecting deliverance from affliction the noblest yogins offer sacrifice with minds cleansed from defilement.

पितॄन्नमस्ये दिवि ये च मूर्त्ताः
स्वधाभुजः काम्यफलाभिसन्धौ।
प्रदानशक्ताः सकलेप्सितानां
विमुक्तिदा येऽनभिसंहितेषु॥ २९॥

I pay reverence to the Pitṛs, who also in bodily form in heaven feed on the svadhā for the purpose of bestowing desirable benefits, and who are powerful to bestow all desired objects and who grant deliverance to those who have no engrossing interests.

तृप्यन्तु तेऽस्मिन्पितरः समस्ता
इच्छावतां ये प्रदिशन्ति कामान्।
सुरत्वमिन्द्रत्वमतोऽधिकं वा
सुतान्पशून्स्वानि बलं गृहाणि॥ ३०॥

May all the Pitṛs be delighted herein, who signify desires to those who wish for them, namely, godhead, Indra's status, or what is more than this, and also sons, cattle, might and houses of their very own!

सोमस्य ये रश्मिषु येऽर्कबिम्बे
शुक्ले विमाने च सदा वसन्ति।
तृप्यन्तु तेऽस्मिन्पितरोऽन्नतोयै-
र्गन्धादिना पुष्टिमितो व्रजन्तु॥ ३१॥

May the Pitṛs, who always dwell in the moon's rays, in the sun's orb and in a white heavenly car, be delighted herein with food and water, with perfumes and other odours; may they obtain nourishment herefrom!

येषां हुतेऽग्नौ हविषा च तृप्ति-
र्ये भुञ्जते विप्रशरीरसंस्थाः।
ये पिण्डदानेन मुदं प्रयान्ति
तृप्यन्तु तेऽस्मिन्पितरोऽन्नतोयैः॥ ३२॥

And may the Pitṛs, who have satisfaction from the clarified butter in the oblation to Agni, who dwelling in the bodies of brāhmaṇas feed on the same, and who reach intense delight by the offering of the piṇḍa, be satisfied herein with food and water!

ये खड्गिमांसेन सुरैरभीष्टैः
कृष्णैस्तिलैर्दिव्यमनोहरैश्च।
कालेन शाकेन महर्षिवर्यैः
सम्प्रीणितास्ते मुदमत्र यान्तु॥ ३३॥

May they, who have been greatly pleased by the chief maharṣis with rhinoceros-flesh and with dark sesamum seeds, which attract the minds of celestial beings and are much desired by the gods, and with the herb Ocimum sanctum, reach intense delight herein!

कव्यान्यशेषाणि च यान्यभीष्टा-
न्यतीव तेषाममरार्चितानाम्।
तेषां तु सान्निध्यमिहास्तु पुष्प-
गन्धान्नभोज्येषु मया कृतेषु॥ ३४॥

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1 *Sarpaih.*

And may all poems which are exceedingly coveted be for them, who are honoured by the Immortals! May they then be present here at the flowers, perfumes, food and enojoyments which I have procured!

दिने दिने ये प्रतिगृह्णतेऽर्च्चां
मांसातपूज्यां भुवि येऽष्टकासु।
ये वत्सरान्तेऽभ्युदये च पूज्याः
प्रयान्तु ते मे पितरोऽत्र तृप्तिम्॥ ३५॥

May they, my forefathers,[1] who receive honour day by day, who should be worshipped on earth at the end of the month and on the eighth day, and who should be worshipped at the end of the year and at its beginning,[2] obtain satisfaction herein!

पूज्या द्विजानां कुमुदेन्दुभासो
ये क्षत्रियाणां च नवार्कवर्णाः।
तथा विशां ये कनकावदाता
नीलीनिभाः शूद्रजनस्य ये च॥ ३६॥
तेऽस्मिन्समस्ता मम पुष्पगन्ध
धूपान्नतोयादिनिवेदनेन।
तथाग्निहोमेन च यान्तु तृप्तिं
सदा पितृभ्यः प्रणतोऽस्मि तेभ्यः॥ ३७॥

May they, who as being luminous as the full moon[3] are worthy of worship from brāhmaṇas, and who as having the hue of the rising sun are worthy of worship from kṣattriyas, and who as bestowers of gold are worthy of worship from vaiśyas, and who as resembling the indigo plant[4] are worthy of worship from śūdra folk, may they all reach delight with my offering of flowers, perfumes, incense, food, water and other gifts and with the fire-oblations also! Before them, the Pitṛs, I am ever prostrate.

ये देवपूर्वाण्यतितृप्तिहेतो
रश्नन्ति कव्यानि शुभाहुतानि।
तृप्ताश्च ये भूतिसृजो भवन्ति
तृप्यन्तु तेऽस्मिन्प्रणतोऽस्मि तेभ्यः॥ ३८॥

May they who eat of the food-oblations, those splendid sacrifices, which have been previously offered to the gods for the sake of exceeding delight, and who when delighted become creators of welfare for us, be delighted herein! I am prostrate before them.

रक्षांसि भूतान्यसुरांस्तथोग्रान्
निर्नाशयन्तस्त्वशिवं प्रजानाम्।
आद्याः सुराणाममरेशपूज्या
तृप्यन्तु तेऽस्मिन् प्रणतोऽस्मि तेभ्यः॥ ३९॥

May they, who expel[5] Rākṣasas, goblins and fierce Asuras, yea, what is unpropitious to people, and who are the most ancient of gods, and who are worthy of worship by the lord of the Immortals, be delighted herein! I am prostrate before them.

अग्निश्वात्ता बर्हिषद आज्यपाः सोमपास्तथा।
व्रजन्तु तृपितं श्राद्धेऽस्मिन्पितरस्तर्पिता मया॥ ४०॥
अग्निष्वात्ताः पितृगणाः प्राचीं रक्षन्तु मे दिशम्।
तथा बर्हिषदः पान्तु याम्यां ये पितरः स्मृताः॥ ४१॥
प्रतीचीमाज्यपास्तद्वदुदीचीमपि सोमपाः।
रक्षोभूतपिशाचेभ्यस्तथैवासुरदोषतः॥ ४२॥
सर्वतश्चाधिपस्तेषां यमो रक्षां करोतु मे।

May the Agni-ṣvātta[6] Pitṛs, the Barhi-ṣad[7] Pitṛs, the Ājya-pa[8] Pitṛs and the Soma-pā[9] Pitṛs attain delight in this śrāddha! I have delighted the Pitṛs. May the bands of Agni-ṣvātta Pitṛs protect the eastern region for me! And may the Pitṛs who are known as Barhi-ṣads protect the southern region! May the Ājya-pā Pitṛs likewise protect the western region, and the Soma-pā Pitṛs the northern region from Rākṣasas, goblins and Piśācas, and indeed from harm inflicted by Asuras! And may their ruler Yama safeguard me everywhere!

विश्वो विश्वभुगाराध्यो धर्मो धन्यः शुभाननः॥ ४३॥

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1. Or, "The Pitṛs."
2. Abhyudaye; or "the rising of the sun"?
3. Kumudendu-bhāso.
4. Nīlī-nibhāḥ. This is obscure.
5. Nir-nāśāyantas. As a verb this is not given in the dictionary.
6. The spirits of those who on earth neglected the sacrificial fire. See Manu III. 195 and 199.
7. See Manu III. 196 and 199.
8. Those who were the sons of Pulastya and the ancestors of the vaiśya order. See Manu III. 198.
9. Those especially who were the progenitors of the brāhmaṇas. See Manu III. 197 and 198.

भूतिदो भूतिकृद्भूतिः पितॄणां ये गणा नव।
कल्याणः कल्यताकर्त्ता कल्यः कल्यतराश्रयः॥४४॥
कल्यताहेतुरनघः षडिमे ते गणाः स्मृताः।

The Viśva, Viśva-bhuj, Ārādhya, Dharma, Dhanya, Śubhānana, Bhūti-da, Bhūti-kṛt and Bhūti are nine classes which exist among the Pitṛs. The Kalyāna, Kalyatā-kartṛ, Kalya, Kalyatarāśraya, Kalyatā-hetu and Anagha–these six, they are known as classes of Pitṛs also.

वरो वरेण्यो वरदःपुष्टिदस्तुष्टिदस्तथा॥४५॥
विश्वपाता तथा धाता सप्तैवैते तथा गणाः।
महान्महात्मा महितो महिमावान्महाबलः॥४६॥
गणाः पञ्च तथैवैते पितॄणां पापनाशनाः।
सुखदो धनदश्चान्यो धर्मदोऽन्यश्च भूतिदः॥४७॥
पितॄणां कथ्यते चैतत्तथागणचतुष्टयम्।
एकत्रिंशत्पितृगणा यैर्व्याप्तमखिलं जगत्॥
ते मेऽनुतृप्तास्तुष्यन्तु यच्छन्तु च सदा हितम्॥४८॥

The Vara, Vareṇya, Varada, Puṣṭida and Tuṣṭida, Viśva-pātri and Dhātrī–these seven indeed are also classes. The Mahat, Mahātman, Mahita, Mahimā-vat and Mahā-bala–these five moreover are classes of Pitṛs, being destroyers of sin. Sukhada, and Dhana-da also, Dharma-da and Bhūti-da[1] besides–such also is likewise called a four-fold class of Pitṛs. There are thus thirty-one classes of Pitṛs, who pervade the entire world. Delighted with me, may they be satisfied and ever grant me what is beneficial.

इति श्रीमार्कण्डेयपुराणे रौच्यमन्वन्तरे रुच्युपाख्याने पितृस्तवनं नाम त्रिनवतितमोऽध्यायः॥९३॥

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1. This word occurs twice, in verses 44 and 47. The Bombay edition reads the same. It seems to follow the Calcutta edition rather closely after the Devī-māhātmya.

अथ चतुर्नवतितमोऽध्यायः

CHAPTER 94

The bestowal of a boon by the Pitṛs in the Raucya Manv-antara.

A body of light appeared in the sky, and Ruci offered a hymn to all the deities and Pitṛs–The Pitṛs appeared, and to enable him to be a Prajāpati granted him the boon of a wife–They commend the hymn offered to them and declare its manifold efficacy.

Mārkaṇḍeya spoke

मार्कण्डेय उवाच

एवं तु स्तुवतस्तस्य तेजसो राशिरुच्छ्रितः।
प्रादुर्बभूव सहसा गगनव्याप्तिकारकः॥१॥
तद्दृष्ट्वा सुमहत्तेजः समासाद्य स्थितं जगत्।
जानुभ्यामवनिं गत्वा रुचिः स्तोत्रमिदं जगौ॥२॥

Now while he offered praises thus, a lofty pile of light appeared suddenly, suffusing the sky. When he saw that very great light, which remained stationary encompassing the world, Ruci sank to the earth on his knees and sang this hymn.

रुचिरुवाच

अमूर्त्तानां च मूर्त्तानां पितॄणां दीप्ततेजसाम्।
नमस्यामि सदा तेषां ध्यानिनां दिव्यचक्षुषाम्॥३॥
इन्द्रादीनां च नेतारो दक्षमारीचयोस्तथा।
सप्तर्षीणां तथान्येषां तान्नमस्यामि कामदान्॥४॥

Ruci spoke

I pay reverence[2] ever to those Pitṛs, who are honoured, incorporeal,[3] luminously splendid, who are rapt in meditation, and who possess supernatural sight. And I pay reverence to those granters of men's desires, who are the leaders of Indra and the other gods, and of Dakṣa and Mārīca, of the seven ṛṣis and of other sages.

2. Namasyāmi. It is used with the object in the genitive here and in verse 6; in the accusative in verses 4, 5, 7, 10 and 11; and in the dative in verses 8 and 9. The construction with the accusative is the only one mentioned in the dictionary.
3. The Bombay edition reads A-mūrttānāṁ ca mūrttānām, "who are incorporeal and who are corporeal."

मन्वादीनां मुनीन्द्राणां सूर्याचन्द्रमसोस्तथा।
तान्नमस्याम्यहं सर्वान्पितरश्चार्णवेषु ये॥५॥
नक्षत्राणां ग्रहाणां च वाय्वग्न्योर्नभसस्तथा।
द्यावापृथिव्योश्च तथा नमस्यामि कृताञ्जलिः॥६॥
देवर्षीणां ग्रहाणां च सर्वलोकनमस्कृतान्।
अक्षय्यस्य सदा दातॄन्नमस्यामि कृताञ्जलिः॥७॥

I pay reverence to all the Pitṛs of Manu and the other chief munis, and of the sun and moon, among the waters and in the sea. With conjoint hands I pay reverence likewise to be constellations and planets, to wind and fire and the sky, and to heaven and earth. And with conjoint hands I pay reverence to the devarṣis' *progenitors'* to whom reverence is paid by all the worlds, who are always givers of what is imperishable.

प्रजापतेः कश्यपाय सोमाय वरुणाय च।
योगेश्वरेभ्यश्च सदा नमस्यामि कृताञ्जलिः॥८॥
नमो गणेभ्यः सप्तभ्यस्तथा लोकेषु सप्तसु।
स्वयंभुवे नमस्यामि ब्रह्मणे योगचक्षुषे॥९॥
सोमाधारान्पितृगणान्योगमूर्तिधरांस्तथा।
नमस्यामि तथा सोमं पितरं जगतामहम्॥१०॥

With conjoint hands I pay reverence always to the Prajā-pati[1] Kaśyapa, to Soma[2] and to Varuṇa, and to the prince of religious devotion. Reverence to the seven classes of Pitṛs moreover in the seven worlds![3] I pay reverence to self-existent Brahmā who is contemplation eyed. I pay reverence to the Somādhāra and Yoga-mūrttidhara classes of Pitṛs, and to Soma the father of the worlds.

अग्निरूपांस्तथैवान्यान्नमस्यामि पितॄनहम्।
अग्नीषोममयं विश्वं यत एतदशेषतः॥११॥
ये तु तेजसि ये चैते सोमसूर्याग्निमूर्तयः।
जगत्स्वरूपिणश्चैव तथा ब्रह्मस्वरूपिणः॥१२॥
तेभ्योऽखिलेभ्यो योगिभ्यः पितृभ्यो यतमानसः।
नमो नमो नमस्ते मे प्रसीदन्तु स्वधाभुजः॥१३॥

1. For Prajā-pateḥ read Prajā-pate?
2. Or, "the moon." 'Soma' seems to be played upon in its various meanings in these verses.
3. Or, "Reverence to the seven classes of Pitṛs and to the seven worlds!"

I pay reverence moreover to the other Pitṛs who have the form of fire,[4] because this universe is entirely composed of Agni and Soma. Now these who dwell in this light, and who have the bodies of the moon, sun and fire,[5] and whose true nature is the world, and whose true nature is Brahmā[6]–to all those Pitṛs, practisers of religious devotion, I pay reverence with subdued mind, reverence, yea reverence. May they, the consumers of the svadhā, be gracious to me!

मार्कण्डेय उवाच

एवं स्तुतास्ततस्तेन तेजसा मुनिसत्तम।
निश्चक्रमुस्तेऽपि ततो भासयन्तो दिशो दश॥१४॥
निवेदितं च यत्तेन पुष्पगन्धानुलेपनम्।
तद्भूषितानथ स तान्ददृशे पुरतः स्थितान्॥१५॥
प्रणिपत्य पुनर्भक्त्या पुनरेव कृताञ्जलिः।
नमस्तुभ्यं नमस्तुभ्यमित्याह पृथगादृतः॥१६॥
ततः प्रसन्नाः पितरस्तमूचुर्मुनिसत्तमम्।
वरं वृणीष्वेति स तानुवाचानतकन्धरः॥१७॥

Mārkaṇḍeya spoke

Being thus praised by him, O best of munis, those Pitṛs issued forth with their splendour, illuminating the ten regions of the sky; and he beheld them standing in front then, adorned with the flowers, perfumes and unguents which he had presented to them. Falling prostrate again in faith, again indeed joining his hands, full of respect he exclaimed, separately to each of them, "Reverence to you!" "Reverence to you!" Well-pleased the Pitṛs thereupon said to him, the best of munis, "Choose you a boon." To them he spoke, bending his neck respectfully.

रुचिरुवाच

साम्प्रतं सर्गकर्तृत्वमादिष्टं ब्रह्मणा मम।
सोऽहं पुत्नीमभीप्सामि धन्यां दिव्यां प्रजावतीम्॥१८॥

Ruci spoke

Brahmā has commanded me now to be the marker of a new creation. In such capacity I desire

4. 'Agni' is also played upon in its different meanings.
5. "Soma, Sūrya and Agni."
6. Or, "Brahman."

to obtain a wife, who shall be happy, of heavenly kind, prolific.

पितर ऊचुः

अद्यैव सद्यः पत्नी ते भवत्वतिमनोरमा।
तस्यां च पुत्रो भविता भवतो मनुरुत्तमः॥ १९॥
मन्वन्तराधिपो धीमांस्त्वन्नाम्नैवोपलक्षितः।
रुचे रौच्य इति ख्यातिं यो यास्यति जगत्त्रय॥ २०॥
तस्यापि बहवः पुत्रा महाबलपराक्रमाः।
भविष्यन्ति महात्मानः पृथिवीपरिपालकाः॥ २१॥
त्वं च प्रजापतिर्भूत्वा प्रजाः सृष्ट्वा चतुर्विधाः।
क्षीणाधिकारो धर्मज्ञ ततः सिद्धिमवाप्स्यसि॥ २२॥

The Pitṛs spoke

Here verily for you let a wife be produced forthwith who shall be most fascinating, and by her you shall have a son, a Manu supreme, the ruler of a Manv-antara, wise, characterized by your very own name, being called Raucya from you, O Ruci; he shall attain fame in the three worlds. He shall also have many sons, great in strength and prowess, great of soul, guardians of the earth. And you, becoming a Prajā-pati, shall create people of the four classes; and when your dominion shall come to an end and you shall be wise in righteousness, you shall thereafter attain perfect felicity.

स्तोत्रेणानेन च नरो योऽस्मांस्तोष्यति भक्तितः।
तस्य तुष्टा वयं भोगानात्मज्ञानं तथोत्तमम्॥ २३॥
शरीरारोग्यमर्थं च पुत्रपौत्रादिकं तथा।
प्रदास्यामो न सन्देहो यच्चान्यदभिवाञ्छितम्॥ २४॥
तस्मात्पुण्यफलं लोके वाञ्छद्भिः सततं नरैः।
पितॄणां चाक्षयां तृप्तिं स्तव्याः स्तोत्रेण मानवैः॥ २५॥
वाञ्छद्भिः सततं स्तव्याः स्तोत्रेणानेन वै यतः।
श्राद्धे च इमं भक्त्या अस्मत्प्रीतिकरं स्तवम्॥ २६॥

And whatever man shall gratify us with this hymn in faith, we being gratified will give him enjoyments and sublime spiritual knowledge, perfect bodily health, and wealth, and sons, grandsons and other descendants;[1] because verily those who desire blessings must constantly praise us with this hymn. And he who shall recite this hymn, which causes us pleasure, with faith at a śrāddha, standing the while in front of the brāhmaṇas as they feast, that śrāddha, shall undoubtedly become ours imperishably, because of our pleasure in hearing the hymn when a man makes close approach to us.

पठिष्यन्ति द्विजाग्र्याणां भुञ्जतां पुरतः स्थितः।
स्तोत्रश्रवणसम्प्रीत्या सन्निधाने परे कृते॥ २७॥
अस्माकमक्षयं श्राद्धं तद्भविष्यत्यसंशयम्।
यद्यप्यश्रोत्रियं श्राद्धं यद्यप्युपहतं भवेत्॥ २८॥
अन्यायोपात्तवित्तेन यदि वा कृतमन्यथा।
अश्राद्धैरुपहतैरुपहारैस्तथा कृतम्॥ २९॥
अकालेऽप्यथवाऽदेशे विधिहीनमथापि वा।
अश्रद्धया वा पुरुषैर्दम्भमाश्रित्य वा कृतम्॥ ३०॥
अस्माकं तृप्तये श्राद्धं तथाप्येतदुदीरणात्।
यत्रैतत्पठ्यते श्राद्धे स्तोत्रमस्मत्सुखावहम्॥ ३१॥

Although a śrāddhā be performed without a brāhmaṇa learned in the Veda, although it may be vitiated by means of wealth which has been gained unjustly, or although it be performed in any other defective manner, or although moreover it be performed with blemished offerings unfit for a śrādhha, or be performed also at a wrong time or in a wrong place, or yet be unaccompanied by the proper ordinances, or if it is performed by men without faith or in reliance on deceit– nevertheless such a śrāddha shall be to our delight because this hymn is uttered thereat.

अस्माकं जायते तृप्तिस्तत्र द्वादशवार्षिकी।
हेमन्ते द्वादशाब्दानि तृप्तिमेतत्प्रयच्छति॥ ३२॥
शिशिरे द्विगुणाब्दांश्च तृप्तिं स्तोत्रमिदं शुभम्।
वसन्ते षोडश समास्तृप्तये श्राद्धकर्मणि॥ ३३॥
ग्रीष्मे षोडशैवैतत्पठितं तृप्तिकारकम्।

Wherever this hymn which brings us happiness is recited at a śrāddha, there delight accrues to us,

1. The Bombay edition inserts a verse and a half here–"We will give)the foregoing blessings) assuredly and whatever else is earnestly desired. Therefore men who continually desire sacred recompenses in the world and the imperishable gratification of the Pitṛs–such men must praise us with a hymn."

lasting for twelve years. This hymn recited in the winter yields delight for twelve years; and this beautiful hymn recited in the dewy season yields delight for twice that number of years; when recited at a śrāddha ceremony in the spring it tends to delight us for sixteen years; and this hymn recited in the hot season causes delight for sixteen years indeed.

विकलेऽपि कृते श्राद्धे स्तोत्रेणानेन साधिते॥ ३४॥

वर्षासु तृप्तिरस्माकमक्षया जायते रुचे।

शरत्कालेऽपि पठितं श्राद्धकाले प्रयच्छति॥ ३५॥

अस्माकमेतत्पुरुषस्तृप्तिं पञ्चदशाब्दिकीम्।

When a śrāddha although performed imperfectly is consummated with this hymn in the rainy season, imperishable delight accrues to us, O Ruci. When recited at the time of a śrāddha even in the autumn season, it yields us delight with men which lasts for fifteen years.

यस्मिन्गृहे च लिखितमेतत्तिष्ठति नित्यदा॥ ३६॥

सन्निधानं कृते श्राद्धे तत्रास्माकं भविष्यति।

And in whomsoever house this hymn remains constantly in written form, there shall we be present when a śrāddha is performed.

तस्मादेतत्त्वया श्राद्धे विप्राणां भुञ्जतः पुरः॥ ३७॥

श्रवणीयं महाभाग अस्माकं पुष्टिहेतुकम्।

इत्युक्त्वा पितरस्तस्य स्वर्गता मुनिसत्तम॥ ३८॥

Therefore standing at a śrāddha in front of the feasting brāhmaṇas, O illustrious Sir! you must hear this hymn which supplies nourishment to us.[1]

इति श्रीमार्कण्डेयपुराणे रौच्ये मन्वन्तरे पितृवरप्रदानं नामचतुर्नवतितमोऽध्यायः॥९४॥

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1. The Bombay edition adds–"Having spoken thus, his ancestors (Pitṛs) departed to heaven, O best of munis."

अथ पञ्चनवतितमोऽध्यायः

CHAPTER 95

The marriage of Mālinī and the conclusion of the Raucya Manv-antara.

Ruci married an Apsaras named Mālinī, and had by her a son, the Manu Raucya, who will be the ruler of a manv-antara.

मार्कण्डेय उवाच

ततस्तस्मान्नदीमध्यात्समुत्तस्थौ मनोरमा।

प्रम्लोचा नाम तन्वङ्गी तत्समीपे वराप्सराः॥ १॥

Mārkaṇḍeya spoke

Thereupon from the midst of that river uprose an exquisite Apsaras, charming, slender-shaped, named Pramlocā.

सा चोवाच महात्मानं रुचिं सुमधुराक्षरम्।

प्रश्रयावनता सुभ्रूः प्रम्लोचा वै वराप्सराः॥ २॥

And she spoke to high-souled Ruci in very sweet accents, bowing courteously towards him, she, beautiful-browed Pramlocā, verily a choice Apsaras.

अतीव रूपिणी कन्या मत्सुता तपतां वर।

जाता वरुणपुत्रेण पुष्करेण महात्मना॥ ३॥

तां गृहाण मया दत्तां भार्यार्थे वरवर्णिनीम्।

मनुर्महामतिस्तस्यां समुत्पस्यति ते सुतः॥ ४॥

"A maiden of exceeding bodily beauty is my daughter, O best of ascetics; she was begotten by Varuṇa's high-souled son Puṣkara. Take her when I give her, a maiden of exquisite complexion; to be your wife; a Manu of great intellect shall be born of her as son to you!"

मार्कण्डेय उवाच

तथेति तेन साऽप्युक्ता तस्मात्तोयाद्वपुष्मतीम्।

उज्जहार ततः कन्यां मालिनी नाम नामतः॥ ५॥

नद्याश्च पुलिने तस्मिन्स रुचिर्मुनिसत्तमः।

जग्राह पाणिं विधिवत्समानाय्य महामुनीन्॥ ६॥

तस्यां तस्य सुतो जज्ञे महावीर्यो महामतिः।

रौच्योऽभवत्पितुर्नाम्ना ख्यातोऽत्र वसुधातले॥ ७॥

तस्य मन्वन्तरे देवास्तथा सप्तर्षयश्च ये।

तनयाश्च नृपाश्चैव ते सम्यक्कथितास्तव॥ ८॥

Mārkaṇḍeya spoke

When he replied, "So be it," to her, she fetched up from out that water then a shapely maiden named Mālinī; and on that sand-bank in the river Ruci, best of munis, after summoning the great munis together, took her hand in marriage according to the ordinances. Of her was born to him a son, great in valour, great in intellect; he was named Raucya after his father's name; he was famous on this earth. And in his manv-antara who will be the gods and the seven ṛṣis and his sons and the kings, they have been duly told to you.

धर्मवृद्धिस्तथारोग्यं धनधान्यसुतोद्भवः।

नृणां भवत्यसन्दिग्धमस्मिन्मन्वन्तरे श्रुते॥ ९॥

Increase of righteousness, and perfect health, and the growth of riches, grain and children–this without doubt is for men in this manv-antara, which you have heard about.

पितृस्तवं तथा श्रुत्वा पितृणां च तथागणान्।

सर्वान्कामानवाप्नोति तत्प्रसादान्महामुने॥ १०॥

After hearing of both the praise of the Pitṛs and the classes of the Pitṛs also, a man obtains all his desires through their favour, O great muni.

इति श्रीमार्कण्डेयपुराणे मालिनीपरिणयो नाम
पञ्चनवतितमोऽध्यायः॥९५॥

॥इति रौच्यमन्वन्तरं समाप्तम्॥

♣♣♣

अथ षण्णवतितमोऽध्यायः

CHAPTER 96

Eulogy of Agni

There was formerly a very irascible muni named Bhūti, to whom everything was subservient– He left his hermitage once and put his disciple Śānti in charge–The sacred fire went out, and Śānti in consternation offered up a long prayer and eulogy to Agni.

मार्कण्डेय उवाच

ततः परं तु भौत्यस्य समुत्पत्तिं निशामय।

देवानृषींस्तथा पुत्रांस्तथैव वसुधाधिपान्॥ १॥

Mārkaṇḍeya spoke

Hear next thereafter about the birth of Bhautya, and about the gods, the ṛṣis, his sons and kings of the earth in his period.

बभूवाङ्गिरसः शिष्यो भूतिर्नाम्नातिकोपनः।

चण्डशापप्रदोऽल्पेऽर्थे मुनिरागस्यसौम्यवाक्॥ २॥

तस्याश्रमे मातरिश्वा न ववावतिनिष्ठुरम्।

नातितापं रविश्चक्रे पर्जन्यो नातिकर्दमम्॥ ३॥

नातिशीतं च शीतांशुः परिपूर्णोऽपि रश्मिभिः।

चकार भीत्या वै तस्य कोपनस्यातितेजसः॥ ४॥

ऋतवश्च क्रमं त्यक्त्वा वृक्षेष्वाश्रमजन्मसु।

तस्य पुष्पफलं चक्रुराज्ञया सार्वकालिकम्॥ ५॥

ऊहुरापश्च छन्देन तस्याश्रमसमीपगाः।

कमण्डलुगताश्चैव तस्य भीता महात्मनः॥ ६॥

नातिक्लेशसहो विप्रः सोऽभवत्कोपनो भृशम्।

अपुत्रश्च महाभागः स तपस्यकरोन्मनः॥ ७॥

There was a disciple of Aṅgiras, by name Bhūti, very irascible, a muni who used to invoke bitter curses for a small matter, and who spoke harshly on the occasion of a transgression. At his hermitage Mātariśvan blew not very fiercely, the sun caused no excessive heat, nor Parjanya excessive mud, nor did the moon even when full cause excessive cold with its rays, through fear verily of that irascible and very glorious muni. And the seasons, abandoning their course, produced flowers and fruit at all times on the trees that grew in his hermitage according to his command. And the waters that flowed near his hermitage glided on according to his pleasure, and when taken into his water-pot were frightened at that high-souled muni. He was impatient of excessive trouble and was exceedingly irascible, O brāhmaṇa. And that illustrious muni having no son set his mind on austerities.

पुत्रकामो यताहारः शीतवातानलाहतः।

तपस्यामि विचिन्त्येति तपस्येव मनो दधे॥ ८॥

Desiring a son, restricting his food, exposing himself of cold, wind and fire, he fixed his mind on austerities indeed with the resolve, "I will practice austerities."

तस्येन्दुर्नातिशीताय नातितापाय भास्करः।
अभवन्मातरिश्वा च ववौ नाति महामुने॥ ९॥
आपीड्यमानो द्वन्द्वैश्च स भूतिर्मुनिसत्तमः।
अनवाप्याभिलाषां तं तपसः सन्यवर्त्तत॥ १०॥
तस्य भ्राता सुवर्च्चोऽभूद्यज्ञे तेनाभिमन्त्रितः।
यियासुः शान्तिनामानं शिष्यमाह महामतिम्॥ ११॥
प्रशान्तमक्षप्रतिमं विनीतं गुरुकर्मणि।
सदोद्युक्तं शुभाचारमुदारं मुनिसत्तमम्॥ १२॥

The moon did not tend to make him very cold, nor the sun to make him very hot, nor did Mātariśvan blow on him severely, O great muni. And Bhūti, best of munis, being greatly pained by the couples of opposite causes[1] did not obtain that desire and so ceased from his austerities. His brother was Suvarcas. Being invited by him to a sacrifice and being desirous of going, Bhūti said to his high-minded disciple named Sānti, who was calm, who had the measure of religious knowledge[2], who was well-behaved, always Zealous in the guru's business, observant of good customs, noble, an excellent muni.

भूतिरुवाच

अहं यज्ञं गमिष्यामि भ्रातुः शान्ते सुवर्च्चसः।
तेनाहूतस्त्वया चेह यत्कर्त्तव्यं शृणुष्व तत्॥ १३॥
अतिजागरणं वह्नेस्त्वया कार्यं ममाश्रमे।
तथा त्वया प्रयत्नेन यथाग्निर्न शमं व्रजेत्॥ १४॥

Bhūti spoke

I shall go to the sacrifice of my brother Suvarcas, O Sānti, being summoned by him, and do you listen to what you must do here. You must keep watch over the fire in my hermitage thus and thus diligently, so that the fire may not become extinguished.

मार्कण्डेय उवाच

इत्याज्ञाप्य तथेत्युक्तो गुरुः शिष्येण शान्तिना।
जगाम यज्ञं तं भ्रातुराहूतः स यवीयसः॥ १५॥

Mārkaṇḍeya spoke

Having given this command and receiving the answer "Yea" from his disciple Sānti, the guru went to that his brother's sacrifice, being summoned thereto by his younger brother.

स च शान्तिर्वनाद्यावत्समित्पुष्पफलादिकम्।
उपानयति भूत्यर्थं गुरोस्तस्य महात्मनः॥ १६॥
अन्यच्च कुरुते कर्म गुरुभक्तिवशानुगः।
प्रशान्तस्तावदनलो योऽसौ भूतिपरिग्रहः॥ १७॥
तं दृष्ट्वा सोऽनलं शान्तं शान्तिरत्यन्तदुःखितः।
भीतश्च भूतेर्बहुधा चिन्तामाप महामतिः॥ १८॥
किं करोमि कथं वात्र भविता गमनं गुरोः।
मयाद्य प्रतिपत्तव्यं किं कृते सुकृतं भवेत्॥ १९॥
प्रशान्ताग्निमिमं धिष्ण्यं यदि पश्यति मे गुरुः।
ततो मां विषमे ह्यद्य व्यसने सन्नियोक्ष्यति॥ २०॥
यद्यन्यमग्निमत्राहमग्निस्थाने करोमि तत्।
सर्वप्रत्यक्षदृग्भस्म सोऽवश्यं मां करिष्यति॥ २१॥
सोऽहं पापो गुरोस्तस्य निमित्तं कोपशापयोः।
तथात्मानं न शोचामि यथा पापं कृतं गुरोः॥ २२॥
दृष्ट्वा प्रशान्तमनलं नूनं शप्स्यति मां गुरुः।
यथा वा पावकः क्रुद्धस्तथा वीर्यो हि स द्विजः॥ २३॥
यस्य प्रभावाद्बिभ्यन्ते देवास्तिष्ठन्ति शासने।
कृतागसं स मां युक्त्या कया नो धर्षयिष्यति॥ २४॥

And while Sānti is fetching fuel, flowers, fruit and other things from the forest for that high-souled guru's maintenance, and is performing other business, being faithfully obedient to his guru, the fire which was the root of his welfare[3] died out during that interval. Seing the fire had died out, Sānti, sorely distressed and afraid of Bhūti, fell, though of great intellect, into manifold anxiety, thinking– "What am I to do? or how will the guru's return be? I must accomplish something now; what, when done, would be a good thing done? If my guru sees this extinguished fire occupying the hearth, he will assuredly devote me at once because of it to some grievous calamity. If I kindle another fire here in the fire-place, then he

1 Heat and cold; and so on.
2 Aksa-pratima; a difficult word;
3. Bhūti-parigrahaḥ; a pun on the words.

who sees everything visibly[1] will of a surety turn me into ashes. As such I am sinful on account of the wrath and curse of that guru. I do not grieve so much for myself as for the sin committed against the guru. The guru on seeing the fire extinguished will certainly curse me, or Agni will be angry. That brāhmaṇa is truly of such immense power! With what fitness will not he, under whose command the gods live in terror of his majestic power, assail me who have committed sin!"

मार्कण्डेय उवाच

बहुधैवं विचिन्त्यासो भीतस्तस्य सदा गुरोः।
ययौ मतिमतां श्रेष्ठः शरणं जातवेदसम्॥ २५॥
स चकार तदा स्तोत्रं सप्तर्च्चेर्यतमानसः।
स चैकचित्तो मेदिन्यां न्यस्तजानुः कृताञ्जलिः॥ २६॥

Mārkaṇḍeya spoke

After pondering thus in many ways, being always afraid of that guru he, best of intelligent munis, sought refuge with Agni. Controlling his mind then he offered a hymn to the seven fires; and with thoughts intent on them he joined his hands and knelt down on the ground.

शान्तिरुवाच

ओं नमः सर्वभूतानां साधनाय महात्मने।
एकद्विपञ्चधिष्ण्याय राजसूये षडात्मने॥ २७॥
नमः समस्तदेवानां वृत्तिदाय सुवर्च्चसे।
शुक्ररूपाय जगतामशेषाणां स्थितिप्रदः॥ २८॥

Sānti spoke

Om! Reverence to the high-souled perfecter of all created things, to him who has one, two and five side-altars at the rāja-sūya sacrifice, to the six-souled god! Reverence to the very brilliant one, who gives their functions[2] to all the gods, to him who has Sukra's form! You bestowest permanence on all the worlds.

त्वं मुखं सर्वदेवानां त्वयात्तं भगवन्हविः।
प्रीणयस्य खिलान्देवांस्त्वत्प्राणाः सर्वदेवताः॥ २९॥
हुतं हविस्त्वय्यनल मेधत्वमुपगच्छति।
ततश्च जलरूपेण परिणाममुपैति यत्॥ ३०॥

तेनाखिलौषधीजन्म भवत्यनिलसारथे।
औषधीभिरशेषाभिः सुखं जीवन्ति जन्तवः॥ ३१॥
वितन्वते नरा यज्ञांस्त्वत्सृष्टास्वोषधीषु च।
यज्ञैर्देवास्तथा दैत्यास्तद्वद्रक्षांसि पावक॥ ३२॥
आप्याय्यन्ते च ते यज्ञास्त्वदाधारा हुताशन।
अतः सर्वस्य योनिस्त्वं वह्ने सर्वमयस्तथा॥ ३३॥

You are the mouth of all the gods! The oblation that is taken by you, O adorable[3] one, cheers all the gods! All the gods have their life-breathe in you! The oblation sacrificed in you turns into a fiery[4] cloud; and afterwards the modification which it undergoes in the form of water, by that comes the growth of all herbs, O wind-charioteered god. Upon all the herbs animals live in happiness. Men perform sacrifices among the herbs also which you have created. With sacrifices also gods and Daityas and Rākṣasas like wise are fattened, O Purifier; those sacrifices have you for their support, O Fire. Hence you are the origin of everything; and you, O Fire, are composed of everything.

देवता दानवा यक्षा दैत्या गन्धर्वराक्षसाः।
मानुषाः पशवो वृक्षा मृगपक्षिसरीसृपाः॥ ३४॥
आप्याय्यन्ते त्वया सर्वे संवर्ध्यन्ते च पावक।
त्वत्त एवोद्भवं यान्ति त्वय्यन्ते च तथा लयम्॥ ३५॥

The gods, Dānavas, Yakṣas, Daityas, Gandharvas and Rākṣasas, men, cattle, trees, deer, birds and reptiles are all fattened and nourished up by you, O Fire. From you indeed they take their birth, and in you likewise they meet their dissolution at the end.

अपः सृजसि देवत्वं त्वमत्सि पुनरेव ताः।
पच्यमानास्त्वया ताश्च प्राणिनां पुष्टिकारणम्॥ ३६॥
देवेषु तेजोरूपेण कान्त्या सिद्धेष्ववस्थितः।
विषरूपेण नागेषु वायुरूपः पतत्त्रिषु॥ ३७॥
मनुजेषु भवान्क्रोधो मोहः पक्षिमृगादिषु।
अवष्टम्भोऽसि तरुषु काठिन्यं त्वं महीं प्रति॥ ३८॥

1. Agni.
2. Or "means of subsistence."
3. Instead of tvayāttum bhagavān haviḥ, the Bombay edition reads tvayāttum bhagavan havi, which I have adopted.
4. Anala-megha in the Bombay edition is preferable to amala-megha "pure cloud."

जले द्रवस्त्वं भगवाञ्जवरूपी तथाऽनिले।
व्यापित्वेन तथैवाग्ने नभसि त्वं व्यवस्थितः॥३९॥

You, O god, created the waters, you again indeed consumed them, and by you they are rendered wholesome to be the source of nourishment for breathing beings. You abide among the gods under the form of glowing light[1] among the Siddhas with loveliness, among Nāgas under the form of poison, among birds under the form of wind: Among mankind you are anger; among birds, deer and other animals you are silliness;[2] you are stability among trees; you are hardness with reference to the earth; you are fluidity in water, O adorable god; and you have the form of swiftness in the wind; you moreover, O Fire, with your faculty of permeation abide as soul in the sky.[3]

त्वमग्ने सर्वभूतानामन्तश्चरसि पालयन्।
त्वामेकमाहुः कवयस्त्वामाहुस्त्रिविधः पुनः॥४०॥
त्वामष्टधा कल्पयित्वा यज्ञवाहमकल्पयन्।
त्वया सृष्टमिदं विश्वं वदन्ति परमर्षयः॥४१॥

You, O Fire, who are the end of all created beings, move about safe-guarding them. Wise men style you one; again they style you three-fold[4]. Having fashioned you in eight ways, they fashioned the original sacrifice.[5] Supreme ṛṣis say this universe was created by you.

त्वामृते हि जगत्सर्वं सद्यो नश्येद्धुताशन।
तुभ्यं कृत्वा द्विजः पूजां स्वकर्मविहितां गतिम्॥४२॥
प्रयान्ति हव्यकव्याद्यैः स्वधास्वाहाभ्युदीरणात्।
परिणामात्मवीर्याणि प्राणिनाममरार्चित॥४३॥
दहन्ति सर्वभूतानि ततो निष्क्रम्य हेतयः।
जातवेदस्त्वयैवेदं विश्वं सृष्टं महाद्युते॥४४॥

Without you verily the whole world would perish at once. O Fire. A twice-born man proceeds on the course which is ordained by his own actions, when he has paid worship to you with oblations to the gods, oblations to deceased ancestors and other offerings after uttering the words svadhā and svāhā. Living being have in truth the innate power of modification[6], O you who are honoured by Immortals. Flames issuing from you, moreover,[7] burn up all created things. O most brilliant Jāta-vedas,[8] thine verily is this creation of the universe!

तवैव वैदिकं कर्म सर्वभूतात्मकं जगत्।
नमस्तेऽनल विङ्गाक्ष नमस्तेऽस्तु हुताशन॥४५॥
पावकाद्य नमस्तेऽस्तु नमस्ते हव्यवाहन।
त्वमेव सर्वभूतानां पावनाद्विश्वपावनः॥
त्वमेव भुक्तपीतानां पाचनाद्विश्वपाचकः॥४६॥
सस्यानां पाककर्त्ता त्वं पोष्टा त्वं जगतस्तथा।
त्वमेव मेघस्त्वं वायुस्त्वं बीजं सस्यहेतुकम्॥४७॥

Thine are the Vedic ceremonial and the world which consists of all created things. Reverence to you, O yellow-eyed Fire! Reverence be to you, O consumer of oblations! O Purifier, reverence be to you now; reverence to you, O bearer of oblations to the gods.[9] Thus verily are the maturer of the universe by reason of your maturing[10] things that are eaten and drunk. You are the maturer of the crops; and you are the nourisher of the world. You verily are cloud, you are wind, you are seed that produces the crops.

पोषाय सर्वभूतानां भूतभव्यभवो ह्यसि।
त्वं ज्योतिः सर्वभूतेषु त्वमादित्यो विभावसुः॥४८॥

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1. Tejo-rūpeṇa.
2. Mohaḥ.
3. The Bombay edition reads nabhasi tvaṁ vyavasthitaḥ instead, "thou abidest in the sky," omitting "as soul."
4. The three kinds of sacrificial fire, gārhapatya, āhavaniya and dakṣiṇa.
5. The Bombay edition reads instead yajña-vāham akalpayan, "having fashioned thee in eight ways they fashioned (or esteemed) thee to be him who conveys the sacrifice to the gods."
6. Pariṇāmātma-viryā. The Bombay edition reads viryāṇi, a plural neuter instead of a singular feminine noun; but it means the same. If pariṇāma, "alteration," "modification", means "adaptation", this passage is a remarkable anticipation of modern scientific generalization.
7. Tvatto, "from thee," would seem preferable to tato, "moreover."
8. A name of Agni.
9. The Bombay edition inserts a line here–"You indeed are the purifier of the universe because of thy purification of all existing things."
10. Pācaka and pācana; the metaphor is from "cooking" with fire.

त्वमहस्त्वं तथा रात्रिरुभे सन्ध्ये तथा भवान्।
हिरण्यरेतास्त्वं वह्ने हिरण्योद्भवकारणम्॥४९॥
हिरण्यगर्भश्च भवान्हिरण्यसदृशप्रभः।
त्व मुहूर्त क्षणश्च त्वं त्व त्रुटिस्त्वं तथा लवः॥५०॥
कलाकाष्ठानिमेषादिरूपेणासि जगत्प्रभो।
त्वमेतदखिलं कालः परिणामात्मको भवान्॥५१॥

You indeed have been, and shall be, and are for the nourishing of all created things You are light among all created things, you are the illuminating Sun You are day, you also are night, and you are both the twilights You have golden semen, O Fire, you are the cause of the production of gold, and you have gold within your bosom,[1] you have lustre like to gold' You are a *muhūrtta*, and you a ksana, you are a truti and you a lava,[2] you exists in the form of kalās, kāsthās, nimesas and other periods of time, O lord of the world You are all this universe You are Destiny, which consists in continuous change

या जिह्वा भवतः काली कालनिष्ठाकरी प्रभो।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५२॥
कराली नाम या जिह्वा महाप्रलयकारणम्।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५३॥
मनोजवा च या जिह्वा लघिमागुणलक्षणा।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५४॥
करोति कामं भूतेभ्यो या ते जिह्वा सुलोहिता।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५५॥

Your tongue which is called Kālī brings about the conclusion at the fated time, O lord, by it[3] preserve us from fear, from sins and from the great terror of this world' Thy tongue, which is named Karālī[4] is the cause of the great dissolution of the world, by it preserve us from sins and from the great terror of this world' And your tongue which is called Manojavā[5] is characterized by the quality of lightness, by it preserve us from sins and from the great terror of this world' Thy tongue which is called Su-lohitā[6] accomplishes their desire for created beings, by it preserve us from sins and from the great terror of this world'

सुधूम्रवर्णा या जिह्वा प्राणिनां रोगदायिका।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५६॥
स्फुलिङ्गिनी च या जिह्वा यतः सकलपुद्गलाः।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५७॥
याते विश्वसृजा जिह्वा प्राणिनां शर्मदायिनी।
तया नः पाहि पापेभ्य ऐहिकाच्च महाभयात्॥५८॥
पिङ्गाक्ष लोहितग्रीव कृष्णवर्त्म हुताशन।
त्राहि मा सर्वदोषेभ्यः संसारादुद्धरेह माम्॥५९॥

Thy tongue which is called Sa-dhūmra-varnā[7] causes sickness among breathing beings, by it preserve us from sins and from the great terror of this world' And your tongue which is called Sphulinginī,[8] because it is altogether shapely, by it preserve us from sins and from the great terror of *this world' And your tongue which is called* Viśvāsa-dā[9] bestows blessings on breathing beings, by it preserve us from sins and from the great terror of this world' O yellow-eyed, red-necked, black-pathed[10] consumer of oblations, save me from all faults, deliver me here from worldly existence' Be gracious, O seven-flamed Fire,

प्रसीद वह्नेसप्तार्चिः कृशानो हव्यवाहन।
अग्निपावकशुक्रादिनामाष्टाभिरुदीरितः॥६०॥
अग्नेऽग्रे सर्वभूतानां समुत्पत्तिर्विभावसो।
प्रसीद हव्यवाहाख्य अभिष्टुत मयाव्यय॥६१॥

O Krśānu, O bearer of the oblations to the gods' You are proclaimed by the eight names of Agni, Pāvaka, Śukra and the rest O Agni, O you who did spring up before all created beings, O Vibhā-

1 Hiranya-garbhas
2 Various measures of time
3 Instead of bhayāt, "from fear", the Bombay edition reads tayā, 'by it "
4 "Formidable "
5 ' Swift as thought "
6 " Very red "
7 " Smoky-coloured "
8 " Having sparks of fire "
9 For visvā sadā read visvāsa-dā, " bestowing confidence" *the Bombay edition reads* viśvā-srjā, " creating the universe "
10 Krṣna-vartman " black-pathed" of the Bombay edition is better than kṛṣna-varna " black-hued" of the Calcutta edition

vasu, be gracious, O you who are called the Carrier of the oblations to the gods, O changeless one who I extol!

त्वमक्षयो वह्निरचिन्त्यरूप:

समृद्धिमन्दुष्प्रसहोऽतितीव्र:।

तवाव्ययं भीममशेषलोक-

संवर्धकं हन्त्यथवातिवीर्यम्॥६२॥

You are Fire imperishable, you have inconceivable beauty, you prospers greatly, you are hard to be endured, [1]exceedingly ardent· or your surpassing valour, which is changeless and terrible, vanquishes him who injures all the worlds [2]

त्वमुत्तमं तत्त्वमशेषसत्त्व-

हृत्पुडरीकस्थमनन्तमीड्यम्।

त्वया ततं\विश्वमिदं चराचरं

हुताशनैको बहुधा त्वमत्र॥६३॥

You are the sublime principle of being,[3] that dwells in the lotus-heart of every being,[4] unending, worthy of praise. By you was stretched out this universe which comprises what is moveable and immoveable. O consumer of oblations, you are one in many forms here.

त्वमक्षय: सगिरिवना वसुन्धरा

नभ: ससोमार्कमहर्दिवाखिलम्।

महोदधेर्जठरगतश्च वाडवो

भवान्विभु: पिबति पयांसि पावक॥६४॥

1 For *duṣ-prahaso* read *duṣ-prasaho* as in the Bombay edition

2 This passage appears to be corrupt It runs this in the Calcutta edition –
Tvam-a-vyayam bhimam a-śesha-lokam
Samūrtako hanty athavāti-viryam
which means unintelligible The Bombay edition reads,–
Tvam-a-vyayam bhimam a-śesha-loka
Savardhakam hanty athavāti-viryam
and I have followed it except as regards the word *sa-vardhakam* which seems incorrect By comparing the two versions it, may be conjectured that the proper reading should be *sam-mardakam*, or *sam-indhakam* or some such word, and I have ventured to translate it by the general phrase, "who injures"

3 Or "goodness" sattva The Bombay edition reads tattva, "essential truth"

4 For-*puṇḍarikas* tvam the Bombay edition reads *puṇḍarika-stham*, which seems preferable

You are undecaying; you are the earth with its mountains and forests; you are the sky that holds the moon and the sun; you are everything that exists daily;[5] and you are the submarine fire that is held within the bosom of the great ocean; you stand with superhuman power in your hand.[6]

हुताशनस्त्वमिति सदाभिपूज्यसे

महाक्रतौ नियमपरैर्महर्षिभि:।

अभिष्टुत: पिबसि च सोममध्वरे

वषट्कृतान्यपि च हवींषि भूतये॥६५॥

You are always, worshipped as the 'Consumer of oblations' at the great sacrifice by great rsis who are devoted to self-restraint; and when extolled you drinks the soma at the sacrifice, and eats the oblation also, that are offered in fire with the exclamation vasat, for your well-being.

त्वं विप्रै: सततमिहेज्यसे फलार्थं

वेदाङ्गेष्वथ सकलेषु गीयसे त्वम्।

त्वद्धेतोर्यजनपरायणा द्विजेन्द्रा

वेदाङ्गान्यधिगमयन्ति सर्वकाले॥६६॥

त्वं ब्रह्मा यजनपरस्तथैव

विष्णुर्भूतेश: सुरपतिरर्यमा जलेश:।

सूर्येन्दू सकलसुरासुराश्च हव्यै:

सन्तोष्याभिमतफलान्यथाप्नुवन्ति॥६७॥

अर्चिभि: परममहोपघातदुष्टं

संस्पृष्टं तव शुचि जायते समस्तम्।

स्नानानां परममतीव भस्मना

सत्यसन्ध्यायां मुनिभिरतीव सेव्यसे तत्॥६८॥

तत्कृत्वा त्रिदिवमवाप्नुवन्ति लोका:।

सद्भक्त्या सुखनियता: समूहगीतम्॥६९॥

You are longed for[7] continually by brāhmanas here for the sake of recompense; and you are sung of in all the Vedāngas. For your sake brāhmanas,

5 Ahar-divākhilam

6 Or, "in thy ray of light," kare The Bombay edition has a wholly different reading here–
Bhavān vibhuḥ pivati payāmsi pāvaka
'You as lord drinkeset the waters, O Fire!'

7 ijyase, 'you are sacrificed to,' better than the reading in the Kolkata edition 'Thyase'

who are zealously devoted to sacrificing, study the Vedāṅgas at all times. You are Brahmā who is devoted to sacrificing, and also Viṣṇu, goblin-ruling Siva, Indra lord of the gods, Aryaman, and water-dwelling Varuṇa. Both the sun and moon and all the gods and Asuras gratifying you with oblations obtain from you much-prized rewards. Everything, though corrupted with grave malady to the utmost degree, becomes pure when touched by your flames. Of ablutions the most excellent by far is that which is performed with ashes; therefore munis wait upon you pre-eminently at evening[1].

प्रसीद वह्ने शुचिनामधेय
प्रसीद वायो विमलातिदीप्ते।
प्रसीद मे पावक वैद्युताभ
प्रसीद हव्याशन पाहि मां त्वम्॥७०॥
यत्ते वह्ने शिवं रूपं ये च ते सप्त हेतयः।
तैः पाहि न स्तुतो देव पिता पुत्रमिवात्मजम्॥७१॥

Be gracious, O Fire, who are named the Pure! Be gracious, O Air, who are unsullied and exceedingly brilliant! Be gracious to me now, O purifying Fire who comes from lightning.[2] Be gracious, O consumer of oblations! Protect you me! With the auspicious form that is thine, O Fire, and with the seven flames that are thine–when praised by us protect us therewith, O god, even as a father protects the son whom he has begotten!

इति श्रीमार्कण्डेयपुराणे भौत्यमन्वन्तरेऽग्निस्तोत्रं नाम षण्णवतितमोऽध्यायः॥९६॥

♣♣♣

1. The Bombay edition inserts a short verse here:–"After doing that, people, who have easy self-control, by means of real faith gain heaven which is sung of by multitudes."
2. For vaidyutādya the Bombay edition reads vaidyutābha, "who have a lightining-like splednour."

अथ सप्तनवतितमोऽध्यायः

CHAPTER 97

The Fourteen Manvantaras concluded.

Agni pleased with the hymn granted Sānti two boons; namely, the fire was re-kindled; and Bhūti obtained a son who will be the Manu Bhautya, and became gentle to all.–Agni also blessed the hymn. –The gods, ṛṣis and kings in the Bhautya manv-antara are named.–The merits obtained by hearing about the manv-antaras are proclaimed.

मार्कण्डेय उवाच

एवं स्तुतस्ततस्तेन भगवान्हव्यवाहनः।
ज्वालामालावृततनुस्तस्यासीदग्रतो मुने॥
देवो विभावसुः प्रीतस्तोत्रेणानेन वै द्विज।
तं शान्तिमाह प्रणतं मेघगम्भीरवागथ॥२॥

Mārkaṇḍeya spoke

Being thus hymned by him the adorable fire thereupon appeared before him there, encircled with a halo of flame, O muni. And the god who abounds in light, pleased[3] indeed with that hymn, O brāhmaṇa, spoke with a voice as deep as a thunder-cloud's to Sānti who fell prostrate before him.

अग्निरुवाच

परितुष्टोऽस्मि ते विप्र भक्त्या या ते स्तुतिः कृता।
वरं ददामि भवते प्रार्थ्यतां यत्तवेप्सितम्॥३॥

Agni spoke :

Well pleased am I with you, O brāhmaṇa, for the praise which you have offered in faith. I grant you a boon; choose what you desire.

शान्तिरुवाच

भगवन्कृतकृत्योऽस्मि यत्त्वा पश्यामि रूपिणम्।
तथापि भक्तिनम्रस्य भवता श्रूयतां मम॥४॥
भ्रातृयज्ञं गतो देव ममाचार्यो निजाश्रमान्।
आगतश्चाश्रमं धिष्ण्यं त्वत्सनाथं स पश्यतु॥५॥
ममापराधात्सन्त्यक्तं धिष्ण्यं यत्ते विभावसो।

3. For *prita-stotreṇa* read *pritaḥ stotreṇa*?

तत्त्वयाधिष्ठितं सोऽद्य पूर्ववत्पश्यतु द्विजः॥ ६॥
तथान्यदपि मे देव प्रसादं कुरुषे यदि।
पुत्रो विशिष्टो भवतु तदपुत्रस्य मे गुरोः॥ ७॥

Sānti spoke

O adorable god, I have accomplished my object inasmuch as I see you in bodily shape; nevertheless deign to hear me who bow to you in faith. My guru has gone from the hermitage to his brother's sacrifice, O god, and when he shall return to the hermitage may he see the sacrificial altar[1] with you for its master. The sacrificial altar that has been forsaken by you through my transgression, O Fire, may the brāhmaṇa see that now presided over by you as before! And if you show me grace in any other way, O god, then let my guru who is sonless obtain a distinguished son.

तथा च मैत्रीं तनये स करिष्यति मे गुरुः।
तथा समस्तसत्त्वेषु भवत्वस्य मनो मृदु॥ ८॥
यश्च त्वां स्तोष्यतेऽनेन प्रीतिं यातोऽसि मेऽव्यय।
स्तोत्रेण तस्य वरदो भवेथा मत्प्रसादितः॥ ९॥

And as my guru will display friendliness to his son, so may his mind become gentle towards to all beings. And whoever shall praise you[2] with this hymn, whereby you are pleased with me, O changeless god, may you whom I have propitiated bestow a boon on him!

मार्कण्डेय उवाच

एतच्छ्रुत्वा वचस्तस्य तमाह द्विजसत्तमम्।
स्तोत्रेणाराधितस्तेन गुरुभक्त्या च पावकः॥ १०॥

Mārkaṇḍeya spoke

On hearing this his speech, Agni, being highly conciliated with the hymn and with his devotion to his guru, spoke to that best of brāhmaṇas. Agni spoke:

अग्निरुवाच

गुरोरर्थे यतो ब्रह्मन्याचितं ते वरद्वयम्।
नात्मार्थं तेन मे प्रीतिस्त्वय्यतीव महामुने॥ ११॥
भविष्यत्येतदखिलं गुरोर्यत्प्रार्थितं त्वया।
मैत्री समस्तभूतेषु पुत्रश्चास्य भविष्यति॥ १२॥
मन्वन्तराधिपः पुत्रो भौत्यो नाम भविष्यति।
महाबलो महावीर्यो महाप्राज्ञो गुरुस्तव॥ १३॥

Inasmuch as you have asked, O brāhmaṇa, for two boons on your guru's behalf and not for yourself, therefore I am exceedingly pleased with you, O great muni. All this shall happen to your guru which you have prayed for--he shall be friendly to all beings and shall have a son. The son shall be the lord of a manv-antara, by name Bhautya, great in strength, great in valour; great in knowledge, O you who praises your guru.[3]

अनेन यश्च स्तोत्रेण स्तोष्यते मां समाहितः।
तस्याभिलषितं सर्वं पुण्यं चास्य भविष्यति॥ १४॥
यज्ञेषु पर्वकालेषु तीर्थेज्याहोमकर्मसु।
धर्माय पठतामेतन्मम पुष्टिकरं परम्॥ १५॥
अहोरात्रकृतं पापं श्रुतमेतत्सकृद्द्विज।
नाशयिष्यत्यसन्दिग्धं मम तुष्टिकरं परम्॥ १६॥
अहोमकालदोषादीनयोग्यैरपि तत्कृतैः।
ये दोषास्तानिदं सद्यः शमयिष्यति संश्रुतम्॥ १७॥
पौर्णमास्याममावास्यां पर्वस्वन्येषु च स्तवः।
ममैष संश्रुतो मर्त्यैर्भविता पापनाशनः॥ १८॥

And whoever with composed mind shall praise me with this hymn, all his desire shall come to pass and he shall have merit. At sacrifices, on festival days, at places of pilgrimage, at sacrifices, at oblations to the gods, and at ceremonies let a man read this sublime hymn, which yields nourishment to me, to attain to righteousness. This sublime hymn, which yields pleasure to me, when heard once, O brāhmaṇa, shall without doubt destroy sin committed by day and night. This hymn when heard shall at once quell the faults and other defects that attend improper oblations and times, and the faults which are committed by unworthy men also who have made such mistakes. This hymn of praise to me, when heard by mortals

1. For dhiṣṭyam read dhiṣṇyam as in the Bombay edition, here and in the next verse and verse 21. In the next verse dhiṣṇya is treated as a neuter noun, but the dictionary gives dhiṣṇya, masc. only, this meaning.
2. or paśyatām read yaś ca tvām with the Bombay edition.

3. Guru-stava. This is better than reading it gurus tava.

at full-moon, at new-moon and on other sacred festivals, shall destroy sin.

मार्कण्डेय उवाच

इत्युक्त्वा भगवानग्निः पश्यतस्तस्य वै मुने।
बभूवादर्शनः सद्यो दीपस्थो निवृत्तो यथा॥ १९॥
स च शान्तिर्गते वह्नौ परितुष्टेन चेतसा।
हर्षरोमाञ्चिततनुः प्रविवेशाश्रमं गुरोः॥ २०॥
जाज्वल्यमानं तत्रासौ गुरुधिष्ण्ये हुताशनम्।
ददर्श पूर्ववत्प्राप ततः स परमां मुदम्॥ २१॥

Mārkaṇḍeya spoke

Having spoken thus, adorable Agni became invisible forthwith, while he indeed looked on, O muni, just as the flame upon a lamp expires. And when Agni had departed, Sānti, with mind fully satisfied and with the hair of his body standing erect with gladness, entered the guru's hermitage. There he saw the fire blazing brightly on the guru's sacrificial altar as before; thereat he felt an intense joy.

एतस्मिन्नन्तरे सोऽपि गुरुस्तस्य महात्मनः।
भ्रातुर्यवीयसो यज्ञादाजगाम स्वमाश्रमम्॥ २२॥
तस्याग्रतश्च शिष्योऽसौ चक्रे पादाभिवन्दनम्।
गृहीतासनपूजश्च तमाह स तदा गुरुः॥ २३॥
वत्सातिहार्दं त्वयि मे तथान्येषु च जन्तुषु।
न वेद्मि किमिदं त्वं चेद्वेत्स्ये तत्कथयाशु मे॥ २४॥
ततः स शान्तिस्तत्सर्वमाचार्याय महामुने।
अग्निनाशादिकं विप्रः समाचष्टे यथातथम्॥ २५॥
तच्छ्रुत्वा स परिष्वज्ये स्नेहार्द्रनयनो गुरुः।
शिष्याय प्रददौ वेदान्साङ्गोपाङ्गान्महामुने॥ २६॥

At this moment the guru also of that high-souled disciple returned from his younger brother's sacrifice to his own hermitage; and before him the disciple paid respectful salutation to his feet. And the guru, after accepting the seat and worship offered, said to him then–"My son, I feel exceeding loving-kindness to you and to other creatures also. I do not know what this is; if you know, my son, tell this quickly to me." Thereupon the brāhmaṇa Sānti declares all that, namely, the extinction of the fire and the other incidents, to his teacher truly, O great muni. On hearing it the guru with eyes moist through affection embraced him, and gave the disciple the Vedas and Aṅgas and Upāṅgas, O great muni.

भौत्यो नाम मनुस्तस्य पुत्रो भूतेरजायत।
तस्य मन्वन्तरे देवानृषीन्भूपांश्च मे शृणु॥ २७॥
भविष्यस्य भविष्यास्तु गदतो मम विस्तरात्।
देवेन्द्रो यश्च भविता तस्य विख्यातकर्मणः॥ २८॥
चाक्षुषाश्च कनिष्ठाश्च पवित्रा भ्राजिरास्तथा।
धारावृकाश्चेत्येते वै पञ्च देवगणाः स्मृताः॥ २९॥
शुचिरिन्द्रस्तदा तेषां त्रिदशानां भविष्यति।
महाबलो महावीर्यः सर्वैरिन्द्रगुणैर्युतः॥ ३०॥
आग्नीध्रश्चाग्निबाहुश्च शुचिर्मुक्तोऽथ माधवः।
शुक्रोऽजितश्च सप्तैते तदा सप्तर्षयः स्मृताः॥ ३१॥
गुरुर्गभीरो ब्रध्नश्च भरतोऽनुग्रहस्तथा।
श्रीमानी च प्रतीरश्च विष्णुः संक्रन्दनस्तथा॥ ३२॥
तेजस्वी सुबलश्चैव भौत्यस्यैते मनोः सुताः।
चतुर्दशं मयैतत्ते मन्वन्तरमुदाहृतम्॥ ३३॥

A son was born to Bhūti, the Manu named Bhautya. Hear from me of the gods, ṛṣis and kings in his manv-antara, namely, those who shall belong to that future Manu, while I declare them at length; and who shall be the lord of the gods in the time of that Manu famous for his deeds. Both the Cākṣuṣas and the Kaniṣṭhas, the Pavitras and the Bhrājiras, and the Dhārāvrikas–these shall be the five classes of gods according to tradition. Śuci shall be the Indra of those gods then, great in strength, great in valour endowed with all an Indra's qualities. And Agnīdhara, and Agni-bāhu, Śuci and Mukta, Mādhava, Śukra and Ajita–these seven shall be the ṛṣis then according to tradition. Guru, Gabhīra, and Bradhna, Bharata and Anugraha, and Strīmānin[1] and Pratīra, Viṣṇu and Saṅktandana,[2] Tejasvin and Subala–these shall be the Manu Bhautya's sons. I have declared this fourteenth manv-antara to you.

1. Srīmānin in the Bombay edition is better.
2. Saṅ-krandana in the Bombay edition.

श्रुत्वा मन्वन्तराणीत्थं क्रमेण मुनिसत्तम।
पुण्यमाप्नोति मनुजस्तथाऽक्षीणां च सन्ततिम्॥ ३४॥

After hearing of the manv-antaras thus in order, O best of munis, a man obtains merit, and a diminished succession.[1]

श्रुत्वा मन्वन्तरं पूर्वं धर्ममाप्नोति मानवः।
स्वारोचिषस्य श्रवणात्सर्वकामानवाप्नुते॥ ३५॥
औत्तमे धनमाप्नोति ज्ञानमाप्नोति तामसे।
रैवते च श्रुते बुद्धिं सुरूपां विन्दते स्त्रियम्॥ ३६॥
आरोग्यं चाक्षुषे पुंसां श्रुते वैवस्वते बलम्।
गुणवत्पुत्रपौत्रांस्तु सूर्यसावर्णिके श्रुते॥ ३७॥
महात्म्यं ब्रह्मसावर्णेर्धर्मसावर्णिके शुभाम्।
मतिमाप्नोति मनुजो रुद्रसावर्णिके जयम्॥ ३८॥
ज्ञातिश्रेष्ठो गुणैर्युक्तो दक्षसावर्णिके श्रुते।
निशात्यत्यरिबलं रौच्यं श्रुत्वा नरोत्तम॥ ३९॥

By listening to the first manvantara a man obtains righteousness. By listening to Svārociṣa's period he gains all his desires. He obtains wealth from listening to Auttami's story, and acquires knowledge in hearing the story of Tāmasa; and when Raivata is heard about, he finds intelligence and a handsome wife. Perfect health accrues to men when Cākṣuṣa is heard of, and strength when Vaivasvata is heard of, and virtuous sons and grandsons when the Sun's son Sāvarṇika is heard of. A man obtains greatness of soul when Brahma-Sāvarṇa is heard of, a bright intellect when Dharma-Sāvarṇika is heard of, victory when Rudra-Sāvarṇika is heard of. A man becomes the chief of his kindred and is endowed with good qualities, when Dakṣa-Sāvarṇika is heard of; he makes his enemies power small[2] after hearing of Raucya, O best of men.

देवप्रसादमाप्नोति भौत्ये मन्वन्तरे श्रुते।
तथाग्निहोत्रं पुत्रांश्च गुणयुक्तानवाप्नुते॥ ४०॥
सर्वाण्यनुक्रमाद्यश्च शृणोति मुनिसत्तम।
मन्वन्तराणि तस्यापि श्रूयतां फलमुत्तमम्॥ ४१॥
तत्र देवानृषीनिन्द्रान्मनूंस्तत्तनयान्नृपान्।
श्रुत्वा वंशांश्च सर्वेभ्यः पापेभ्यो विप्र मुच्यते॥ ४२॥

He acquires the favour of the gods when the Bhautya manv-antara is heard of, and also obtains the sacred fire and sons endowed with good qualities. And whoever listens to all the manv-antaras in regular order, O best of munis, hearken to his supreme reward also. After hearing of the gods, ṛṣis Indras, Manus, their sons the kings, and their genealogies therein, he is delivered from all his sins.

देवर्षीन्द्रनृपाश्चान्ये ये तन्मन्वन्तराधिपाः।
ते प्रीयन्ते तथा प्रीता प्रयच्छन्ति शुभां मतिम्॥ ४३॥
ततः शुभां मतिं प्राप्य कृत्वा कर्म तथा शुभम्।
शुभां गतिमवाप्नोति यावदिन्द्राश्चतुर्दश॥ ४४॥
सर्वे स्युर्ऋतवः श्रेम्याः सर्वे सौम्यास्तथा ग्रहाः।
भवन्त्यसंशयं श्रुत्वा क्रमान्मन्वन्तरस्थितिम्॥ ४५॥

And the other gods, ṛṣis, Indras and kings who rule over those manv-antaras are pleased with him, and when pleased they bestow a bright intellect. Having obtained then a bright intellect and having performed a splendid deed, he attains a splendid course as long as the fourteen Indras continue.[3] May all the seasons be salubrious; may all the planets be benign! Assuredly they are so, when he has listened to the ordinance of the manvantaras in their order.

इति श्रीमार्कण्डेयपुराणे चतुर्दशमन्वन्तरवर्णनसमाप्तिर्नाम सप्तनवतितमोऽध्यायः॥९७॥

♣♣♣

1. Of future births?
2. Ni-śātayati; not in dictionary.
3. For *catur-daśaḥ* read *caturdaśa* with the Bombay edition.

अथाष्टनवतितमोऽध्याय:

CHAPTER 98

The Announcement of the Genealogies.

Mārkaṇḍeya alludes to the famous races of kings and begins an account of the creation.–Brahmā created Dakṣa, and Dakṣa's daughter Aditi bore to Kaśyapa a son Mārtaṇḍa, who was the Sun incarnate. –Mārkaṇḍeya tells of the Mundane Egg and Brahmā's birth from it,–and expounds the word *"Om"*.

क्रौष्टुकिरुवाच

भगवन्कथिता सम्यक्त्वया मन्वन्तरस्थिति:।
क्रमाद्विस्तरतस्त्वत्तो मया चैवावधारिता॥ १॥
ब्रह्माद्यमखिलं वंशं भूभुजां द्विजसत्तम।
श्रोतुं ममेच्छत: सम्यग्भगवन्प्रब्रवीहि मे॥ २॥

Krauṣṭuki[1] spoke

Adorable Sir, you have duly expounded the ordinance of the *manv-antaras*, and I have ascertained it from you gradually and at length. As I wish to hear of the complete genealogy of the kings of the earth, beginning from Brahmā and the other progenitors, O best of dvijas, do you declare it to me duly, adorable Sir.

मार्कण्डेय उवाच

शृणु वत्स नृपाणां त्वमशेषाणां समुद्भवम्।
चरितं च जगन्मूलमादौ कृत्वा प्रजापतिम्॥ ३॥
अयं हि वंशो भूपालैरनेकक्रतुकर्तृभि:।
संग्रामजिद्भिर्धर्मज्ञै: शतसंख्यैरलंकृत:॥ ४॥
श्रुत्वा चैषां नरेन्द्राणां चरितानि महात्मनाम्।
उत्पत्तयश्च पुरुष: सर्वपापै: प्रमुच्यते॥ ५॥
मनुर्यत्र तथेक्ष्वाकुरनरण्यो भगीरथ:।
अन्ये च शतशो भूपा: सम्यक्पालितभूमय:॥ ६॥
धर्मज्ञा यज्विन: शूरा: परमार्थविदिन:।
श्रुते तस्मिन्पुमान्वंशे पापौघाद्विप्रमुच्यते॥ ७॥
तदयं श्रूयतां वंशो यतो वंशा: सहस्रश:।
भिद्यन्ते मनुजेन्द्राणामवरोहा यथा वटात्॥ ८

Mārkaṇḍeya spoke

Listen, my son, to the origin of all the kings and their exploits, taking for the commencement the Prajā-pati who is the source of this present world, for this his progeny is adorned with kings, who celebrated many sacrifices, who were victorious in battle, who were wise in righteousness, who were numbered by hundreds. And by hearing of the exploits of these high-souled kings and their manifestations[2] a man is delivered from all sins. The race, in which arose Manu and Ikṣvāku, Anaraṇya,[3] Bhagīratha and other kings in hundreds, who all protected their territories well, were wise in righteousness, performed sacrifices, were heroic and understood thoroughly the sublimest matters–when one hears about that race, a man is delivered from a multitude of sins. Hear then about this race wherefrom thousands of subordinate lines of kings were separated off like subsidiary stems from a banyan tree.

ब्रह्मा प्रजापति: पूर्वं सिसृक्षुर्विविधा: प्रजा:।
अङ्गुष्ठाद्दक्षिणाद्दक्षमसृजद्द्विजसत्तम॥ ९॥
वामाङ्गुष्ठाच्च तत्पत्नीं जगत्सूतिकरो विभु:।
ससर्ज भगवान्ब्रह्मा जगतां कारणं परम्॥ १०॥

The Prajā-pati Brahmā, being desirous of yore of creating various peoples, created Dakṣa from the right thumb,[4] O best of dvijas; and the adorable lord Brahmā who causes the birth of the worlds, and who is the supreme maker of the worlds, created a wife for him from his left thumb.

अदितिस्तस्य दक्षस्य कन्याजायत शोभना।
तयां च कश्यपो देवं मार्तण्डं समजीजनत्॥ ११॥
ब्रह्मा स्वरूपं जगतामशेषाणां वरप्रदम्।
आदिमध्यान्तभूतं च सर्गस्थित्यन्तकर्मसु॥ १२॥

1. The discourse goes back to Chap. 30, and Krauṣṭuki, who has disappeared during the Devi-māhātmya and the concluding account of the Manvantaras, re-appears here with the genealogical portion of the Purāṇa.

2. Utpattayaś ca; the Bombay edition reads the same. This is the nomin., and is inadmissible; read instead utpattiś caiva?

3. This is the reading of the Bombay edition and is right. The Calcutta edition reads Raṇavanya; this name is given in the dictionary, but I have not met with it elsewhere.

4. Aṅguṣṭhād dakṣiṇād dakṣam; a play on the word.

यतोऽखिलमिदं यस्मिन्नशेषं च स्थितं द्विज।
यत्स्वरूपं जगच्चेदं सदेवासुरमानुषम्॥ १३॥
यः सर्वभूतः सर्वात्मा परमात्मा सनातनः।
अदित्यामभवद्भास्वान्पूर्वमाराधितस्तया॥ १४॥

Resplendent Aditi was born as a daughter to that Dakṣa, and of her Kaśyapa begot divine Mārtaṇḍa[1], who has the nature of Brahmā,[2] who bestows boons on all the worlds, and who constitutes the beginning, the middle and the end in the operations of the creation, continuance and termination of the world; from whom proceeded this universe and in whom everything subsists, O dvija; and whose nature this world with its gods, Asuras and men possesses; who constitutes everything, who is the soul of all, the Supreme Soul, eternal. The Sun took birth in Aditi, after she had first propitiated him.

क्रौष्टुकिरुवाच

भगवञ्छ्रोतुमिच्छामि यत्स्वरूपं विवस्वतः।
यत्कारणं चादिदेवः सोऽभवत्कश्यपात्मजः॥ १५॥
यथा चाराधितो देव्या सोऽदित्या कश्यपेन च।
आराधितेन चोक्तं यत्तेन देवेन भास्वता॥ १६॥
प्रभावं चावतीर्णस्य यथावन्मुनिसत्तम।
भवता कथितं सम्यक्छ्रोतुमिच्छाम्यशेषतः॥ १७॥

Krauṣṭuki spoke

Adorable Sir, I desire to hear what is the Sun's nature and what is the cause why he, the earliest god, became Kaśyapa's son; and how he was propitiated by divine Aditi and Kaśyapa; and what he, the divine Sun, said when propitiated by her; and what truly was his majestic power when he became incarnate, O best of munis. I wish to hear it in its fulness duly related, Sir, by you.

मार्कण्डेय उवाच

विस्पष्टा परमा विद्या ज्योतिर्भा शाश्वती स्फुटा।
कैवल्यं ज्ञानमाविर्भूःप्राकाम्यं संविदेव च॥ १८॥
बोधश्चावगतिश्चैव स्मृतिर्विज्ञानमेव च।
इत्येतानीह रूपाणि तस्यारूपस्य भास्वतः॥ १९॥
श्रूयतां च महाभाग विस्तराद्वदतो मम।
यत्पृष्टवानसि रवेराविर्भावो यथाभवत्॥ २०॥

Mārkaṇḍeya spoke

Clear sublime Knowledge, Light, Luminosity eternal and free, Perfect Isolation,[3] Understanding, Visible Manifestation[4] Freedom of will, and Comprehension,[5] and Intelligence, and Perception, Memory and Discernment–these are the forms of that luminous Form here. Hearken also, illustrious sir, while I tell you at length what you have asked, how the Sun became manifest.

निष्प्रभेऽस्मिन्निरालोके सर्वतस्तमसावृते।
बृहदण्डमभूदेकमक्षरं कारणं परम्॥ २१॥
तद्बिभेद तदन्तःस्थो भगवान्प्रपितामहः।
पद्मयोनिः स्वयं ब्रह्मा यः स्रष्टा जगतां प्रभुः॥ २२॥

In this world, destitute of light, obscure, which was enveloped with darkness all around, a single huge egg came into existence, an imperishable most potent cause.[6] It split open; within it stood the adorable fore-father, lotus-born Brahmā himself, who is the creator of the worlds, the lord.

तन्मुखादोमिति महानभूच्छब्दो महामुने।
ततो भूस्तु भुवस्तस्मात्ततश्च स्वरनन्तरम्॥ २३॥
एता व्याहृतयस्तिस्रः स्वरूपं तद्विवस्वतः।
ओमित्यस्मात्स्वरूपात्तु सूक्ष्मरूपं रवेः परम्॥ २४॥
ततो महरिति स्थूलं जनं स्थूलतरं ततः।
ततस्तपस्ततः सत्यमिति मूर्त्तानि सप्तधा॥ २५॥
स्थितानि तस्य रूपाणि भवन्ति न भवन्ति च।
स्वभावभावयोर्भावं यतो गच्छन्ति संशयम्॥ २६॥

Out of his mouth issued the great word "Om" O great muni; and then the Bhūr, after that the Bhuvas,[7] and immediately thereafter the Svar.[1]

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1. I.e., the Sun.
2. The Bombay edition also reads Brahmā sva-rūpam; but read Brahmasvarūpam instead?
3. Kaivalyam.
4. Avir-bhūḥ; a word not in the dictionary.
5. Saṁ-vid.
6. See Manu I. 5, etc.
7. These and the following words appear to mean both the utterances themselves and also the worlds that go by the same names, the Bhūr-loka and the Bhuvar-loka; and the meaning seems to be that, as he uttered each mystic word, the corresponding world came into existence.

These three mystic words therefore express the essential property of the Sun. Now from this essential property indicated by "Om" comes the subtle sublime form of the Sun. Next there issued the gross Mahar-loka, then the grosser Jana-loka, then the Tapo-loka, then the Stya-loka;–these are the seven-fold substantial forms, His permanent forms exist and do not exist, inasmuch as they assuredly come into existence in innate disposition and in feeling.[2]

आद्यन्तं यत्परं सूक्ष्ममरूपं परमं स्थितम्।
ओमित्युक्तं मया विप्र तत्परब्रह्म तद्वपुः॥२७॥

The word "Om" which I have uttered, O brāhmaṇa, which has a beginning and an end, which is sublime, subtle, formless, most sublime, permanent–that is the Supreme Spirit, yea his body.

इति श्रीमार्कण्डेयपुराणे वंशानुकीर्त्तनं
नामाष्टनवतितमोऽध्याय:॥९८॥

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अथ नवनवतितमोऽध्याय:

CHAPTER 99

The Majesty of the Sun.

Mārkaṇḍeya says that from Brahmā's mouths issued the four Vedas and explains their peculiar qualities and transcendent merits– The gods and the Vedas are but manifestations of the Sun.

मार्कण्डेय उवाच

तस्मादण्डाद्विभिन्नात्तु ब्रह्मणोऽव्यक्तजन्मन:।
ऋचोबभूवु: प्रथमं प्रथमाद्वदनान्मुने॥ १॥
जपापुष्पनिभा: सद्यस्तेजोरूपा ह्यसंहता:।
पृथक्पृथग्विभिन्नाश्च रजोरूपवहास्तत:॥ २॥

Mārkaṇḍeya spoke

Now when that egg split open, out of the anterior mouth of Brahmā whose origin is inscrutable, O muni, came forth first the Ṛk hymns, at once resplendent as the flowers of the China rose,[3] glorious in form, but disconnected,[4] and divided into separate portions, and therefore bearing the form of passion.[5]

यजूंषि दक्षिणाद्वक्त्रादनिरुद्धानि कानिचित्।
यादृग्वर्णं तथा वर्णान्यसंहतिथराणि च॥ ३॥
पश्चिमं यद्विभोर्वक्त्रं ब्रह्मण: परमेष्ठिन:।
आविर्भूतानि समानि तत्तच्छन्दांसि तान्यथ॥ ४॥
अथर्वणामशेषं च भृङ्गाञ्जनचयप्रभम्।
यावद्धोरस्वरूपं तदाभिचारिकशान्तिकम्॥ ५॥
उत्तरात्प्रकटीभूतं वदनात्तस्य वेधस:।
सुखसत्त्वतम:प्रायं सौम्यासौम्यस्वरूपवत्॥ ६॥

Out of his right mouth issued the Yajus hymns, unimpeded, coloured like the colour of gold, and disconnected. Out of the posterior mouth of the lord Brahmā, who is the highest of all, were revealed the Sāman hymns, and the Chandas hymns, And the entire Atharvan[6] then, resplendent as a mass of black pigment or a cluster of bees,–that which has a nature as terrible as possible,[7] which contains the magical rites and the rites for removing calamities,–became manifest out of the Creator's left mouth; it is composea chiefly of pleasure, goodness and darkness,[8] and has the essential properties of gentleness and harshness.

ऋचो रजोगुणा: सत्त्वं यजुषां च गुणा मुने।
तमोगुणानि सामानि तम:सत्त्वमथर्वसु॥ ७॥
एतानि ज्वलमानानि तेजसाऽप्रतिमेन वै।
पृथक्पृथगवस्थानभाञ्जि पूर्वमिवाभवन्॥ ८॥

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1. The Svar-loka.
2. *Svabhāva-bhāvayor bhāvam yato gacchanti samśayam.* The Bombay edition reads the same, but it seems obscure. I have ventured to read *gacc hyanty a samśayam* instead.
3. *Javā*; Hibiscus rosa Sinensis. The flowers are very large and of a brilliant crimson-scarlet colour, very conspicuous.
4. Not in the order in which they are now arranged. For *tejo-rūpāntasamhatāḥ* the Bombay edition reads tejo-rūpā hy a samhatāḥ, which I have adopted.
5. *Rajo-rūpa vahās.*
6. Atharvāṇam, neut nomin. The meaning given in the dictionary is "the work, i.e., ritual of the Atharva-Veda," but here it must mean the Atharva-Veda itself. This Veda receives marked praise here.
7. Yāvad-ghora-svarūpam tad.
8. Sukha-sattva-tamaḥ-prāyam; sukha is peculiar in this connexion.

The Ṛk hymns have the quality of passion; and goodness is the quality[1] of the Yajus hymns, O muni; the Sāman hymns have the quality of darkness; darkness and goodness exist in the Atharvan hymns. These emanations, blazing indeed with unrivalled glory, obtained each a separate station almost at first.[2]

ततस्तदाद्यं यत्तेज ओमित्युक्त्वाभिशब्द्यते।
तस्य स्वभावाद्यत्तेजस्तत्समावृत्य संस्थितम्॥ ९॥
यथा यजुर्मयं तेजस्तद्वत्साम्नां महामुने।
एकत्वमुपयातानि परे तेजस संश्रये॥ १०॥
शान्तिकं पौष्टिकं चैव तथा चैवाभिचारिकम्।
ऋगादिषु लयं ब्रह्मंस्त्रितयं त्रिष्वथागमत्॥ ११॥
ततो विश्वमिदं सद्यस्तमोनाशात्सुनिर्मलम्।
विभावनीयं विप्रर्षे तिर्यगूर्ध्वमधस्तथा॥ १२॥

That then was the original glory which is declared[3] by uttering the word "Om". The glory which comes from the essential nature thereof–that, having encompassed it completely remains fixed. As is the glory which consists of the Yajus, such is that of the Sāmans, O great muni; they have grown into one in resorting to a supreme glory. Rites for the removal of calamities, and rites for promoting growth and magical rites also–three things gained union[4] with the three Vedas, the Ric and the two others, O brāhmaṇa.

ततस्तन्मण्डलीभूतं छान्दसं तेज उत्तमम्।
परेण तेजसा ब्रह्मन्नेकत्वमुपगम्य तत्॥ १३॥
आदित्यसंज्ञामगमदादावेव यतोऽभवत्।
विश्वस्यास्य महाभाग कारणं चाव्ययात्मकम्॥ १४॥

This universe became most stainless then through the sudden destruction of darkness, and was to be developed horizontally, upwards and downwards, O brāhmaṇa ṛṣi. That excellent glory of the Chandas became then an orb, and grew into oneness with the supreme glory, O brāhmaṇa. Since it obtained the name of Aditya at the very beginning, it became also the essentially unchanging cause of this universe, O illustrious Sir.

प्रातर्मध्यन्दिने चैव तथा चैवापराह्निके।
त्रयी तपति सा काले ऋग्यजुःसामसंज्ञिता॥ १५॥
ऋचस्तपन्ति पूर्वाह्ने मध्याह्ने च यजूंषि वै।
सामानि चापराह्ने वै तपन्ति मुनिसत्तम॥ १६॥

The triple Veda, which is named the Ṛc, Yajus and Sāman, gives warmth in the morning and at mid-day and in the afternoon also. The Ṛc hymns give warmth in the forenoon, and the Yajus hymns truly at mid-day, and the Sāman hymns give warmth truly in the afternoon, O best of munis.

शान्तिकमृक्षु पूर्वाह्ने यजुःष्वेव च पौष्टिकम्।
विन्यस्तं साम्नि सायाह्ने ह्याभिचारिकमन्ततः॥ १७॥
मध्यन्दिनेऽपराह्ने च समे चैवाभिचारिकम्।
अपराह्ने पितृणां तु साम्ना कार्याणि तानि वै॥ १८॥

Rites for the removal of calamities are deposited[5] in the Ṛc hymns in the forenoon, rites for promoting internal growth in the Yajus hymns at mid-day, and magical rites lastly in the Sāman at evening. Magical rites moreover should be performed at mid-day and in the afternoon equally, but the particular ceremonies for the Piṭris should be performed with the Sāman in the afternoon.

विसृष्टौ ऋङ्मयो ब्रह्मा स्थितौ विष्णुर्यजुर्मयः।
रुद्रः साममयोऽन्ते च तस्मात्तस्याशुचिर्ध्वनिः॥ १९॥
तदेवं भगवान्भास्वान्वेदात्मा वेदसंस्थितः।
वेदविद्यात्मकश्चैव परः पुरुष उच्यते॥ २०॥
सर्गस्थित्यन्तहेतुश्च रजः सत्त्वादिकान्गुणान्।
आश्रित्य ब्रह्मविष्ण्वादिसंज्ञामभ्येति शाश्वतः॥ २१॥

In the creation of the world is manifested Brahmā, who is composed of the Ṛk hymns; in its permanence Viṣṇu who is composed of the Yajus hymns; and Siva, who is composed of the Sāman,

1. For guṇā read guṇo? It is remarkable that a higher quality is given to the Yajur-Veda here than to the Ṛg-Veda.
2. Pūrvam iva.
3. Abhi-śabdyate; abhi-śabd as a verb is not in the dictionary.
4. Layam agamat. The reference seems to be to the Atharva-Veda; see verse 5 where these rites are said to be part of that Veda. This passage then refers to the changes by which that work gained rank as a Veda. But these words may also mean "became blended with the three Vedas;" see verse 17 below.

5. Vinyastaṁ.

at the dissolution; therefore its sound is impure.[1] Thus the adorable Sun, whose self is the Veda, who abides in the Veda and whose self is Vedic knowledge, is called the Supreme Soul.[2] And he, the eternal, who is the cause of creation, permanence and dissolution, on taking recourse to passion, goodness and the other qualities, acquires the names of Brahmā, Viṣṇu and the other gods.

देवैः सदेड्यः स तु वेदमूर्ति-
रमूर्तिराद्योऽखिलमर्त्यमूर्तिः।
विश्वाश्रयं ज्योतिरवेद्यधर्मा
वेदान्तगम्यः परमः परेशः॥२२॥

Now ever to be praised by the gods is he whose body is the Veda,

Yet who has no body, who was in the beginning, who is embodied in all mortals;

Who is the Light that is the refuge of the univers^, who has righteousness that passes knowledge,

Who is to be attained to in the Vedānta, supreme beyond things that are sublime!

इति श्रीमार्कण्डेयपुराणे मार्त्तण्डमाहात्म्ये
नवनवतितमोऽध्यायः॥९९॥

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अथ शततमोऽध्यायः

CHAPTER 100

Hymn to the Sun

Brahmā, finding the Sun's glory too great for creation offered a hymn to the Sun.–The Sun contracted his glory, and Brahmā accomplished the creation.

मार्कण्डेय उवाच

तस्य सन्ताप्यमाने तु तेजसोर्ध्वमधस्यथा।
सिसक्षुश्चिन्तयामास पद्मयोनिः पितामहः॥१॥
सृष्टिः कृतापि मे नाशं प्रयास्यत्यभितेजसा।
भास्वतः सृष्टिसंहारस्थितिहेतोर्महात्मनः॥२॥
अप्राणाः प्राणिनः सर्व आपः शुष्यन्ति तेजसा।
न चाम्भसा विना सृष्टिर्विश्वस्यास्य भविष्यति॥३॥
इति सञ्चिन्त्य भगवान्स्तोत्रं भगवतो रवेः।
चकार तन्मये भूत्वा ब्रह्मा लोकपितामहः॥४॥

Mārkandeya spoke

Now when the egg was being heated by his glory above and beneath, the lotus-born Forefather, being desirous of creating, pondered–"My creation although accomplished will assuredly pass to destruction through the intense glory[3] of the Sun, who is the cause of creation, dissolution and permanence, great of soul. Breathing beings will all be bereft of breath, the waters will dry up through his glory, and without water there will be no creation of this universe." Pondering thus the adorable Brahmā, Forefather of the world, becoming intent thereon, composed a hymn to the adorable Sun.

ब्रह्मोवाच

नमस्ये यन्मयं सर्वमेतत्सर्वमयश्च यः।
विश्वमूर्तिः परं ज्योतिर्यत्तद्ध्यायन्ति योगिनः॥५॥

Brahmā spoke

I pay reverence to you of whom everything consists Here, and who consists of everything; Whose body is the universe, who are the sublime Light Whereon religious devotees meditate;

य ऋड्मयो यो यजुषां निधानं
साम्नां च यो योनिरचिन्त्यशक्तिः।
त्रयीमयः स्थूलतयार्धमात्रा
परस्वरूपो गुणपारयोग्यः॥६॥

Who are composed of the Ṛc hymns, who are the repository of the Yajus hymns, And who are the origin of the Sāman hymns; whose power passes thought; Who consists of the three Vedas;[4] who are half a short syllable as touching grossness,[5] Whose nature is sublime, who are worthy of the fullness of good qualities.[6]

1. Manu says the sound of the Sāma-Veda is in a measure impure because it is sacred to the Pitṛs (IV. 124).
2. Paraḥ puruṣaḥ

3 Abhi-tejasaḥ; a word not in the dictionary.
4. For trayī-mayī read trayī-mayo as in the Bombay edition.
5. Sthūlatayārdha-mātrā; this seems obscure.
6. Guṇa-pāra-yogyaḥ. This may be taken in several ways; "who are adapted to the fullest measure of a suppliant's good qualities," "who are worthy of religious devotion by

त्वां सर्वहेतुं परमं च वेद्य-
माद्यं परं ज्योतिरवेद्यरूपम्।
स्थूलं च देवात्मतया नमस्ते
भास्वन्तमाद्यं परमं परेभ्य:॥७॥

To thee[1], the cause of all, who are to be known as supremely worthy of praise,[2]

The supreme Light that was at the beginning, not in the form of fire;[3]

And who art gross by reason that your spirit is in the gods to thee I pay reverence,

The shining one, who wast in the beginning, the sublimest beyond the sublime!

सृष्टिं करोमि यदहं तव शक्तिराद्या
तत्प्रेरितो जलमहीपवनाग्निरूपाम्।
तद्देवतादिविषयां प्रणवाद्यशेषां
नात्मेच्छया स्थितिलयावपि तद्वदेव॥८॥

Thine is the primeval power, in that urged on thereby

I achieve this creation, which is in the forms of water, earth, wind and fire,

Which has those elements, the gods and other beings for its objects, and which is complete with the word "Om" and other sounds–

Not at my own wish; and that I effect its continuance and dissolution in the self-same manner.

वह्निस्त्वमेव जलशोषणत: पृथिव्या:
सृष्टिं करोषि जगतां च तथाद्य पाकम्।
व्यापी त्वमेव भगवन्गगनस्वरूपं
त्वं पञ्चधा जगदिदं परिपासि विश्वम्॥९॥

You verily are fire. By reason of your drying up of the water you achievest.[4] The creation of the earth and the primeval completion of the worlds. You indeed, O lord, pervade the very form of the sky. You in five ways protect all this world.

यज्ञैर्यजन्ति परमात्मविदो भवन्तं
विष्णुस्वरूपमखिलेष्टिमयं विवस्वन्।
ध्यायन्ति चापि यतयो नियतात्मचित्ता:
सर्वेश्वरं परममात्मविमुक्तिकामा॥१०॥

They who know the Supreme Soul sacrifice with sacrifices to thee,

Who has the nature of Viṣṇu, who consists of all sacrifices, O Sun! And self-subdued ascetics, who curb their souls and thoughts, meditate On you, the lord of all, the supremest, while they desire final emancipation from existence for themselves.

नमस्ते देवरूपाय यज्ञरूपाय ते नम:।
परब्रह्मस्वरूपाय चिन्त्यमानाय योगिभि:॥११॥

Reverence to thee, whose form is divine;

To thee, whose form is sacrifice, be reverence;

Yet to thee who is your very nature are the Supreme Spirit, who are meditated upon by religious devotees!

उपसंहर तेजो यत्तेजस: संहतिस्तव।
सृष्टेर्विधाताय विभो सृष्टौ चाहं समुद्यत:॥१२॥

Contract the glory, since the abundance of your glory. Tends to obstruct creation, O lord, and I am ready to begin creation!

मार्कण्डेय उवाच

इत्येवं संस्तुतो भास्वान्ब्रह्मणा सर्गकर्तृणा।
उपसंहतवांस्तेज: परं स्वल्पमधारयत्॥१३॥

Mārkaṇḍeya spoke

Being praised thus by the Creator Brahmā, the Sun contracted his supreme glory and retained but very little.

चकार च तत: सृष्टिं जगत: पद्मसम्भव:।
तथा तेषु महाभाग: पूर्वकल्पान्तरेषु वै॥१४॥
देवासुरादीन्मर्त्यांश्च पश्वादीन्वृक्षवीरुध:।
ससर्ज पूर्ववद्ब्रह्मा नरकांश्च महामुने॥१५॥

And the lotus-born god accomplished the creation of the world. Thus in those intervals of

reason of the fullness of thy good qualities," or "who are worthy of religious devotion with the fullness of a suppliant's good qualities."

1. For taṁ read tvāṁ as in the Bombay edition.
2. The Bombay edition reads, but not so well, paramaṁ ca veḍyam, "and who are to be known as the sublimest one."
3. The Bombay edition reads instead, ādyam paraṁ jyotir a-vedya-rūpam, "the supreme Light that was in the beginning, whose form passes knowledge."
4. For *karomi*, "I achieve", the Bombay edition reads *karoṣi*, which I have adopted as preferable.

the former kalpas illustrious Brahmā created indeed, as before, the gods, Asuras and other beings, and mortals, cattle and other animals, trees and shrubs and the hells, O great muni.

इति श्रीमार्कण्डेयपुराणे आदित्यस्तवो नाम शततमोऽध्याय:॥१००॥

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अथैकाधिकशततमोऽध्याय:

CHAPTER 101

Praise of the Sun

Brahmā finished the creation–He had a son Marīci, who had a son Kaśyapa–Kaśyapa married Dakṣa's thirteen daughters, and begot by them the gods, demons, mankind, animals, birds etc.,–The gods were subdued by the demons, and Aditi offered a hymn to the Sun, imploring his help.

मार्कण्डेय उवाच

सृष्ट्वा जगदिदं ब्रह्मा प्रविभागमथाकरोत्।
वर्णाश्रमसमुद्राद्रिद्वीपाना पूर्ववद्यथा॥ १॥
देवदैत्योरगादीनां रूपस्थानानि पूर्ववत्।
वेदेभ्य एव भगवानकरोत्कमहोद्भव:॥ २॥

Mārkaṇḍeya spoke

Having created this world, Brahmā then separated off the castes, the brāhmaṇa's four periods of life, the seas, the mountains, and the islands even as before. The adorable lotus-born god fixed the forms and abodes of the gods, Daityas, Nāgas and other beings, as before, according to the Vedas[1] indeed.

ब्रह्मणस्तनयो योऽभून्मरीचिरिति विश्रुत:।
कश्यपस्तस्य पुत्रोऽभूत्काश्यपो नाम नामत:॥ ३॥
दक्षस्य तनया ब्रह्मस्तस्य भार्यास्त्रयोदश।
बहवस्तत्सुताश्चासन्देवदैत्योरगादय:॥ ४॥

Brahmā had a son, who was famed as Marīci; his son was Kaśyapa, namely Kāśyapa by name.[2] Dakṣa's thirteen daughters were his wives, O brāhmaṇa; and they had many children who were the gods, Daityas, Nāgas and the rest.

अदितिर्जनयामास देवांस्त्रिभुवनेश्वरान्।
दैत्यान्दितिर्दनुश्चोग्रान्दानवानुरुविक्रमान्॥ ५॥
गरुडारुणौ च विनता यक्षरक्षांसि वै खसा।
कद्रू: सुषाव नागांश्च गन्धर्वान्सुषुवे मुनि:॥ ६॥
क्रोधाया जज्ञिरे कुल्या रिष्टायाश्चाप्सरोगणा:।
ऐरावतादीन्मातङ्गानिरा च सुषुवे द्विज॥ ७॥
ताम्रा च सुषुवे श्येनीप्रमुखा: कन्यका द्विज।
यासां प्रसूता: खगमा: श्येनभासशुकादय:॥ ८॥
इलाया: पादपा जाता: प्रधाया यादसां गणा:।
अदित्यां या समुत्पन्ना कश्यपस्येति सन्तित:॥ ९॥

Aditi gave birth to the gods who rule over the three worlds, Diti to the Daityas, and Danu to the fierce Dānavas whose prowess is wide-reaching. And Vinatā bore Garuḍa and Aruṇa; Khasā the Yakṣas and Rākṣasas indeed; and Kadru bore the Nāgas; Muni bore the Gandharvas; from Krodhā were born the Kulyas; and from Riṣṭā the bevies of Apsarases; and Irā bore Airāvata and other elephants, O dvija; and Tāmrā bore daughters of whom Śyenī was the chief, O dvija, from all of whom were born the hawks, vultures, parrots and other birds; from Ilā were born the trees; from Pradhā the various kinds of aquatic animals.[3]

तस्याश्च पुत्रदौहित्रै: पौत्रदौहित्रिकादिभि:।
व्याप्तमेतज्जगत्सूत्या तेषा तासां च वै मुने॥ १०॥

This is the progeny which was begotten of Aditi by Kaśyapa.[4] And by her sons and daughters' sons, by her sons' sons and daughters' grandsons[5] and other descendants this world was overspread, yea by the offspring of those males and those females, O muni.

तेषां कश्यपपुत्राणां प्रधाना देवतागणा:।
सात्त्विका राजसास्त्वेते तामसाश्च मुने गणा:॥ ११॥

1. For devebhyas the Bombay edition reads Vedebhyas, which is preferable.
2. Kāśyapo nāma nāmataḥ; the Bombay edition agrees, but this can hardly be right. Kāśyapa would be name of Kaśyapa's descendants.
3. For pradhāyāspatasāṁ gaṇāḥ read Pradhāyā yadāsāṁ gaṇāḥ as in the Bombay edition.
4. Kaśyapa's wives and children are given differently in other authorities, e.g., Mahā-Bhārata, Adi-p., xvi, lxv. and lxvi; Kūrma Purāṇa xviii; Agni purāṇa xix.
5. Dauhitrika, a word not in the dictionary.

देवान्यज्ञभुजश्चक्रे तथा त्रिभुवनेश्वरान्।
ब्रह्मा ब्रह्मविदां श्रेष्ठ: परमेष्ठी प्रजापति:॥ १२॥
तानबाधन्त सहिता: सपत्ना दैत्यदानवा:।
राक्षसाश्च तथा युद्धं तेषामासीत्सुदारुणम्॥ १३॥
दिव्यं निराकृतान्पुत्रान्दैतेयैर्दानवैस्तथा।
जयिनश्चाभवन्विप्र बलिनो दैत्यदानवा:॥ १४॥
तत निराकृतान्पुत्रान्दैतेयैर्दानवैस्तथा।
हतत्रिभुवनान्दृष्ट्वा ह्यदितिर्मुनिसत्तम॥ १५॥
आच्छिन्नयज्ञभागांश्च शुचा संपीडिता भृशम्।
आराधनाय सवितु: परं यत्नं प्रचक्रमे॥ १६॥
एकाग्रा नियताहारा परं नियममास्थिता।
तुष्टाव तेजसां राशिं गगनस्थं दिवाकरम्॥ १७॥

The chief of those sons of Kaśyapa are the hosts of gods. Now these hosts are characterized by goodness, by passion and by ignorance, O muni. Brahmā, the chief of those learned in sacred lore, the highest of all, the Prajā-pati, made the gods participators in the sacrifices, and rulers over the three worlds. The hostile Daityas and Danavas and Rākṣasas combining harassed them, and a very terrible war occurred between them. Now the deities were vanquished for a thousand divine years, and the powerful Daityas and Dānavas were victorious, O brāhmaṇa. Then Aditi, seeing her sons cast out and robbed of the three worlds by the Daityas and Dānavas, O best of munis and deprived of their shares of sacrifices, was exceedingly afflicted with grief, and made the utmost efforts to propitiate the Sun. Concentrating her mind thereon, restricting her food, observing the utmost self-repression, she hymned the Sun, the ball of light that dwells in the sky.

अदितिरुवाच

नमस्तुभ्यं परां सूक्ष्मां सौवर्णीं बिभ्रते तनुम्।
धाम धामवतामीश धाम्नामाधार शाश्वत॥ १८॥
जगतामुपकाराय तथापस्तव गोपते।
आददानस्य यद्रूपं तीव्रं तस्मै नमाम्यहम्॥ १९॥

Aditi spoke

Reverence to you who have a sublime subtle golden body, O splendour of those who have splendour, O lord, O repository of splendours, O eternal one! And the ardent form which you have who draw up the waters for the benefit of the worlds, O lord of the heavenly cattle, to that I bow reverently!

ग्रहीतुमष्टमासेन कालेनेन्दुमयं रसम्।
बिभ्रतस्तव सद्रूपमतितीव्रं नतास्मि तत्॥ २०॥
तमेव मुञ्चत:सर्वं रसं वै वर्षणाय यत्।
रूपमाप्यायकं भास्वंस्तस्मै मेघाय ते नम:॥ २१॥
वार्युत्सर्गविनिष्पन्नमशेषं चौषधीगणम्।
पाकाय तव यद्रूपं भास्करं तं नमाम्यहम्॥ २२॥

The most ardent form which you have, who bear the nectar that composes the moon to take it back during the space of eight months, to that I bow reverently! The well-fattened[1] form which you have, who verily discharge all that same nectar to produce rain, to that your cloud-form be reverence, O Sun! And that light-giving form of thine, which tends to mature the whole kingdom of plants that are produced through the pouring forth of water, to that[2] I bow reverently!

यच्च रूपं तवातीतं हिमोत्सर्गादिशीतलम्।
तत्कालसस्यपोषाय तरणे तस्य ते नम:॥ २३॥
नातितीव्रं च यद्रूपं नातिशीतं च यत्तव।
वसन्तर्तौ रवे सौम्यं तस्मै देव नमो नम:॥ २४॥

And that form of thine which, when there is excessive cold by reason of the pouring forth of snow and other causes, tends to nourish the crops of that winter season–to the passing over of that your form be reverence! And that form of thine, which is not very ardent and which is not very cold, and is mild in the season of spring, to that be reverence, O divine Sun, yea reverence!

आप्यायनमशेषाणां देवानां च तथापरम्।
पितॄणां च नमस्तस्मै सस्यानां पाकहेतवे॥ २५॥
यद्रूपं जीवनायैकं वीरुधाममृतात्मकम्।
पीयते देवपितृभिस्तस्मै सोमात्मने नम:॥ २६॥
आप्यायदाहरूपाभ्यां रूपं विश्वमयं तव।

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1. A-pyāyaka; a word not in the dictionary
2. For taṁ read tan?

समेतमग्नीषोमाभ्यां नमस्तस्मै गुणात्मने॥२७॥
यद्रूपमृग्युजुः साम्नामैक्येन तपते तव।
विश्वमेतत्त्रयीसंज्ञं नमस्तस्मै विभावसो॥२८॥
यत्तु तस्मात्परं रूपमोमित्युक्त्वाभिशब्दितम्।
अस्थूलानन्तममलं नमस्तस्मै सदात्मने॥२९॥

And your other form, which fattens both all the gods and the pitris, to that which causes the ripening of the crops be reverence! That one form of thine which, being composed of nectar for the vivification of plants, is quaffed by the gods and pitris, to that, which is the soul of the moon, be reverence! That form of thine which, consisting of the universe, is combined with Agni and Soma these two forms of the Sun,[1] to that, the soul of which is th good qualities,[2] be reverence! That form of thine which, named the three-fold Veda by reason of the unity of the Ṛk, Yajus and Sāma Vedas, gives heat to this universe, to that be reverence, O luminous one! That your form moreover, which transcends that former one, which is enunciated by uttering the word "Om", and which is subtle, endless and stainless, reverence be to that, the soul of which is Truth!

मार्कण्डेय उवाच

एवं स नियता देवी चक्रे स्तोत्रमहर्निशम्।
निराहारा विवस्वन्तमारिराधयिषुर्मुने॥३०॥

Mārkaṇḍeya spoke

In this manner the goddess, self-restrained, abstaining from food, offered praise day and night, desirous of propitiating the Sun, O muni.

ततः कालेन महता भगवांस्तपनोऽम्बरे।
प्रत्यक्षतामगादस्या दाक्षायण्या द्विजोत्तम॥३१॥
सा ददर्श महाकूटं तेजसोऽम्बरसंश्रितम्।
जगाद मे प्रसीदेति न त्वां पश्यामि गोपते॥३२॥
यथा दृष्टवती पूर्वमम्बरस्थं सुदुर्दृशम्।
निराहारा विवस्वन्तं तपन्तं तदनन्तरम्॥३३॥
संघातं तेजसां तद्वदिह पश्यामि भूतले।
प्रसादं कुरु पश्येयं यद्रूपं ते दिवाकर॥
भक्तानुकम्पक विभो भक्ताहं पाहि मे सुतान्॥३४॥

A long time thereafter the adorable Sun rendered himself visible to her, Dakṣa's daughter, in the sky, O best of dvijas. She beheld a huge mass of glory, dwelling in the sky and stationed on the earth, full of light, most difficult to be gazed at because of its halo of flame. Seeing him then, the goddess became bold to the utmost and spoke– "Be gracious to me! I can not gaze on you, O lord of the heavenly cattle. Since I while fasting have beheld you, at first standing in the sky and most difficult to be gazed upon, and afterwards as brilliant and burning, even so I behold you here on earth a globe of glory. Be gracious; may I see your form, O maker of day! O you lord, who have compassion on your believers, I believe; protect my sons!

त्वं धाता विसृजसि विश्वमेत-
त्त्वं पासि स्थितिकरणाय सम्प्रवृत्तः।
त्वय्यन्ते लयमखिलं प्रयाति तत्त्वं
त्वत्तोऽन्या न हि गतिरस्ति सर्वलोके॥३५॥

You, the Creator, createst this universe;

Exerting yourself you protectest it to make it permanent;

In you everything passes to its dissolution at the end, You are it.

Besides thee verily there is no other way of existence in all the world!

त्वं ब्रह्मा हरिरजसंज्ञितस्त्वमिन्द्रो
वित्तेशः पितृपतिरप्पतिः समीरः।
सोमोऽग्निर्गगनपतिर्महीधरोऽब्धिः
किं स्तव्यं तव सकलात्मरूपधाम्नः॥३६॥

You are Brahmā and Hari! you bearest the name Aja![3]

You are Indra, The lord of wealth Kuvera, the lord of the pitṛs Yama, the lord of the waters[4] Varuṇa, the wind Vayu!

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1. The Bombay edition reads āpyāya-dāha-rūpābhyām, "two forms of fatness and conflagration."
2. Guṇātmane in the Bombay edition is better than gaṇātmane.
3. Either "the unborn one," or "the driver, mover, instigator."
4. Ambu-patiḥ violates the metre; read ap-patiḥ as in the Bombay edition.

You are the Moon, Agni, the lord of the sky, the supporter of the earth,[1] the Ocean!

What praise must be given to thee who are the splendour of all souls and forms?

यज्ञेश त्वामनुदिनमात्मकर्मसक्ता:
स्तुन्वन्तो विविधपदैर्द्विजा यजन्ति।
ध्यायन्तो विनियतचेतसो भवन्तं
योगस्था: परमपदं प्रयान्ति मर्त्या:॥ ३७॥

O lord of sacrifice, brāhmaṇas devoted to their own ceremonies, day by day,

Praising thee with manifold words, offer sacrifice to thee.

Meditating on thee with firmly restrained minds?

And absorbed in religious devotion mortals[2] attain to the sublimest condition.

तपसि पचसि विश्वं पासि भस्मीकरोषि
प्रकटयसि मयूखैर्ह्लादयस्यम्बुगर्भै:।
सृजसि कमलजन्मा पालयस्यच्युताख्य:
क्षपयसि च युगान्ते रुद्ररूपस्त्वमेक:॥ ३८॥

You warm, you mature the universe; you protect it, you turn it to ashes.

You make it manifest, you make it sound forth[3] with your rays which are pregnant with water.

You create it again also in unerring manifestations.

You are reverenced by mortal beings that move, but are unapproachable by workers of iniquity.[4]

इति श्रीमार्कण्डेयपुराणे
दिवाकरस्तुतिर्नामैकाधिकशततमोऽध्याय:॥१०१॥

1. Gagana-patiḥ mahī-dharo; this is the reading of the Bombay edition. The Calcutta reading gagana-mahī-dharo makes the verse two syllables short.
2. Martyāḥ, the reading of the Bombay edition. The Calcutta edition reads instead yoga-mūrtyā, "by means of the body which belongs to religious devotion;" but this violates the metre.
3. Hrādayasi in both editions. The meaning is no doubt "to shout for joy;" see the Bible, Psalm lxv. 9-13.
4. The Bombay edition reads the second half of this verse very differently–"Thou the lotus-born god createst it; you who are named the Unwavering one protectest it, and you destroyest it at the end of the age. You alone are awful in form!"

अथ द्व्यधिकशततमोऽध्याय:

CHAPTER 102

The Birth of Mārttaṇḍa

The Sun revealed himself to Aditi and became her son as Mārttaṇḍa– This name is explained– Mārttaṇḍa destroyed the demons and restored the gods to their sovereign positions.

मार्कण्डेय उवाच

तत: स्वतेजसस्तस्मादाविर्भूतो विभावसु:।
अदृश्यत तदादित्यस्तप्तताम्रोपमप्रभ:॥ १॥
अथ तां प्रणतां देवीं तस्य संदर्शनान्मुने।
प्राह भास्वन्वृणुष्वेष्टवरं मत्तो यमिच्छसि॥ २॥
प्रणता शिरसा सा च जानुपीडितमेदिनी।
प्रत्युवाच विवस्वन्तं वरदं समुपस्थितम्॥ ३॥
देव प्रसीद पुत्राणां हृतं त्रिभुवनं मम।
यज्ञभागाश्च दैत्यैश्च दानवैश्च बलाधिकै:॥ ४॥
तन्निमित्तं प्रसादं त्वं कुरुष्व मम गोपते।
अंशेन तेषां भ्रातृत्वं गत्वा नाशय तद्रिपून्॥ ५॥
यथा मे तनया भूयो यज्ञभागभुज: प्रभो।
भवेयुरधिपाश्चैव त्रैलोक्यस्य दिवाकर॥ ६॥
तथानुकम्पां पुत्राणां सुप्रसन्नो रवे मम।
कुरु प्रपन्नार्तिहर स्थितिकर्त्ता त्वमुच्यसे॥ ७

Mārkaṇḍeya spoke

Thereupon from out of that his own glory the Sun revealed[5] himself; the lord, the Sun, appeared then, like to glowing copper. And the luminous one spoke, O muni, to the goddess, who fell prostrate when she beheld him– "Choose from me the coveted boon that you desire." And she, lying prostrate with her head on the ground and pressing the earth with her knees, answered the Sun who present in his very person offered her a boon:– "O god! be gracious; the three worlds have been snatched[6] from my sons, and the shares in sacrifices also, by both the Daityas and the Dānavas who excel them in strength. Do you, O lord of the heavenly cattle, bestow on me favour

5. For ādir bhūto read āvir-bhūto, as in the Bombay edition.
6. For Kṛtaṁ read hṛtaṁ.

for that purpose; with a portion of yourself enter you into brotherhood with then and destroy their enemies. In order that my sons may again partake of the shares of the sacrifices, O lord, and may become rulers of the three worlds, O Sun, do you then most graciously show compassion[1] on my sons, O Sun, who removes the afflictions of suppliants; you are called the Author of permanence."

मार्कण्डेय उवाच

ततस्तामाह भगवान्भास्करो वारितस्करः।
प्रणतामदितिं विप्र प्रसादसुमुखो विभुः॥८॥
सहस्रांशेन ते गर्भे सम्भूयाहमशेषतः।
त्वत्पुत्रशत्रूनदिते नाशयाम्याशु निर्वृतः॥९॥

Mārkaṇḍeya spoke

Thereupon the adorable lord, the Sun, the robber of the waters, spoke to prostrate Aditi, O brāhmaṇa, while his countenance was benign with favour[2]–"Taking birth in your womb with all my thousand portions, I will speedily destroy the foes of your sons, O Aditi, in security.[3]

इत्युक्त्वा भगवान्भास्वानन्तर्द्धानमुपागमत्।
निवृत्ता सापि तपसः संतृप्ताखिलवाञ्छिता॥१०॥
ततो रश्मिसहस्रात्तु सौषुम्नाख्यो रवेः करः।
विप्रावतारं संचक्रे देवमातुरथोदरे॥११॥
कृच्छ्रचान्द्रायणादीनि सा च चक्रे समाहिता।
शुचिः संधारयामास दिव्यं गर्भमिति द्विज॥१२॥
ततस्तां कश्यपः प्राह किञ्चित्कोपप्लुताक्षरम्।
किं मारयसि गर्भाण्डमिति नित्योपवासिनी॥१३॥
सा च तं प्राह गर्भाण्डमेतत्पश्येति कोपना।
न मारितं विपक्षाणां मृत्यवे तद्भविष्यति॥१४॥

Having spoken thus the adorable Sun vanished from her sight; and she ceased from her austerities, having gained all her desire. Thereupon the Sun's ray called Sausumna[4] from out of his thousand rays[5] became incarnate in the womb of the mother of the gods, O brāhmaṇa. And she, with her mind composed, performed the arduous cāndrāyaṇa penance[6] and other austerities. Being pure she conceived him, knowing that the embryo was a heavenly one, O brāhmaṇa. Then spoke Kaśyapa to her with words somewhat confused through anger,–"Why do you destroy the egg in your womb by continual fasting?" And she said to him, "See you this egg within my womb, O wrathful man? It has not been destroyed; it shall be for the death of our adversaries."

मार्कण्डेय उवाच

इत्युक्त्वा तं तदा गर्भमुत्ससर्ज सुरारणिः।
जाज्वल्यमानं तेजोभिः पत्युर्वचनकोपिता॥१५॥
तं दृष्ट्वा कश्यपो गर्भमुद्यद्भास्करवर्च्चसम्।
तुष्टाव प्रणतो भूत्वा ऋग्भिराद्याभिरादरात्॥१६॥
संस्तूयमानः स तदा गर्भाण्डात्प्रकटोऽभवत्।
पद्मपत्रसवर्णाभस्तेजसा व्याप्तदिङ्मुखः॥१७॥
अथान्तरिक्षादाभाष्य कश्यपं मुनिसत्तमम्।
सतोयमेघगम्भीरवागुवाचाशरीरिणी॥१८॥
मारितं ते यतः प्रोक्तमेतदण्डं त्वया मुने।
तस्मान्मुने सुतस्तेऽयं मार्त्तण्डाख्यो भविष्यति॥१९॥
सूर्याधिकारं च विभुर्जगत्येष करिष्यति।
हनिष्यत्यसुरांश्चायं यज्ञभागहरानरीन्॥२०॥

Mārkaṇḍeya spoke

Having spoken so she, who is the path of the gods,[7] in anger at her husband's words, gave birth to the child then which blazed brilliantly with glory. Kaśyapa, on seeing the child which shone like the rising sun, fell prostrate and praised it respectfully with ancient Ṛk hymns. Being so praised, he revealed himself from out the foetal egg, having a lustre like to the petal of a lotus-flower, pervading the regions of the sky with his

1. For anukampā read anukampām.
2. For prasādaṁ sumukho read prasāda-sumukho.
3. For nir-vṛtāḥ read nir-vṛtaḥ.
4. This is the reading of both the editions, but it is not in the dictionary. Su-ṣumṇa is the name of one of the Sun's seven principal rays, that which is supposed to supply heat to the moon. The reading here should therefore presumably be Su-ṣumṇa or Sauṣumṇa.
5. For *raśmi-sahasraṁ* read *raśmi-sahasrāt* as in the Bombay edition.
6. See Manu vi. 20.
7. This is the Bombay reading, surāraṇih. The Calcutta reading surāvanih seems incorrect.

glory. Moreover a voice deep as a thunder-cloud's, addressing[1] Kaśyapa, best of munis, from the air, spoke, issuing from no corporeal being–"Whereas you, O muni, have spoken of this egg as destroyed[2] to you, therefore, O muni, this your son shall be called Mārttaṇḍa. And he as lord shall exercise the Sun's sway on the earth; and he shall slay the Asuras, the foes who have carried off the shares of the sacrifices."

देवा निशम्येति वचो गगनात्समुपागमन्।
प्रहर्षमतुलं याता दानवाश्च हतौजसः॥२१॥
ततो युद्धाय दैतेयानाजुहाव शतक्रतुः।
सह देवैर्मुदा युक्तो दानवाश्च समभ्ययुः॥२२॥
तेषां युद्धमभूद्घोरं देवानामसुरैः सह।
शस्त्रास्त्रदीप्तिसंदीप्तं समस्तभुवनान्तरम्॥२३॥
तस्मिन्युद्धे भगवता मार्त्तण्डेन निरीक्षिताः।
तेजसा दह्यमानास्ते भस्मीभूता महासुराः॥२४॥
ततः प्रहर्षमतुलं प्राप्ताः सर्वे दिवौकसः।
तुष्टुवुस्तेजसां योनिं मार्त्तण्डमदितिं तथा॥२५॥
स्वाधिकारांस्तथा प्राप्ता यज्ञभगांश्च पूर्ववत्।
भगवानपि मार्तण्डः स्वाधिकारमथाकरोत्॥२६॥
कदम्बपुष्पवद्भास्वानधश्चोर्ध्वं च रश्मिभिः।
वृत्ताग्निपिण्डसदृशो दध्रे नातिस्फरद्वपुः॥२७॥

The gods hearing this speech from heaven assembled together, and experienced unparalleled joy; and the Dānavas were bereft of their vigour. Thereupon Indra challenged the Daityas to battle; and the Dānavas filled with joy encountered the gods. Terrible was the battle of the gods with the Asuras, wherein all the regions between the worlds were rendered brilliant with the light from the arms and weapons. In that battle the adorable Mārttaṇḍa looked at those great Asuras, and being burnt up by his splendour they were reduced to ashes. Thereupon all the dwellers in heaven experienced unparalleled joy, and praised Mārttaṇḍa the source of splendour and also Aditi; moreover they regained their own spheres of dominion and their shares of the sacrifices as before; and the adorable, Mārttaṇḍa also exercised his own dominion. Like to a rounded ball of fire with rays shooting out both downward and upward like a globular flower-head of the kadamba, the Sun assumed a body that did not flash over-poweringly.

इति श्रीमार्कण्डेयपुराणे मार्तण्डोत्पत्तिर्नाम
द्व्यधिकशततमोऽध्यायः॥१०२॥

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अथ त्र्यधिकततमोऽध्यायः

CHAPTER 103

The paring down of the Sun's body

The Sun married Viśva-karman's daughter Sañjñā and had three children by her, Manu vaivasvata, Yama and Yamunā–Sañjñā could not endure the Sun's glory and leaving her shadow Chāyā departed–Chāyā-Sañjñā took her place and had three children by the Sun–She cursed Yama for unfilial conduct, but the Sun minimised the curse and perceived the deception.–The Sun visited Viśva-karman and the latter placing the Sun on his wheel pared down his glory–The world was thrown into chaos as the Sun was whirled around–The gods and celestial beings hymned the Sun.

मार्कण्डेय उवाच

अथ तस्मै ददौ कन्यां संज्ञां नाम विवस्वते।
प्रसाद्य प्रणतो भूत्वा विश्वकर्मा प्रजापतिः॥१॥
वैवस्वतस्तु सम्भूतो मनुस्तस्यां विवस्वतः।
पूर्वमेव तथाख्यातं तत्स्वरूपं विशेषतः॥२॥
त्रीण्यपत्यान्यसौ तस्यां जनयामास गोपतिः।
द्वौ पुत्रौ सुमहाभागौ कन्यां च यमुनां मुने॥३॥
मनुर्वैवस्वतो ज्येष्ठः श्राद्धदेवः प्रजापतिः।
ततो यमो यमी चैव यमलौ सम्बभूवतुः॥४॥
यत्तेजोऽभ्यधिकं तस्य मार्तण्डस्य विवस्वतः।
तेनातितापयामास त्रीँल्लोकान्सचराचरान्॥५॥
गोलाकारं तु तद्दृष्ट्वा संज्ञारूपं विवस्वतः।
असहन्ती महत्तेजः स्वां छायां प्रेक्ष्य साऽब्रवीत्॥६॥

1. For ābhāsya read ābhāṣya?
2. Māritam aṇḍam.

Mārkaṇḍeya spoke

Now the Prajā-pati Viśva-karman, after falling prostrate and propitiating him, gave his daughter named Sañjñā to the Sun, Vivasvat[1]. Manu Vaivasvata was begotten by Vivasvat of her then, and his nature has been already indeed declared particularly.[2] He, Vivasvat, lord of the heavenly cattle, begot three children of her, two most illustrious sons and a daughter Yamunā, O muni. Manu Vaivasvata was the eldest, the god who presides over śrāddhas, the Prajā-pati; then were born Yama and Yami as twins. With the exceeding splendour that Mārttaṇḍa Vivasvat possessed, he scorched the three worlds and the moveable and immovable things therein very grievously. But Sañjñā saw Vivasvat's globe-like form and, being impatient of his great splendour, gazed at her own shadow Chāyā and spoke:–

संज्ञोवाच

अहं यास्यामि भद्रं ते स्वमेव भवनं पितुः।
निर्विकारं त्वयाप्यत्र स्थेयं मच्छासनाच्छुभे॥७॥
इमौ च बालकौ मह्यं कन्या च वरवर्णिनी।
सम्भाव्यौ नैव चाख्येयमिदं भगवते त्वया॥८॥

Sañjñā spoke

Fare you well! I will go to my father's very own abode. Yet you must stay here without change at my command, O fair one; and you must show honour to these two boys for me and to this daughter who is of noble rank; and you must not declare this at all to the god.

छायोवाच

आकेशग्रहणाद्देवि आशपन्नैव कर्हिचित्।
आख्यास्यामि मतं तुभ्यं गम्यतां यत्र वाञ्छितम्॥९॥

Chāyā the Shadow spoke

"Till enduring the seizing of my hair, till undergoing curses, O goddess, I will never declare your intention; go where you wish."

इत्युक्ता छायया संज्ञा जगाम पितृमन्दिरम्।
तत्रावसत्पितुर्गेहे कञ्चित्कालं शुभेक्षणा॥१०॥
भर्तुः समीपं याहीति पित्रोक्ता सा पुनः पुनः।
अगच्छद्वडवा भूत्वा कुरून्विप्रोत्तरांस्ततः॥११॥

Being addressed thus by Chāyā, Sañjñā went to her father's dwelling; and there she, the beautiful of eyes, abode some time in her father's house. Her father told her again and again to go to her husband. Then turning herself into a mare she departed to the Northern Kurus, O brāhmaṇa.

तत्र तेपे तपः साध्वी निराहारा महामुने।
पितुः समीपं यातायाः संज्ञाया वाक्यतत्परा॥१२॥
तद्रूपधारिणी छाया भास्करं समुपस्थिता।
तस्यां च भगवान्सूर्यः संज्ञेयमिति चिन्तयन्॥१३॥
तथैव जनयामास द्वौ सुतौ कन्यकां तथा।
पूर्वजस्य मनोस्तुल्यः सावर्णिस्तेन सोऽभवत्॥१४॥
यस्तयोः प्रथमं जातः पुत्रयोर्द्विजसत्तम।
द्वितीयो योऽभवच्चान्यः स ग्रहोऽभूच्छनैश्चरः॥१५॥

There, like a chaste wife, she practised austerities, fasting, O great muni. When Sañjñā had gone to her father, Chāyā, assiduous to Sañjñā's command, and assuming her form, waited on the Sun; and the adorable Sun begat of her, he thinking it was of Sañjñā, two sons in addition and a daughter. The first born of the two sons was equal to the eldest son Manu, hence he was called Sāvarṇi, O best of dvijas. And the other, who was the second son, became the planet Saturn.

कन्याभूत्तपती या तां वव्रे संवरणो नृपः।
संज्ञा तु पार्थिवी तेषामात्मजानां यथाऽकरोत्॥१६॥
स्नेहान्न पूर्वजातानां तथा कृतवती सती।
मनुस्तत्क्षान्तवांस्तस्य यमश्चास्या न चक्षमे॥१७॥
बहुशो याच्यमानस्तु पितुः पत्न्या सुदुःखितः।
स वै कोपाच्च बाल्याच्च भाविनोऽर्थस्य वै बलात्॥१८
पदा सन्तर्जयामास छायासंज्ञां यमो मुने।
ततः शशाप च यमं संज्ञा सामर्षिणी भृशम्॥१९॥

And the daughter who was Tapati, her king Samvaraṇa chose in marriage.[3] Now as queen Sañjñā used to behave to those her own sons,

1. See Chap. 74. The same story is reapeated here.
2. See Chap. 75, verse 27, and Chap. 76.

3. See Mahā-Bhārata, Adi-p. xciv. 3738, xcv. 3791; and clxxi-clxxiii where it is described how Sambaraṇa while hunting met her, fell in love with her and gained her at length after propitiating the Sun. Her son was Kuru, the progenitor of the Kauravas.

Chāyā did not behave to those eldest born sons with such affection. Manu suffered that conduct in her, and Yama did not suffer it in her. Now being sorely distressed when his father's wife used to beseech him frequently, he Yama, by reason of both anger and childishness and indeed by the force of predestination, threatened Chāyā-Sañjñā with his foot, O muni, and thereupon the Shadow-Sañjñā,[1] full of resentment, cursed Yama severely.

छायोवाच

पदा तर्जयसे यस्मात्पितृभार्यां गरीयसीम्।

तस्मात्तवैव चरण: पतिष्यति न संशय॥ २०॥

Chāyā spoke

"Since you threatened your father's wife, a venerable lady, with your foot, your very foot shall therefore assuredly drop down."

यमस्तु तेन शापेन भृशं पीडितमानस:।

मनुना सह धर्मात्मा सर्वं पित्रे न्यवेदयत्॥ २१॥

Now Yama was deeply afflicted in mind at that curse, and he, righteous of soul, along with Manu made it all known to his father.

यम उवाच

स्नेहेन तुल्यमस्मासु माता देव न वर्तते।

विसृज्य ज्यायसोऽप्यस्मान्कनीयांसौ बुभूर्षति॥ २२॥

तस्यां मयोद्यत: पादो न तु देहे निपातित:।

बाल्याद्वा यदि वा मोहात्तद्भवान्क्षन्तुमर्हति॥ २३॥

Yama spoke

O lord, our mother behaves not with equal affection towards us all; leaving us aside who are the elder, she wishes to foster the two younger. I lifted my foot against her, but did not let it fall on her body; whether it was through childishness or through foolishness, do you, Sir, deign to pardon it. I have been cursed, dear father, by my mother in her anger.

शप्तोऽहं तात कोपेन जनन्या तनयो यत:।

ततो न मन्ये जननीमिमां वै तपतो वर॥ २४॥

विगुणेष्वपि पुत्रेषु न माता विगुणा पित:।

पादस्ते पततां पुत्र कथमेतत्प्रवक्ष्यति॥ २५॥

तव प्रसादाच्चरणो न पतेद्भगवन्यथा।

मातृशापादयं मेऽद्य तथा चिन्तय गोपते॥ २६॥

Since I am her son, verily therefore I revere her, my mother, (O best of ascetics). Even towards unworthy sons a mother is not wanting in good feelings, O father; how shall a mother say this out– "May your foot drop down, O son!" Think, O adorable[2] lord of the heavenly cattle, of some way so that through your favour this my foot may not drop down now by reason of my mother's curse.

रविरुवाच

असंशयमिदं पुत्र भविष्यत्यत्र कारणम्।

येन त्वामाविशत्क्रोधो धर्मज्ञं सत्यवादिनम्॥ २७॥

सर्वेषामेव शापानां प्रतिघातो हि विद्यते।

न तु मात्राभिशप्तानां क्वचिच्छापनिवर्तनम्॥ २८॥

न शक्यमेतन्मिथ्या तु कर्तुं मातुर्वचस्तव।

किञ्चित्तव विधास्यामि पुत्रस्नेहादनुग्रहम्॥ २९॥

कृमयो मांसमादाय प्रयास्यन्ति महीतलम्।

कृतं तस्या वच: सत्यं त्वं च त्रातो भविष्यसि॥ ३०॥

The Sun spoke

Without doubt, my son, this curse must take effect here, since anger entered into you, who are wise in righteousness and who speaks truth. For all curses indeed a remedy assuredly exists; yet nowhere is there that which can turn a curse away from those who are cursed by a mother. This your mother's word then cannot be made false; I will however devise something as a favour for you, because of my love for you my son. Insects taking some flesh from your foot shall go forth to the earth;[3] her word is thus made true, and you shall be saved.

मार्कण्डेय उवाच

आदित्यस्त्वब्रवीच्छायां किमर्थं तनयेषु वा।

तुल्येष्वप्यधिक: स्नेह एकत्र क्रियते त्वया॥ ३१॥

Mārkaṇḍeya spoke

Now the Sun said to Chāyā,–"Why among your sons, who are quite equal, do you show more affection to one?

1. This must be Chāyā-Sañjñā; but both editions read Sañjñā.

2. For bhagavān read bhagavan as in the Bombay edition.

3. See Chap. 75, verse 28.

नूनं नैषां त्वं जननी संज्ञा कापि त्वमागता।

विगुणेष्वप्येषु कथं माता शपेत्सुतम्॥ ३२॥

Assuredly you are not Sañjñā the mother of these; you are some one else come in her stead; for how could a mother curse one son even worthless children?"

मार्कण्डेय उवाच

सा तत्परिहरन्ती च नाचचक्षे विवस्वतः।

स चात्मानं समाधाय युक्तस्तत्त्वमपश्यत॥ ३३॥

तं शप्तुमुद्यतं दृष्ट्वा छायासंज्ञा दिवस्पतिम्।

भयेन कंपिता ब्रह्मन्यथावृत्तं न्यवेदयत्॥ ३४॥

विवस्वांस्तु ततः क्रुद्धः श्रुत्वा श्वशुरमभ्यगात्।

स चापि तं तथान्यामर्चयित्वा दिवाकरम्॥

निर्दग्धुकामं रोषेण सान्त्वयामास सुव्रतः॥ ३५॥

Mārkaṇḍeya spoke

And she avoiding that question gave no answer to the Sun. And he concentrating his soul fell into abstract thought[1] and perceived the truth. Chāyā-Sañjñā saw the lord of heaven was ready to curse her, and trembling with fear declared to him what had happened, O brāhmaṇa. Now the Sun, enraged at hearing that, went then to his father-in-law. And he paid honour fittingly to the Maker of day, and being strictly religious he pacified him who wished to burn him up in his wrath.

विश्वकर्मोवाच

तवातितेजसा व्याप्तमिदं रूपं सुदुःसहम्।

असहन्ती ततः संज्ञा वने चरति वै तपः॥ ३६॥

द्रक्ष्यते तां भवानद्य स्वभार्यां शुभचारिणीम्।

रूपार्थं भवतोऽरण्ये चरन्तीं समुहत्तपः॥ ३७॥

स्मृतं मे ब्रह्मणो वाक्यं यदि ते देव रोचते।

रूपं निवर्तयाम्येतत्तव कान्तं दिवस्पते॥ ३८॥

Viśva-karman spoke

Permeated with surpassing glory is this your form which is so hardly endurable; hence Sañjñā, unable to endure it, Practises austerities in the forest in sooth. You shall now see her, Sir, your own wife, beautiful in her behaviour, practising most arduous austerities in the forest on account of your too glorious form. I remember Brahmā's word: if it please you, my lord, I will restrain your beloved form, O lord of heaven.

मार्कण्डेय उवाच

यतो हि भास्वतो रूपं प्रागासीत्परिमण्डलम्।

ततस्तथेति तं प्राह त्वष्टारं भगवान्रविः॥ ३९॥

विश्वकर्मा त्वनुज्ञातः शाकद्वीपे विवस्वतः।

भ्रमिमारोप्य तत्तेजः शातनायोपचक्रमे॥ ४०॥

Mārkaṇḍeya spoke

Inasmuch as the Sun's form was formerly spherical, so the adorable Sun said to Tvaṣṭā, "Be it so!" And Viśva-karman, being permitted by the Sun in Sāka-dvīpa, mounted the Sun on his wheel and set to work to pare down his glory.

भ्रमताऽशेषजगतां नाभिभूतेन भास्वता।

समुद्राद्रिवनोपेता सा रुरोह मही नभः॥ ४१॥

गगनं चाखिलं ब्रह्मन्सचन्द्रग्रहतारकम्।

अधोगतं महाभाग बभूवाक्षिप्तमाकुलम्॥ ४२॥

विक्षिप्तसलिलाः सर्वे बभूवुश्च तथाब्धितः।

व्याभिद्यन्त महाशैलाः शीर्णसानुनिबन्धनाः॥ ४३॥

ध्रुवाधाराण्यशेषाणि धिष्ण्यानि मुनिसत्तम।

त्रुट्यद्रश्मिनिबन्धानि ह्यधो जग्मुः सहस्रशः॥ ४४॥

वेगभ्रमणसंजात वायुक्षिप्ताः समन्ततः।

व्यशीर्यन्त महामेघा घोररावविराविणः॥ ४५॥

भास्वद् भ्रमणविभ्रान्तं भूम्याकाशरसातलम्।

जगादाकुलमत्यर्थं तदासीन्मुनिसत्तम॥ ४६॥

त्रैलोक्ये सकले विप्र भ्रममाणे सुरर्षयः।

देवाश्च ब्रह्मणा सार्द्धं भास्वतन्मभितुष्टुवुः॥ ४७॥

आदिदेवोऽसि देवानां ज्ञातमेतत्स्वरूपतः।

स्वर्गस्थित्यन्तकालेषु त्रिधा भेदेन तिष्ठसि॥ ४८॥

While the Sun, which was the centre of all the worlds, was whirling round, the earth with its oceans, mountains and forests mounted up to the sky, and the whole heavens with the moon, planets and stars went downward, and were tossed together and confused, O illustrious brāhmaṇa. And all creatures also were scattered about with

1. For muktas read yuktas as in the Bombay edition.

the waters out of the ocean;[1] lofty hills were shattered to pieces, their summits and roots were torn asunder. The supports of the pole, all the asterisms,[2] O best of munis, with their bands and foundations splitting, went downwards in thousands. Hurled away by the wind caused by the swift whirling, great clouds wandering about with terrible thunder crumbled to pieces all around. The earth, the air and the nether regions, rolled about by the Sun's whirling, uttered their voices; there was exceeding chaos then, O best of munis. While all the worlds were whirling round, O brāhmaṇa, the divine ṛṣis and the gods with Brahmā sang praises to the Sun:– "You are the most ancient god among the gods; this is known from your nature. At the periods of creation, continuance and dissolution you exist with a triple division.

स्वस्ति तेऽस्तु जगन्नाथ धर्मवर्षाहिमाकर।

जुषस्व शान्तिं लोकानां देवदेव दिवाकर॥४९॥

Hail to you, O lord of the world, you producer of warmth, rain and snow! Have pleasure in the peace of the worlds, O god of gods, O maker of the day!"

इन्द्रश्चागत्य तं देवं लिख्यमानं यथाऽस्तुवत्।

जयदेव जगद्व्यापिञ्जयाशेषजगत्पते॥५०॥

ऋषयश्च ततः सप्त वसिष्ठात्रिपुरोगमाः।

तुष्टुवुर्विविधैः स्तोत्रैः स्वस्ति स्वस्तीति वादिनः॥५१॥

वेदोक्ताभिरथाग्र्याभिर्वालखिल्याश्च तुष्टुवुः।

भास्वन्तमृग्भिराद्याभिर्लिख्यमानं मुदायुताः॥५२॥

त्वं नाथ मोक्षिणां मोक्षो ध्येयस्त्वं ध्यानिनां परः।

त्वं गतिः सर्वभूतानां कर्मकाण्डेऽपि वर्तताम्॥५३॥

शं प्रजाभ्योऽस्तु देवेश शन्नोऽस्तु जगतांपते।

शन्नोऽस्तु द्विपदे नित्यं शन्नश्चास्तु चतुष्पदे॥५४॥

And Indra approaching the god, as he was being pared down, praised him,–"Be victorious, O god who pervade the world! Be victorious, O lord of all the worlds!" And the seven rsis next, with Vasistha and Atri at their head, praised the Sun with various hymns, exclaiming "Hail! hail!" And the Bālikhilyas then, filled with joy, praised the Sun with the noblest and most ancient Rk hymns enunciated in the Veda, as he was being pared down–"You, O master, are final emancipation from existence to those who strive after emancipation; you are worthy to be contemplated as the supreme one by those who engage in contemplation! You are the way for all created beings, even for those who are occupied with ritual.[3] May there be a blessing for the people, O lord of the gods! May there be a blessing for us, O lord of the worlds! May there over be a blessing for us in what is two-footed! And may there be a blessing for us in what is four-footed!"

ततो विद्याधरगणा यक्षराक्षसपन्नगाः।

कृताञ्जलिपुटाः सर्वे शिरोभि प्रणता रविम्॥५५॥

ऊचुरेवंविधा वाचो मनः श्रोत्रसुखावहः।

सह्यं भवतु ते तेजो भूतानां भूतभावन॥५६॥

Then the bands of Vidyādharas and the Yakṣas, Rākṣasas and Nāgas joining their hands reverently all fell prostrate with their heads before the Sun, and uttered words such as these, giving joy to his mind and ears,–"May your glory become endurable to created beings, O you who cause created beings to exist!"

ततो हाहा हुहूश्चैव नारदस्तुम्बुरुस्तथा।

उपगायितुमारब्धा गान्धर्वं कुशला रविम्॥५७॥

षड्जमध्यमगान्धारग्रामत्रयविशारदाः।

मूर्च्छनाभिश्च तानैश्च सम्प्रयोगेः सुखप्रदम्॥५८॥

Next Hāhā and Huhu, Nārada and Tumburu, who were skilful in music, and who were accomplished in the three musical scales based on the sadja, madhyama and gāndhāra notes,[4] began to sing in joy-giving accents to the Sun both with modulations[5] and various divisions of time,[6] with combinations.[7]

विश्वाची च घृताची च उर्वश्यथ तिलोत्तमा।

मेनका सहजन्या च रम्भा चाप्सरसां वरा॥५९॥

1 This is the reading of the Bombay edition which is preferable, *abdhitah*, instead of *arcisah*

2 For *dhisnyāni* read *dhiṣnyāni*

3 Karma-kānde, the department of the Veda which relates to ceremonial acts and sacrificial rites

4 See page 130, note

5 Mūrchanā, see page 131, note

6 Tāla, see page 131, notes and But Bombay edition reads tānais, "with protracted tones"

7 Sa-prayogaih, or samprayogaih as in the Bombay edition

ननृतुर्जगतामीशे लिख्यमाने विभावसौ।

ज्ञानभावविलासाढ्यान्कुर्वन्तोऽभिनयान्बहून्॥ ६०॥

And Viśvācī and Ghṛtācī, Urvaśī and Tilottamā, Menakā and Saha-janyā and Rambhā,[1] the choice among the Apsarases, danced whilst the Sun, the lord of the worlds, was being pared down, the while they displayed[2] many dramatic actions replete with amorous and coquettish gestures and dalliance.

प्रावाद्यन्त ततस्तत्र वेणुवीणादिझर्झराः।

पणवाः पुष्कराश्चैव मृदङ्गाः पटहानकाः॥ ६१॥

देवदुन्दुभयः शङ्खाः शतशोऽथ सहस्रशः।

गायद्भिश्चैव गान्धर्वं नृत्यद्भिश्चाप्सरोगणैः॥ ६२॥

तूर्यवादित्रघोषैश्च सर्वं कोलाहलीकृतम्।

ततः कृताञ्जलिपुटा भक्तिनम्रात्ममूर्तयः॥ ६३॥

Then were caused to give forth their music there flutes and lutes, and other musical pipes, drums and kettle-drums, tabours, large drums and double drums, the drums of the gods and conchs in hundreds and thousands. And every place was rendered loudly resonant by the Gandharvas who were singing, and the bevies of Apsarases who were dancing, and with the sounds of trumpets and musical instruments.

लिख्यमानं सहस्रांशुं प्रणेमुः सर्वदेवताः।

ततः कोलाहले तस्मिन्सर्वदेवसमागमे॥

तेजसः शातनं चक्रे विश्वकर्मा शनैः शनैः॥ ६४॥

Then all the gods, joining their hands reverently, and bowing their bodies in faith, prostrated themselves before the Thousand-rayed god as he was being pared down. In that resounding noise, where all the gods were gathered together, Viśva-karman then gradually diminished his glory.

इति हिमजलघर्मकालहेतो-
र्हरकमलासनविष्णुसंस्तुतस्य।
तनुपरिलिखनं निशम्य भानो-
र्व्रजति दिवाकरलोकमायुषोऽन्ते॥ ६५॥

After hearing thus of the paring down of the body of the Sun, who is the cause of the cold, rainy and hot seasons, and who is praised by Viṣṇu on the lotus seat of Siva, one goes[3] to the Sun's world at the close of life.

इति श्रीमार्कण्डेयपुराणे भानुतनुलेखने
त्र्यधिकशततमोऽध्यायः॥ १०३॥

♣♣♣

अथ चतुरधिकशततमोऽध्यायः

CHAPTER 104

Hymn to the Sun.

Viśva-karman praises the Sun, while he is reducing the Sun's splendour.

मार्कण्डेय उवाच

लिख्यमाने ततो भानौ विश्वकर्मा प्रजापतिः।

उद्भूतपुलकः स्तोत्रमिदं चक्रे विवस्वतः॥ १॥

Mārkaṇḍeya spoke

While the Sun was being pared down, the Prajā-pati Viśva-karman then uttered this hymn, wherewith his hair stood erect with joy[4] to the Sun.

विवस्वते प्रणतहितानुकम्पिने
महात्मने समजवसप्तसप्तये।
सुतेजसे कमलकुलावबोधिने
नमस्तमः पटलपटावपाटिने॥ २॥

पावनातिशयपुण्यकर्मणे नैककामविषयप्रदायिने।

भास्वरानलमयूखशयिने सर्वलोकहितकारिणे नमः॥ ३॥

अजाय लोकत्रयकारणाय भूतात्मने गोपतये वृषाय।

नमो महाकारुणिकोत्तमाय सूर्याय चक्षुःप्रभवालयाय॥ ४

"To the Sun, who is compassionate for the welfare of those who fall prostrate before him, who is great of soul, who has seven equally swift horses, who has great glory, who awakens the beds of lotuses, who splits asunder[5] the covering of the veil of darkness, be reverence! To him who works merit through the superabundance of fire, who gives many objects of desire, who reclines amid beams of radiant fire, who brings welfare to

1 For Rambhās'ca read Rambhā ca.

2 Both editions read kurvanto, but read kurvatyo instead?

3. For vajati read vrajati.

4. Udbhūta-pulaka-stotram; both editions read the same, but udbhūtapulakaḥ stotram would seem preferable.

5. Ava-pātine; a word not in the dictionary.

all the world, be reverence! To the Sun, who is without birth,[1] the cause of the three worlds, the soul of created beings, the lord of the heavenly cattle, the bull, highest among those who are greatly compassionate, the home whence the eye originated,[2] be reverence!

विवस्वते ज्ञानमृतेऽन्तरात्मने
जगत्प्रतिष्ठाय जगद्धितैषिणे।
स्वयम्भुवे लोकसमस्तचक्षुषे
सुरोत्तमायामिततेजसे नमः॥५॥

क्षणमुदयाचलमौलिमणिः सुरगणमहितहितो जगतः।
त्वमु मयूखसहस्रवपुर्जगति विभासि तमांसि नुदन्॥६॥

To the Sun, who is maintained by knowledge, who is the inmost soul,[3] the foundation of the world, desirer of the world's welfare, the self-existent, the eye of all the worlds, highest among the gods, boundless in glory, by reverence! You, for a moment the crest jewels of the day-spring mountain,[4] the honoured messenger[5] of the hosts of gods to the world, you, whose body consists of a thousand wide-spreading rays of light, shine on the world, driving away the darknesses.

भवतिमिरासवपानमदाद्भवति विलोहितविग्रहता।
मिहिर विभासि यतः सुतरां त्रिभुवनभावनभानिकरैः॥७

By reason of your intoxication from drinking up like spirituous liquor the darkness of the world, your body has acquired a deep red hue,[6] O Sun, so that you shine exceedingly with masses of light that calls the three worlds into life.

रथमधिरुह्य समावयवं चारुविकम्पितमुरुरुचिरम्।
सततमखिन्नहयैर्भगवंश्चरसि जगद्धिताय विततम्॥८॥

अमृतमयेन रसेन समं विबुधपितॄनपि तर्पयसे।
अरिगणसूदन तेन तव प्रणतिमुपेत्य लिखामि वपुः॥९॥[7]

Mounting your equally proportioned chariot that sways about gracefully and is widely pleasing,[8] with horses that are ever unwearied,[9] O adorable god, you course the broad world for our good.[10]

शुकसमवर्णहयप्रथितं तव पदपांसुपवित्रतमम्।
नतजनवत्सल मां प्रणतं त्रिभुवनपावन पाहि रवे॥१०॥

इति सकलजगत्प्रसूतिभूतं
त्रिभुवनभावनधामहेतुमेकम्।
रविमखिलजगत्प्रदीपभूतं
त्रिदशवर प्रणतोऽस्मि सर्वदा त्वाम्॥११॥

O Sun, you purifier of the three worlds, protect me, who am devoted to your parrot-hued steeds, and who am most pure[11] through the dust of your feet, and who am prostrate before you, O you who are kind to folk that bow to you! Thus to the Sun, who exists as the procreator of all the worlds, who is the sole cause of the glory that calls the three worlds into life,[12] who exists as the lamp of all the worlds–to you, O choice of the thirty gods, I ever prostrate myself!"[13]

इति श्रीमार्कण्डेयपुराणे सूर्यस्तवनं नाम
चतुरधिकशततमोऽध्यायः॥१०४॥

1. Ajāya; or "who is the driver, the instigator."
2. Cakṣuḥ-prabhavālayāya; or "the pre- eminent abode of the eye."
3. For jñāna-bhūtāntarātmane (the third syllable of which violates the metre, the Vaṁśa-sthavila) the Bombay edition reads jñāna-bhṛte 'ntarātmane, which I have adopted.
4. For udayāc ala-mauli-māline (the last word of which violates the metre, the Sumukhī) the Bombay edition reads udayācala-mauli-maṇiḥ, which I have adopted.
5. Sura-gaṇa-mahita-hito; both editions read the same, but the word mahita violates the metre; it should consist of a long and a short syllable. Perhaps the word should be mānya.
6. For vilohita-vigrahāt (which violates the metre in the last word) the Bombay edition reads vilohita vigrahatā, which is correct.
7. Porgiter skipped the translation since the text is obsure
8. Cāru-vikampitam uru-ruciram; both editions read the same, but it violates the metre, the Sumukhi. I whould suggest as an amendment Rucira-vikampitam ūrdhva-caram, "that sways about pleasingly, moving on high."
9. For akhila-hayair, which violates the metre, read akhinna-hayair with the Bombay edition.
10. Carasi jagad-dhitāya vitatam; both editions read the same, but it violates the metre, the Sumukhi. The metre is satisfied by altering the words, carasi hitāya jagad vitatam.
11. Instead of pavitra-talam I take the Bombay reading pavitra tamam.
12. Instead of Tri-bhuvana-pāvana-dhāma-bhūtam, which violates the metre, the Puṣpitāgrā, I have taken the Bombay reading Tri-bhuvanabhāvana-dhāma-hetum ekam.
13. The Calcutta reading Devam praṇato 'smi Viśva-karmāṇam violates the metre, and is incorrect because it is Viśva-karman who is speaking. I have followed the Bombay reading Tridaśa-vara praṇato 'smi sarvadā tvām. Instead of these last two words Viśva-karmā might well be read.

अथ पञ्चाधिकशततमोऽध्यायः

CHAPTER 105

The Majesty of the Sun.

From the glory pared off from the Sun, Viśva-karman made the gods' weapons.–The Sun found his wife among the Northern Kurus and begat of her the Aśvins and Revanta.–The stations allotted to the Sun's offspring are declared.

मार्कण्डेय उवाच

एवं सूर्यस्तवं कुर्वन्विश्वकर्मा दिवस्पतेः।
तेजसः षोडशं भागं मण्डलस्थमधारयत्॥ १॥
शातितैस्तेजसो भागैर्दशभिः पञ्चभिस्तथा।
अतीवकान्मितच्चारु भानोरासीत्तदा वपुः॥ २॥
शातितं चास्य यत्तेजस्तेन चक्रं विनिर्मितम्।
विष्णोः शूलं च शर्वस्य शिबिका धनदस्य च॥ ३॥
दण्डः प्रेतपतेः शक्तिर्देवसेनापतेस्तथा।
अन्येषां चैव देवानामायुधानि स विश्वकृत्॥ ४॥
चकार तेजसा भानोर्भासुराण्यरिशान्तये।
इति शातिततेजाः स शुशुभे नातितेजसा॥ ५॥
वपुर्दधार मार्त्तण्डः सर्वावयवशोभनम्।
स ददर्श समाधिस्थः स्वां भार्यां वडवाकृतिम्॥ ६॥

Mārkaṇḍeya spoke

While he was thus hymning the Sun Viśva-karman kept intact in spherical shape the sixteenth part of the glory of the lord of heaven; and when fifteen parts of his glory had been pared away, the Sun's body was exceedingly beautiful and charming then. And with the splendour that was pared away from him was fashioned Viṣṇu's discus; and Siva's trident, and Kuvera's palki, the rod of the lord of the dead, and the spear of the gods' general. And Viśva-karman made the brilliant weapons of the other gods with the Sun's splendour for the quelling of their foes. He whose splendour had been thus pared down shone with no excessive splendour. Mārttaṇḍa retained a body resplendent in every limb.

अधृष्यां सर्वभूतानां तपसा नियमेन च।
उत्तरांश्च कुरून्गत्वा भूत्वाऽश्वो भानुरागमत्॥ ७॥
सा च दृष्ट्वा तमायान्तं परपुंसो विशङ्कया।
जगाम सम्मुखे तस्य पृष्ठरक्षणतत्परा॥ ८॥
ततश्च नासिकायोगं तयोस्तत्र समेतयोः।
वडवायं च तत्तेजो नासिकाभ्यां विवस्वतः॥ ९॥
देवौ तत्र समुत्पन्नावश्विनौ भिषजां वरौ।
नासत्यदस्रौ तनयावश्विवक्त्राद्विनिर्गतौ॥ १०॥
मार्त्तण्डस्य सुतावेतावश्वरूपधरस्य हि।
रेतसोऽन्ते च रेवन्तः खड्गी धन्वी तनुत्रधृक्॥ ११॥
अश्वारूढः समद्भूतो बाणतूणसमन्वितः।
ततः स्वरूपममलं दर्शयमास भानुमान्॥ १२॥

Concentrating his thoughts he beheld his wife in the form of a mare, unassailable by all created beings by reason of her austerities and self-repression. And going to the Northern Kurus, the Sun became a horse and approached her. And she, beholding him approaching, because of her fear of a strange male, went face to face with him, being intent on guarding her rear. And thereupon they joined their noses, when they both met there, and his glory passed from the Sun's two nostrils[1] into the mare. Two gods were begotten there, the two Aśvins, who are the two best physicians, namely Nāsatya and Dasra, the sons who issued forth from the mare's[2] mouth; these two are indeed the sons of Mārttaṇḍa while he bore a horse's form. And at the termination of the flow of his semen was born Revanta, holding a sword and bow, clad in armour, riding on horseback, and carrying arrows and a quiver.

तस्य शान्तं समालोक्य सा रूपं मुदमाददे।
स्वरूपधारिणीं चेमां स निनाय निजालयम्॥ १३॥
संज्ञां भार्यां प्रीतिमतीं भास्करो वारितस्करः।
ततः पूर्वसुतो योऽस्याः सोऽभूद्वैवस्वतो मनुः॥ १४॥

Then the Sun revealed his own unsullied form. She perceiving his form was mild felt a joy, and the Sun, the robber of the waters, led to his own home this his wife Sañjñā, changed again into her own form and full of love. After that he who was her firstborn son became Manu Vaivasvata.

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1. Nāsikābhyām. Nāsikā here has its original meaning.
2. The Calcutta edition reads aśva-vaktrād and the Bombay aśvi-vaktrād; read however aśvā-vaktrād?

द्वितीयाश्च यमः शापाद्धर्मदृष्टिरनुग्रहात्।
यमस्तु तेन शापेन भृशं पीडितमानसः॥ १५॥
धर्मोऽभिरोचते यस्माद्धर्मराजस्ततः स्मृतः।

And the second was "Yama"[1] because of the curse, and he was "The Righteous-eyed" because of his father's favour. Now he was called Yama as having been greatly afflicted in mind by that curse; and since righteousness delights him, he is known therefore as the "King of righteousness."

कृमयो मांसमादाय पादतस्ते महीतलम्॥ १६॥
पतिष्यन्तीति शापान्तं तस्य चक्रे पिता स्वयम्।
धर्मदृष्टिर्यतश्चासौ समो मित्रे तथाऽहिते॥ १७॥
ततो नियोगे तं याम्ये चकार तिमिरापहः।
तस्मै ददौ पिता विप्र भगवाँल्लोकपालताम्॥ १८॥
पितृणामाधिपत्यं च परितुष्टो दिवाकरः।
यमुनां च नदीं चक्रे कलिंदान्तरवाहिनीम्॥ १९॥

'Worms taking flesh from your foot shall fall to the earth'– so saying his father himself put[2] an end to this curse. And because he is righteous-eyed, he is impartial to the good and the evil. Therefore the Dispeller of darkness appointed him to the southern region; his adorable father gave to him the duty of protecting the world, O brāhmaṇa, and the lordship over the pitṛs. And the Sun, being well-satisfied, made Yamunā the river which flows from the recesses of mount Kalinda.

अश्विनौ देवभिषजौ कृतौ पित्रा महात्मना।
गुह्यकाधिपतित्वे च रेवन्तो विनियोजितः॥ २०॥
एवमप्याह च ततो भगवाँल्लोकभावितः।
त्वमप्यशेषलोकस्य पूज्यो वत्स भविष्यसि॥ २१॥
अरण्यादिमहादाववैरिदस्युभयेषु च।
त्वां स्मरिष्यन्ति ये मर्त्या मोक्ष्यन्ते ते महापदः॥ २२

The two Aśvins were made the gods' physicians by their high-souled father. And Revanta was appointed to the lordship over the Guhyakas; and even thus spoke the adorable god then who is acknowledged by the world,–"You shall indeed be worthy of worship by the entire world, my child; and mortals, who shall call you to mind amid the terrors of forests and other lonely places, of great conflagrations, of enemies and robbers, shall be delivered out of great calamity.

क्षेमं बुद्धिं सुखं राज्यमारोग्यं कीर्तिमुन्नतिम्।
नराणां परितुष्टस्त्वं पूजितः सम्प्रदास्यसि॥ २३॥

Comfort, intelligence, happiness, kingship, perfect health, fame, exalted position–these, when worshipped and well-satisfied, you shall bestow on men."

छायासंज्ञासुतश्चापि सावर्णिः सुमहायशाः।
भाव्यः सोऽनागते काले मनुः सावर्णिकोऽष्टमः॥ २४॥
मेरुपृष्ठे तपो घोरमद्यापि चरति प्रभुः।
भ्राता शनैश्चरस्तस्य ग्रहोऽभूच्छासनाद्रवेः॥ २५॥
यवीयसी तु या कन्याऽऽदित्यस्याभूद्द्विजोत्तम।
अभवत्सा सरिच्छ्रेष्ठा तपती लोकपावनी॥ २६॥

And Chāyā-Sañjñā son Sāvarṇa was of very great fame; he will be the eighth Manu, by name Sāvarṇaka in a future time. At present, indeed, this lord performs terrible austerities on Meru's summit. His brother became the planet Saturn according to the Sun's command.[3] Now the Sun's daughter, who was younger than they, O brāhmaṇa, became that best of rivers, the Yamunā, which cleanses the world.[4]

यस्तु ज्येष्ठो महाभागः सर्गो यस्येह साम्प्रतम्।
विस्तरं तस्य वक्ष्यामि मनोर्वैवस्वतस्य ह॥ २७॥
इदं यो जन्म देवानां शृणुयाद्वा पठेत वा।
विवस्वतस्तनूजानां रवेर्माहात्म्यमेव च॥ २८॥
आपदं प्राप्य मुच्येत प्राप्नुयाच्च महायशः।
अहोरात्रकृतं पापमेतच्छमयते श्रुतम्॥
माहात्म्यादिदेवस्य मार्तण्डस्य महात्मनः॥ २९॥

Now I will speak fully of Manu Vaivasvata, who was the illustrious eldest son, and to whom belongs this present creation. He, who may either hear or read of this, the origin of the gods who are

1. "Restraint, check."
2. For cakte read cakre.
3. See Chap. 103, verse 15. In Chap. 125, verse 33 he and his elder brother are not distinguished clearly.
4. This is a mistake, see verse 19 above. She was Tapatī, see Chap. 125, verse 34, and Chap. 103, verse 16.

the offspring of Vivasvat, and of the Sun's majesty, may obtain deliverance when he falls into calamity and may gain great fame. This story of the majesty of the primeval god, the high-souled Mārttaṇḍa, when listened to, quells the sin that has been committed by day or night.

इति श्रीमार्कण्डेयपुराणे रवेर्माहात्म्यवर्णनं नाम
पञ्चाधिकशततमोऽध्याय:।।१०५।।

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अथ षडधिकशततमोऽध्याय:

CHAPTER 106

Praise of the Sun.

Mārkaṇḍeya tells the story of king Rājya-vardhana.–After the king had reigned many years, his queen sorrowed over finding a grey hair in his head–He comforted her and resolved to depart to the forest–His vassals and subjects tried to dissuade him and in vain–They performed many austerities in order to propitiate the Sun and went to Kāma-rūpa and continued their worship–At length the Sun appeared to them in bodily shape.

क्रौष्टुकिरुवाच

भगवन्कथित: सम्यग्भानो: सन्ततिसम्भव:।
माहात्म्यमादिदेवस्य स्वरूपं चातिविस्तरात्।। १।।
भूयोऽपि भास्वत: सम्यङ्माहात्म्यं मुनिसत्तम।
श्रोतुमिच्छाम्यहं तन्मे प्रसन्नो वक्तुमर्हसि।। २।।

Krauṣṭuki spoke

Adorable Sir! you have well declared the birth of the Sun's offspring, the majesty of the primeval god and his nature at very full length. Nevertheless I desire, O best of munis, to hear more about the Sun's majesty comprehensively; deign therefore with favour to tell me of it.

मार्कण्डेय उवाच

श्रूयतामादिदेवस्य माहात्म्यं कथयामि ते।
विवस्वतो यच्चकार पूर्वमाराधितो जनै:।। ३।।

Mārkaṇḍeya spoke

Be it heard then! I tell you of the majesty of the primeval god, Vivasvat, what he did formerly when worshipped by mankind.

दमस्य पुत्रो विख्यातो राजाभूद्राज्यवर्धन:।
स सम्यक्पालनं चक्रे पृथिव्या पृथिवीपति:।। ४।।

There was a famous king, Dama's son, named Rājya-vardhana;[1] he, lord of the earth, kept the earth well protected.

धर्मत: पाल्यमानं तु तेन राष्ट्रं महात्मना।
ववृधेऽनुदिनं विप्र जनेन च धनेन च।। ५।।
हृष्टपुष्टमतीवासीत्तस्मिन्राजन्यशेषत:।
निर्भय: सकलश्चोर्व्यां पौरजानपदो जन:।। ६।।
नोपसर्गो न च व्याधिर्न च व्यालोद्भवं भयम्।
न चावृष्टिभयं तत्र दमपुत्रे महीपतौ।। ७।।
स ईजे च महायज्ञैर्ददौ दानानि चार्थिनाम्।
सुधर्मस्याविरोधेन बुभुजे विषयानपि।। ८।।

Now the realm, being protected by that high-souled monarch in righteousness, increased day by day in people and wealth, O brāhmaṇa. And joyous and thriving exceedingly were all the subordinate kings on the earth without exception, while he was king; and so also were his people, both town and country folk. No portent visited them, nor sickness, nor the fear that comes from serpents, nor was there fear of drought there, while Dama's son was king. And he offered up great sacrifices, and gave gifts to those who asked; he enjoyed even the pleasures of sense without hindrance to true righteousness.

तस्यैवं कुर्वतो राज्यं सम्यक्पालयत: प्रजा:।
सप्त वर्षसहस्राणि जग्मुरेकमहर्यथा।। ९।।

While he ruled the kingdom thus and protected his people duly, seven thousand years passed away as if a single day.

विदूरथस्य तनया दाक्षिणात्यस्य भूभृत:।
तस्य पत्नी बभूवाथ मानिनी नाम मानिनी।। १०।।
कदाचित्तस्य सा सुभ्रु: शिरसोऽभ्यञ्जनादृता।
पश्यतो राजलोकस्य मुमोचाश्रूणि मानिनी।। ११।।
तदश्रुबिन्दवो गात्रे यदा तस्य महीपते:।

1. He is mentioned in the Viṣṇu Pur. IV. i. Dama was son of Nariṣyanta and grandson of the great Marutta. The story of these three kings is told in cantos 126 to 133 below, and the Purāṇa ends abruptly with Dama. Rājya-vardhana is called Rāṣṭra-vardhana in the Vāyu Purāṇa.

तदा वीक्ष्याश्रुवदनां तामपृच्छत मानिनीम्॥ १२॥

Now the daughter of Vidūratha, king of the South, was his queen, Mānini by name and high-spirited[1] indeed. One day she, the fine-browed noble lady, shed tears when his head had not been dressed with ointment, in the sight of the king's folk. When her tear-drops fell on the king's body, he saw Mānini was of tearful countenance then and questioned her.

निःशब्दमश्रुमोक्षेण रुदन्तीं तां विलोक्य वै।
किमेतदिति पप्रच्छ मानिनीं राज्यवर्धनः॥ १३॥
पृष्टा सा तु ततस्तेन भर्त्रा प्राह मनस्विनी।
न किञ्चिदिति तां भूयः पप्रच्छ स महीपतिः॥ १४॥
बहुशः पृच्छतस्तस्य भूभृतः सा सुमध्यमा।
(न किञ्चिदिति होवाच सा भूयो राज्यवर्धनम्॥
किमेतदिति पप्रच्छ मानिनीं पार्थिवः पुनः।
बहुशः प्रेरिता तेन सा भर्त्रा तत्र भामिनी॥)
दर्शयामास पलितं केशभारान्तरोद्भवम्॥ १५॥
एतत्पश्येति भूपाल किमन्यन्मन्युकारणम्।
ममातिमन्दभाग्याया जहासाथ नृपस्ततः॥ १६॥

In sooth beholding her weeping and shedding tears silently, Rājya-vardhana asked Mānini, "Why is this?" But she, being prudent, when questioned by her husband, replied then, "It is nothing." The king questioned her again.[2] And after the king had questioned her often, she, the slender-waisted lady, showed him a grey hair growing among his abundant locks. "Look at this, O king; is this a cause of vexation to me, most luckless that I am?" And the king laughed thereat.

स विहस्याह तां पत्नीं शृण्वतां सर्वभूभृताम्।
पौराणां च महीपाला ये तत्रासन्समावृताः॥ १७॥
शोकेनालं विशालाक्षि रोदितव्यं न ते शुभे।
जन्मर्द्धिपरिणामाद्या विकाराः सर्वजन्तुषु॥ १८॥
अधीताः सकला वेदा इष्टा यज्ञाः सहस्रशः।
दत्तं द्विजानां पुत्राश्च समुत्पन्ना वरानने॥ १९॥
भुक्ता भोगास्त्वया सार्द्धं ये मर्त्यैरतिदुर्लभाः।
सम्यक्च पालिता पृथ्वी शौर्यं युद्धेष्वनुष्ठितम्॥ २०॥
मित्रैः सहेष्टैर्हसितं विहृतं च वनान्तरे।
किमन्यन्न कृतं भद्रे पलितेभ्यो बिभेषि यत्॥ २१॥
भवन्तु केशाः पलिता वलयः सन्तु मे शुभे।
शैथिल्यमेतु मे कायः कृतकृत्योऽस्मि मानिनि॥ २२॥
मूर्ध्नि यद्दर्शितं भद्रे भवत्या पलितं मम।
चिकित्सामेव तस्याहं करोमि वनसंश्रयात्॥ २३॥
बाल्ये बालक्रियापूर्वं तद्वत्कौमारके च या।
यौवने चापि या योग्या वार्द्धके वनसंश्रया॥ २४॥
एवं मत्पूर्वजैर्भद्रे कृतं त्वत्पूर्वजैश्च यत्।
अतो न तेऽश्रुपातस्य किञ्चित्पश्यामि कारणम्॥ २५॥
अलं ते मन्युना भद्रे नन्वभ्युदयकारि मे।
दर्शनं पलितस्यास्य मा रोदीर्निष्प्रयोजनम्॥ २६॥

With a smile quoth he to his wife–while listened all the kings and citizens, and the kings who were assembled there– "Away with grief, O wide-eyed lady! you must not weep, pretty one! Birth, growth, decline of life and other changes befall all living beings. I have studied all the Vedas; I have offered sacrifices by thousands; I have given alms to brāhmaṇas; and I have begotten sons, O lady of finest countenance; I have enjoyed along with you pleasures which are very hardly attainable by mortals; and I have protected the earth well; I have borne myself ably in battles; I have laughed with my beloved friends; and I have sported in the heart of the woods. What else is there which I have not done, that you are frightened at grey hairs, O lady? Let my hair become grey; let wrinkles come to me, O beauteous one; let my body pass into weakness; for I have been successful, O Mānini! Because you have shown me a grey hair on my head, O lady, here then I take medical treatment therefore through resorting to the forest. First in childhood there is childhood's action; similarly there is action which is natural in youth; and also such as is fitting in early manhood; in old age there is resort to the forest. Since those who lived before me did so, lady, and also those who lived before them, I see no reason whatever then for you to shed tears. Away with your vexation! Does not the sight of this grey hair cause me elevation? Weep not; it is futile."

1 Mānini
2 For bhūpah read bhūyah.

मार्कण्डेय उवाच

ततः प्रणम्य तं भूपाः पौराश्चैव समीपगाः।
साम्ना प्रोचुर्महीपाला महर्षे राज्यवर्धनम्॥२७॥
न रोदितव्यमनया तव पत्न्या नराधिप।
रोदितव्यमिहास्माभिरथवा सर्वजन्तुभिः॥२८॥
त्वं ब्रवीषि यथा नाथ वनवासाश्रितं वचः।
पतन्ति तेन नः प्राणा लालितानां त्वया नृप॥२९॥
सर्वे यास्यामहे भूप यदि याति भवान्वनम्।
ततोऽशेषक्रियाहानिः सर्वपृथ्वीनिवासिनाम्॥३०॥
भविष्यति न सन्देहस्त्वयि नाथ वनाश्रमे।
सा च धर्मोपघाताय यदि तत्प्रविमुच्यताम्॥३१॥
सप्त वर्षसहस्राणि त्वयेयं पालिता मही।
तत्समुत्थं महापुण्यमालोकय नराधिप॥३२॥
वने वसन्महाराज त्वं करिष्यसि यत्तपः।
तन्महीपालनस्यास्य कलां नार्हन्ति षोडशीम्॥३३॥

Mārkaṇḍeya spoke

Then the kings and citizens who were in his presence did him reverence, and the kings addressed Rājya-vardhana with conciliatory words, O great ṛṣi:– "It is not for you to weep with this your wife, O king; it is we who must weep here, or rather all living beings. Since you, O master, speak the word indicating that you wilt dwell in the forest, life falls therefore from us who have been tenderly cherished by you, O king. We will all go, O king, if you go to the forest. All the inhabitants of the earth will thereby suffer loss in all their ceremonies without doubt, when you, O master, shall take up your abode in the forest; and if that loss tends to injure righteousness, let that course be discarded. Seven thousand years this earth has been guarded by you; have regard, O king, to the great merit that has accrued therefrom! The austerities, which you, O great king, wilt perform while dwelling in the forest, are not worth[1] the sixteenth part of this your guardianship over the earth!"

राजोवाच

सप्त वर्षसहस्राणि मयेयं पालिता मही।
इदानीं वनवासस्य मम कालोऽयमागतः॥३४॥
ममापत्यानि जातानि दृष्टा मेऽपत्यसन्ततीः।
स्वल्पैरेवमहोभिर्मे ह्यन्तको न सहिष्यति॥३५॥

The king spoke

"Seven thousand years I have protected this earth; now this my time has come to dwell in the forest. I have begotten children. Now that I have seen my children and their descendants, Death truly will not allow me a very few days.

यदेतत्पलितं मूर्ध्नि तद्विजानीत नागराः।
दूतभूतमनार्यस्य मृत्योरत्युग्रकर्मणः॥३६॥
सोऽहं राज्ये सुतं कृत्वा भोगांस्त्यक्त्वा वनाश्रयः।
तपस्तप्स्ये समायान्ति न यावद्यमसैनिकाः॥३७॥

Understand, O citizens, that this grey hair on my head has become a messenger from ignoble Death, who is very sharp in his actions. Being such, I will place my son in my kingdom, and abandon worldly pleasures, and will, as a dweller in the forest, perform austerities until Yama's troops arrive for me."

मार्कण्डेय उवाच

ततो यियासुः स वनं दैवज्ञानवनीपतिः।
पुत्रराज्याऽभिषेकाय दिनलग्नान्यपृच्छत॥३८॥
श्रुत्वा च ते तु नृपतेर्वचो व्याकुलचेतसः।
दिनं लग्नं च होराश्च न विदुः शास्त्रदृष्टयः॥३९॥

Mārkaṇḍeya spoke

Being desirous of departing to the forest the king then enquired of the astrologers about the best days and moments for anointing his son in the kingdom. And on hearing the king's speech they became confused in mind; they who were skilled in the scriptures knew not the day nor moment nor the hours.[2]

ऊचुश्च तं महीपालं दैवज्ञा बाष्पगद्गदम्।
ज्ञानानि नः प्रणष्टानि श्रुत्वैतत्ते वचो नृप॥४०॥

And the astrologers spoke to the king with voices inarticulate with tears;–"Our various knowledge has perished after that we have heard this your speech, O king."

1. For nārhanti read nārhati?

2. Horā (the Greek word); or "the rising of the zodiacal signs."

ततोऽन्यनगरेभ्यश्च भृत्यै राष्ट्रेभ्य एव च।
ततस्तस्माच्च नगरात्प्राचुर्येणाभ्युपागमन्॥४१॥

Then people came in a multitude both from other cities and also from dependent countries, and next from that city.

समुत्पत्य महीपालं तं यियासुं मुने वनम्।
प्रकम्पिशिरसो भूत्वा प्रोचुर्ब्राह्मणसत्तमाः॥४२॥
प्रसीद पाहि नो राजन्पालिताः स्म यथा पुरा।
सीदिष्यत्यखिलो लोकस्त्वयि भूप वनाश्रये॥४३॥
त्वं कुरुष्व तथा राजन्यथा नो सीदते जगत्।
यावज्जीवामहे वीर स्वल्पकालमिमे वयम्॥
नेच्छामश्च भवच्छून्यं द्रष्टुं सिंहासनं विभो॥४४॥

Springing up, O muni, the most eminent brāhmaṇas, their heads quivering with emotion, addressed the king who desired to depart to the forest:–"Be gracious! Protect us, O king, as we have been protected a long time past. The whole world will sink down, when you, O king, have betaken yourself to the forest. Do you then so act, O king, that the world sink not. And while we, such as we are, live our very short time, O hero, we desire not to see the regal throne deprived of you, O lord."

मार्कण्डेय उवाच

इत्येवं तैस्तथान्यैश्च द्विजैः पौरपुरःसरैः।
भूपैर्भृत्यैरमात्यैश्च राजा प्रोक्तः पुनः पुनः॥४५॥
वनवासविनिर्बन्धं नोपसंहरते यदा।
क्षमिष्यत्यन्तको नेति ददौ स च तदोत्तरम्॥४६॥
ततोऽमात्याश्च भूपाश्च पौरवृद्धास्तथा द्विजाः।
समेत्य मन्त्रयामासुः किमत्र क्रियतामिति४७॥
तेषां मन्त्रयतां विप्र निश्चयोऽयमजायत।
अनुरागवतां तत्र महीपालेऽतिधार्मिके॥४८॥
सम्यग्ध्यानपरा भूत्वा प्रार्थयामः समाहिताः।
तपसाराध्य भास्वतन्तमायुरस्य महीपतेः॥४९॥

Mārkaṇḍeya spoke

Thus both they and other dvijas heading the citizens, and kings, dependants and ministers appealed to him, and appealed again and again; but when he does not withdraw his determination to take up his abode in the forest, and returns them the answer, "Death will not suffer it," both his ministers and dependents, and the citizens, and the aged men and the dvijas, assembled together and took counsel, "What must be done here?" While they took counsel, O brāhmaṇa, this resolution developed there among those who were devotedly attached to that most righteous king–'Giving ourselves over absolutely to deep meditation, we will with composed minds propitiate the Sun with austerities and beseech him for this king's life.'

तत्रैकनिश्चयाः कार्ये केचिद्देहे च भास्करम्।
सम्यगर्घोपचाराद्यैरुपहारैरपूजयन्॥५०॥
अपरे मौनिनो भूत्वा ऋग्जापेन तथापरे।
यजुषामथ साम्नां च तोषयञ्चक्रिरे रविम्॥५१॥
अपरे च निराहारा नदीपुलिनशायिनः।
तपांसि चक्रुरिच्छंतोभास्कराराधनं द्विजाः॥५२॥
अग्निहोत्रपराश्चान्ये रविसूक्तान्यहर्निशम्।
जेपुस्तत्रापरे तस्थुर्भास्करे न्यस्तदृष्टयः॥५३॥
इत्येवमतिनिर्बन्धं भास्कराराधनं प्रति।
बहुप्रकारं चक्रुस्ते तं तं विधिमुपाश्रिताः॥५४॥

Being all resolved alike there on that object, some of them paid adoration to the Sun with their own bodies, by presenting to him the argha offering and presents and other oblations in due course; others gratified the Sun by maintaining silence, and others by repeating the Ṛc, Yajus and Sāman hymns; and other dvijas abstaining from food and lying down on river sand-banks, wearied with austerities, made propitiation of the Sun; and others, applying themselves to the oblation to Fire, day and night repeated hymns composed to the Sun; others casting their eyes on the Sun remained standing there. Even thus, applying themselves to those several rites, did they work in manifold ways with exceeding determination in order to propitiate the Sun.

तथा तु यततां तेषा भास्कराराधनं प्रति।
सुदामा नाम गन्धर्व उपगम्येदमब्रवीत्॥५५॥
यद्याराधनमिष्टं वो भास्करस्य द्विजातयः।
तदेतत्क्रियतां येन भानुः प्रीतिमुपैष्यति॥५६॥
तस्माद् गुरुविशालाख्यं वनं सिद्धनिषेवितम्॥

कामरूपे महाशैले गम्यतां तत्र वै लघु॥५७॥

Now while they were striving thus to propitiate the Sun, a Gandharva named Su-dāman came near and spoke thus–"If you desire, O dvijas, to propitiate the Sun, let this then be done, whereby the Sun will become well-pleased. Therefore–there is a forest named Guru-viśāla, frequented by the Siddhas, in very mountainous Kāma-rūpa–go there verily in haste.

तस्मिन्नाराधनं भानोः क्रियतां सुसमाहितैः।

सिद्धक्षेत्रं हितं तत्र सर्वकामानवाप्स्यथ॥५८॥

There perform your propitiation of the Sun with minds completely composed; the Siddhas' friendly region is there; there ye shall obtain all your desires."

मार्कण्डेय उवाच

इति ते तद्वचः श्रुत्वा गत्वा तत्काननं द्विजाः।

ददृशुर्भास्वतस्तत्र पुण्यमायतनं शुभम्॥५९॥

Mārkaṇḍeya spoke

On hearing this his speech, those dvijas went to that forest and beheld the sacred and beautiful shrine of the Sun there.

तत्र ते नियताहारा वर्णा विप्रादयो द्विज।

धूपपुष्पोपहाराढ्यां पूजां चक्रुरतन्द्रिताः॥६०॥

पुष्पानुलेपनाद्यैश्च धूपगन्धादिकैस्तथा।

जपहोमान्नदानाद्यैः पूजनं ते समाहिताः॥

कुर्वन्तस्तुष्टुवुर्ब्रह्मन्विवस्वन्तं द्विजातयः॥६१॥

Those brāhmaṇas and men of other castes, diminishing their food, and being indefatigable, O brāhmaṇa, offered worship there enriched with incense, flowers and oblations; and with composed minds, celebrating his worship with flowers, unguents and other gifts, with incense, perfumes and other fragrance also, with prayers, sacrificial oblations, food, lamps and other offerings, those dvijas gratified the Sun, O brāhmaṇa.

ब्राह्मणा ऊचुः

देवदानवयक्षाणां ग्रहाणां ज्योतिषामपि।

तेजसाभ्यधिकं देवं व्रजाम शरणं रविम्॥६२॥

दिवि स्थितं च देवेशं द्योतयन्तं समन्ततः।

वसुधामन्तरिक्षं च व्याप्नुवन्तं मरीचिभिः॥६३॥

आदित्यं भास्करं भानुं सवितारं दिवाकरम्।

पूषाणमर्यमाणं च स्वर्भानुं दीप्तदीधितिम्॥६४॥

चतुर्युगान्तकालाग्निदुष्प्रेक्ष्यं प्रलयान्तगम्।

योगीश्वरमनन्तं च रक्तं पीतं दीप्तदीधितम्॥६५॥

ऋषीणामग्निहोत्रेषु यज्ञदेवेष्ववस्थितम्।

व्रजाम शरणं देवं तजोराशिं तमच्युतम्॥

अक्षरं परमं गुह्यं मोक्षद्वारमनुत्तमम्॥६६॥

छन्दोभिरश्वरूपैश्च सकृद्युक्तैर्विहङ्गमम्।

उदयास्तमने युक्तं सदा मेरोः प्रदक्षिणे॥६७॥

अनृतं च ऋतं चैव पुण्यतीर्थं पृथग्विधम्।

विश्वस्थितिचिन्त्यं च प्रपन्नाः स्म प्रभाकरम्॥६८॥

यो ब्रह्मा यो महादेवो यो विष्णुर्यः प्रजापतिः।

वायुराकाशमापश्च पृथिवीगिरिसागराः॥६९॥

ग्रहनक्षत्रचन्द्राद्या वानस्पत्यं द्रुमौषधम्।

व्यक्ताव्यक्तेषु भूतेषु धर्माधर्मप्रवर्त्तकः॥७०॥

ब्राह्मी माहेश्वरी चैव वैष्णवी चैव ते तनुः।

त्रिधा यस्य स्वरूपं तु भानोर्भास्वान्प्रसीदतु॥७१॥

यस्य सर्वमयस्येदमङ्गभूतं जगत्प्रभोः।

स नः प्रसीदतां भास्वाञ्जगतां यश्च जीवनम्॥७२॥

The brāhmaṇas spoke

Let us approach the Sun as our refuge, the god who in splendour surpasses gods, Dānavas and Yakṣas, the planets, and the heavenly bodies; the lord of gods, who dwelling also in the sky makes everything around brilliant, and penetrates the earth and the atmosphere with his rays; even him who has the names Aditya, Bhāskara, Bhānu, Savitri, Divākara, Pūṣan and Aryaman, Svar-bhānu;[1] him who has flaming rays, who is the fire which shall destroy the universe at the end of the four ages, difficult to be gazed at, who persists to the end of the final dissolution; the lord of yogins, and the never-ending one who is red, yellow, white and black; him who dwells in the oblation made to Fire by ṛṣis, and among the gods of sacrifice; imperishable, sublime, secret, who is the supreme gate to final emancipation from

1. As a name of the Sun, not in the dictionary.

existence; and who traverses the sky with hymns in the form of horses which are yoked together at his rising and setting; who is always intent on circumambulating Meru reverently. And we have sought to the light-giver, who is not true and yet true, who is a sacred multiform place of pilgrimage, who is the permanence of the universe, and is beyond thought; him who is Brahmā, who is Siva, who is Viṣṇu, who is Prajāpati; who is the wind,[1] the atmosphere and water, the earth and its mountains and oceans; who is the planets, the constellations, the moon and other heavenly bodies, trees bearing blossom and fruit, other trees and herbs; who sets in motion righteousness and unrighteousness, among created beings, those which are manifest and those which are not manifest. Brahmā's body, and Siva's, and Viṣṇu's is the body, of you, the Sun, whose special nature is three-fold indeed. May the Sun be gracious! May the Sun, of whom, as lord without beginning, all this world composes the body, and who is the life of the worlds–may he be gracious to us!

यस्यैकमक्षरं रूपं प्रभामण्डलदुर्दृशम्।
द्वितीयमैन्दवं सौम्यं स नो भास्वान्प्रसीदतु॥७३॥
ताभ्यां च तस्य रूपाभ्यामिदं विश्वं विनिर्मितम्।
आग्नीषोममयं भास्वान्स नो देव: प्रसीदतु॥७४॥

May the Sun, whose first[2] form is luminous and can hardly be gazed upon because of its circle of splendour, and whose second from is the gentle lunar orb–may he be gracious to us! And may the Sun, from those two forms of whom this universe has been fashioned consisting of Agni and Soma–may he, the god, be gracious to us!

मार्कण्डेय उवाच

इत्थं स्तुत्या तदा भक्त्या सम्यक्पूजाविधानत:।
तुतोष भगवान्भास्वांस्त्रिभिर्मासैर्द्विजोत्तम॥७५॥
तत: स मण्डलादुद्यन्निजबिम्बसमप्रभ:।
अवतीर्य ददौ तेभ्यो दुर्दृशो दर्शनं रवि:॥७६॥

ततस्ते स्पष्टरूपं तं सवितारमजं जना:।
पुलकोत्कम्पिनो विप्रा भक्तिनम्रा: प्रणेमिरे॥७७॥
नमो नमस्तेऽस्तु सहस्ररश्मे
सर्वस्य हेतुस्त्वमशेषकेतु:।
पाता त्वमीड्योऽखिलयज्ञधाम-
ध्येयस्तथा योगविदां प्रसीद॥७८॥

Mārkaṇḍeya spoke

While they are thus entirely worshipping him with praise and faith, the adorable Sun became pleased after three months, O brāhmaṇa. Thereupon issuing from his orb, with the same splendour as his disk possesses, the Sun, who is hardly to be gazed at, descended and displayed himself to them. Those brāhmaṇa folk bowing in faith then prostrated themselves before the Sun, who is without beginning, as he manifested himself in bodily shape, while they quivered with thrills of awe; exclaiming "Reverence, reverence be to you, the thousand-rayed one! You are the cause of everything–brilliant every whit. You are to be invoked against harmful assault, being the site of all sacrifices; and to be meditated upon by those skilled in religious devotion. Be you gracious!"

इति श्रीमार्कण्डेय पुराणे भानुस्तवो नाम
षडधिकशततमोऽध्याय:॥१०६॥

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अथ सप्ताधिकशततमोऽध्याय:

CHAPTER 107

The Majesty of the Sun, concluded.

King Rājya-vardhana's subjects besought of the Sun that the king might reign ten thousand years more, and the Sun granted it–But the king, distressed that the boon did not include all his family and subjects, went and propitiated the Sun, and at length gained his desire–This story is commented on and its merits are extolled.

मार्कण्डेय उवाच

तत: प्रसन्नो भगवान्भानुराहाखिलाञ्जनान्।
व्रियतां यदभिप्रेतं मत्त: प्राप्तुं द्विजादय:॥१॥

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1 Vāyr
2. for eka-bhāsvaram read ekam bhāsvaram? The Bombay edition reads ekam akṣaram "whose first form is imperishable."

ततस्ते प्रणिपत्योचुर्विप्रक्षत्रादयो जनाः।
ससाध्वसमशीतांशुमवलोक्य परः स्थितम्॥ २॥

Mārkaṇḍeya spoke

Well-pleased then, the adorable Sun said to all the populace--"Choose, O ye dvijas and other people, what ye have wished to obtain from me!" Thereupon those brāhmaṇas and other people gazing in fear on the fiery-rayed Sun, as he stood before them, prostrated themselves and said, O brāhmaṇa:–

प्रजा ऊचुः

भगवन्यदि नो भक्त्या प्रसन्नस्तिमिरापह॥ ३॥
दश वर्षसहस्राणि ततो नो जीवतां नृपः।
निरामयो जितारातिः सुकोशः स्थिरयौवनः॥ ४॥

The people spoke

Prostrating themselves they said then to the lord of the world who proffered them a boon–"O adorable Dispeller of darkness, if you are pleased with our faith, then let our king live[1] ten thousand years, free from sickness, victorious over his enemies, rich in his treasury, and with firmly-enduring youth! May Rājya-vardhana live ten thousand years!"

मार्कण्डेय उवाच

तथेत्युक्त्वा जनान्भास्वानदृश्योऽभून्महामुने।
तेऽपि लब्धवरा हृष्टाः समाजग्मुर्जनेश्वरम्॥ ५॥
यथा वृत्तं च ते तस्मै नरेन्द्राय न्यवेदयन्।
वरं लब्ध्वा सहस्रांशो सकाशादखिलं द्विज॥ ६॥

Mārkaṇḍeya spoke

"So be it!" said the Sun to the populace, and became too dazzling for sight, O great muni. And they, having gained the boon and joyous thereat, assembled about the king. And having gained the boon completely from the thousand-rayed god, O brāhmaṇa, they made known to the king how it had happened.

तच्छ्रुत्वा जहृषे तस्य सा पत्नी मानिनी द्विज।
(प्रहर्षं परमं याता हर्षोद् गततनूरुहा)॥
स च राजा चिरं दध्यौ नाह किञ्चिच्च तं जनम्॥ ७॥

[1] Jivatām; ātmane-pada; and again in this verse.

On hearing that, his queen Mānini rejoiced, O brāhmaṇa; and the king pondered a long while and said nothing to the people.

ततः सा मानिनी भूपं हर्षापूरितमानसा।
दिष्ट्याऽऽयुषा महीपाल वर्द्धस्वेत्याह तं पतिम्॥ ८॥
तथा तया मुदा भर्ता मानिन्याथ सभाजितः।
नाहं किञ्चिन्महीपालश्चिन्ताजडमानाद्विज॥ ९॥
सा पुनः प्राह भर्त्तारं चिन्तयानमधोमुखम्।
कस्मान्न हर्षमभ्येषि परमाभ्युदये नृप॥ १०॥
दशवर्षसहस्राणि नीरुजः स्थिरयौवनः।
भावी त्वमद्यप्रभृति किं तथापि न हृष्यसे॥ ११॥

Thereupon she Mānini, whose mind was filled with joy, exclaimed to the king her husband–"How fortunate! Prosper, O king, with long life!" Thus did Mānini courteously salute her husband in her delight, but the king said nothing, his mind being numbed with thought, O brāhmaṇa. She addressed her husband again, as he was rapt in thought with countenance bent downwards–"Why do you not give way to joy in this supreme moment of exaltation, O king? You shall live free from sickness, with firmly-enduring youth, ten thousand years from to-day. Why nevertheless do you not rejoice?

किन्तु तत्कारणं ब्रूहि यच्चिन्ताकृष्टमानसः।
परमाभ्युदयेऽपि त्वं सम्प्राप्ते पृथिवीपते॥ १२॥

But declare you the reason, why you have your mind drawn away by thought, even when a supreme moment of exaltation has been reached, O king?"

राजोवाच

कथमभ्युदयो भद्रे किं समाजयसे च माम्।
प्राप्तो दुःखसहस्राणां किं सभाजनमिष्यते॥ १३॥
दशवर्षसहस्राणि जीविष्याम्यहमेककः।
न त्वं तव विपत्तौ मे किन्न दुःखं भविष्यति॥ १४॥
पुत्रान्पौत्रान्प्रपौत्रांश्च तथान्यानिष्टबान्धवान्।
पश्यतो मे मृतान्दुःखं किमल्पं हि भविष्यति॥ १५॥
भृत्येषु चातिभक्तेषु मित्रवर्गे तथा मृते।
भद्रे दुःखमपारं मे भविष्यति तु सन्ततम्॥ १६॥
यैर्मदर्थं तपस्तप्तं कृशैर्धमनिसन्ततैः।

ते मरिष्यन्त्यह भोगी जीविष्यामीति धिक्करम्॥ १७॥
सेयमापद्वरारोहे प्राप्ता नाभ्युदयो मम।
कथं वा मन्येसे न त्वं यत्सभा जयसेऽद्य माम्॥ १८॥

The king spoke

How has a moment of exaltation come, O lady, and why do you courteously salute me? When thousands of afflictions are incurred, is courteous salutation wished for?[1] I shall live alone ten thousand years, but not you; when calamity befalls you, shall I not have affliction? When I see sons, grandsons, and great-grandsons and other beloved relatives dead, will my affliction indeed be small? And when my most faithful servants are dead, and when my circle of friends is dead, there will then be boundless affliction for me continually, O lady. They who with emaciated bodies, constantly attached to[2] righteousness, have performed austerities for my sake, they shall die, and I who enjoy the benefit shall live–this is censurable![3] This, such as it is, is a calamity that has befallen me, O lady of beautiful hips; it is not a moment of exaltation. How again is it you do not think in that you do courteously salute me now?

मानिन्युवाच

महाराज यथात्थ त्वं तथैतन्नात्र संशयः।
मया पौरैश्च दोषोऽयं प्रीत्या नालोकितस्तव॥ १९॥
एवं गतेऽत्र किं कार्यं नरनाथ विचिन्त्यताम्।
नान्यथा भावि यत्प्राह प्रसन्नो भगवान्रविः॥ २०॥

Mānini spoke

O great king, as you have said, so indeed it is; herein there is no doubt. I and the citizens in our affection for you did not perceive this mistake. Since it has gone so, consider what should be done in this matter, O lord of men. What the adorable Sun has said in his graciousness shall not be otherwise.

राजोवाच

उपकारः कृतः पौरै प्रीत्या भृत्यैश्च यो मम।
कथं भोक्ष्याम्यहं भोगान्गत्वा तेषामनिष्कृतिम्॥ २१॥
सोऽहमद्यप्रभत्यद्रिं गत्वा नियतमानसः।
(पौरलोकहितार्थं च तोषयिष्यामि भास्करम्॥
यथा पौरा मम कृते बान्धवश्च समन्ततः।
आराधयानाय देवेशं तथाहमपि साम्प्रतम्)॥
तपस्तप्स्ये निराहारो भानोराराधनोद्यतः॥ २२॥
दशवर्षसहस्राणि यथाहं स्थिरयौवनः।
तस्य प्रसादाद्देवस्य जीविष्यामि निरामयः॥ २३॥
तथा यदि प्रजाः सर्वा भृत्यास्त्वं च सुताश्च मे।
पुत्रा पौत्रा प्रपौत्राश्च सुहृदश्च वरानने॥ २४॥
जीवन्त्येतं प्रसादं च करोति भगवान्रविः।
ततोऽहं भविता राज्ये भोक्ष्ये भोगांस्तथा मुदा॥ २५॥
न चेदेवं करोत्यर्कस्तदाद्रौ तत्र मानिनि।
तपस्तप्स्ये निराहारो यावज्जीवितसंक्षयः॥ २६॥

The king spoke

It is a benefit that my citizens and servants have done to me out of affection; how shall I taste enjoyments, without discharging my obligation to them? I then in this position will go with subdued mind to the mountain from to-day[4] and will practise austerities, abstaining from food, resolved to propitiate the Sun. Since I shall live in firmly-enduring youth free from sickness ten thousand years through that god's favour therefore, if the adorable Sun grants us this favour, that all my people, my servants, and you and my children, sons grandsons and great-grandsons, and my friends shall also live, O lovely faced one–then I shall continue in the kingdom and shall taste enjoyments with delight. If the Sun does not do this, then, O Mānini, I will practise austerities on the mountain there, abstaining from food until my life perish.

मार्कण्डेय उवाच

इत्युक्ता सा तदा तेन तथैत्याह नराधिपम्।
जगाम तेन च समं साऽपि तं धरणीधरम्॥ २७॥
स तदायतनं गत्वा भार्यया सह पार्थिवः।
भानोराराधनं चक्रे शुश्रूषानिरतो द्विज॥ २८॥

1. For sabhājanayiṣyate read sabhājanam iṣyate as in the Bombay edition.
2. Ni-san-tata, not in the dictionary.
3. Dhik-kara, not in the dictionary.
4. The Bombay edition inserts two lines here doubtfully.

निराहारा कृशा सा च यथासौ पृथिवीपतिः।
तेपे तपस्तथैवोग्रं शीतवातातपक्षमा॥ २९॥
तस्य पूजयतो भानुं तप्यतश्च तपो महत्।
साग्रे सम्वत्सरे याते ततः प्रीतो दिवाकरः॥ ३०॥
समस्तभृत्यपौरादिपुत्राणां च कृते द्विज।
ददौ यथाभिलषितं वरं द्विजवरोत्तम॥ ३१॥

Mārkaṇḍeya spoke

Being thus addressed by him, she said to the king then, "Be it so!" And she also went with him to that mountain. The king going with his queen to the sanctuary there engaged in worshipping the Sun, being assiduous in his service, O brāhmaṇa, and becoming emaciated through want of food; and she, just as that king did, practised serve austerities likewise, enduring cold, wind and the sun's heat. While he was worshipping the Sun and practising great austerities, when a year and part of the next year had passed, the Maker of the day was pleased then and granted him, O dvija, a boon according to his desire for the sake of all his dependants, citizens and other subjects, and his sons, O excellent brāhmaṇa.

लब्ध्वा वरं स नृपतिः समभ्येत्यात्मनः पुरम्।
चकार मुदितो राज्यं प्रजा धर्मेण पालयन्॥ ३२॥
ईजे यज्ञान्स च बहुन्ददौ दानान्यहर्निशम्।
मानिन्या सहितो भोगान्बुभुजे च स धर्मवित्॥ ३३॥
दश वर्षसहस्राणि पुत्रपौत्रादिभिः सह।
भृत्यैः पौत्रैः प्रमुदितः सोऽभवत्स्थिरयौवनः॥ ३४॥

On gaining the boon, the king going to his city ruled his kingdom in joyousness, protecting his people righteously; and he offered many sacrifices, gave away gifts day and night, and in company with Mānini indulged in enjoyments, being wise in righteousness. He rejoiced[1] with his sons, grandsons and other descendants, with his dependants and citizens[2] for ten thousand years; he remained continuously youthful.

तस्येति चरितं दृष्ट्वा प्रमतिर्नाम भार्गवः।
विस्मयाकृष्टहृदयो गाथामेतामगायत॥ ३५॥
भानुभक्तेरहो शक्तिर्यद्राजा राज्यवर्द्धनः।
आयुषो वर्द्धने जातः स्वजनस्य तथात्मनः॥ ३६॥

A Bhārgava named Pramati, after seeing that his exploit, sang this song while his heart was drawn out with astonishment,– "Lo, the power of faith in the Sun, in that king Rājya-vardhana has been born for the increase of life of his own people as well as of himself!"

इति ते कथितं विप्र यत्पृष्टोऽहं त्वयोदितः।
आदिदेवस्य माहात्म्यमादित्यस्य विवस्वतः॥ ३७॥
विप्रैतदखिलं श्रुत्वा भानोर्माहात्म्यमुत्तमम्।
पठंश्च मुच्यते पापैः सप्तरात्रकृतैर्नरः॥ ३८॥
अरोगी धनवानाढ्यः कुले महति धीमताम्।
जायते च महाप्राज्ञो यश्चैद्धारयेद्बुधः॥ ३९॥
(यजते च महायज्ञैः समाप्तवरदक्षिणः।
श्रुत्वा चरितमेतद्धि समानं लभते फलम्॥
मन्त्राश्च येऽत्राभिहिता भास्वतो मुनिसत्तम।
जपः प्रत्येकमेतेषां त्रिसंध्यं पातकापहः॥ ४०॥
समस्तमेतन्माहात्म्यं यत्र चायतने रवेः।
पठयते तत्र भवान्सान्निध्यं न विमुञ्चति॥ ४१॥
तस्मादेतत्त्वया ब्रह्मन्भानोर्माहात्म्यमुत्तमम्।
धार्यं मनसि जाप्यं च महत्पुण्यमभीप्सता॥ ४२॥
सुवर्णशृङ्गीमतिशोभनाङ्गी
पयस्विनीं गां प्रददाति यो हि।
शृणोति चैतत्त्र्यहमात्मवान्नरः
समं तयोः पुण्यफलं द्विजाग्र्य॥ ४३॥

Thus I have related to you, O brāhmaṇa, what you did ask me, namely, the majesty of the lord[3] Aditya Vivasvat, the god who was in the beginning. The man who, after hearing the whole of that story of the Sun's sublime majesty with the brāhmaṇas, reads it also during the space of seven nights, is delivered from his sins.[4] And the

1 For samuditaḥ read sa muditaḥ.
2. Pauttraiḥ in the text; but read probably pauraiḥ, which I have adopted.

3. Vibho; but vibhoḥ seems preferable and I have adopted it. The Bombay edition reads āditaḥ "what you did ask me from the first."
4. Or "reads it also, is delivered from the sins which he has committed during seven nights" as the Bombay edition reads.

intelligent man, who may hold this fast, becomes free from sickness, possessed of riches and opulent, and is born again a man of great understanding in a great family of wise men [1] And miserable are they who are smitten herein by the Sun, O best of munis [2] The repetition of each of these verses during three twilights destroys sin. And in whatever sanctuary of the Sun all this poem of his majesty is recited, there the adorable Sun withdraws not his presence Therefore you, O brāhmana, who desire to gain great merit, must retain this poem of the Sun's sublime majesty in your mind and must mutter it over Verily he who makes a gift of a milch cow with gilded horns and most handsome body, and the man who self-possessed listens to this poem for three days–equal are the merit and reward of them both, O brāhmana![3]

इतिश्रीमार्कण्डेयपुराणे भानोर्माहात्म्यवर्णन नाम
सप्ताधिकशततमोऽध्याय:॥१०७॥

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अथाष्टाधिकशततमोऽध्याय:

CHAPTER 108

The guide to the genealogies

Manu had seven sons, whose names are mentioned–and also a child, who was born as a daughter named Ilā, and afterwards became a man by name Su-dyumna–This child as Ilā had a son Purūravas, who reigned at Pratisthāna, and as Su-dyumna had three sons

मार्कण्डेय उवाच

एवप्रभावो भगवाननादिनिधनो रवि:।
यस्य त्व क्रौष्टुके भक्त्या माहात्म्यं परिपृच्छसि॥ १॥
परमात्मा स योगिना युञ्जतां चेतसा लयम्।
क्षेत्रज्ञ: सांख्ययोगानां यज्ञेशो यज्विनामपि॥ २॥
सूर्याधिकारं वहतो विष्णोरीशस्य वेधस:।
मनुस्तस्याभवत्पुत्रश्छिन्नसर्वार्थसशय:॥ ३॥
मन्वन्तराधिपो विप्र यस्य सप्तममन्तरम्।
इक्ष्वाकुर्नाभगो रिष्टोमहाबलपराक्रम:॥ ४॥
नरिष्यन्तोऽथ नाभाग: पृषध्रो धृष्ट एव च।
एते पुत्रा मनोस्तस्य पृथग्राज्यस्य पालका:॥ ५॥
विख्यातकीर्त्तय: सर्वे सर्वे शस्त्रास्त्रपारगा:।
विशिष्टतरमन्विच्छन्मनु: पुत्रं तथा पुन:॥ ६॥

Mārkaṇḍeya spoke

Such power has the adorable Sun, who is without beginning and without end, concerning whose majesty you, O Kraustuki, do ask me in faith He is the Supreme Soul among religious devotees who meditate deeply on the dissolution of heir intellects,[4] he is the Conscious Soul among those who apply the Sānkhya doctrine to the knowledge of spirit, and he is the lord of sacrifice among those who are sacrificers [5] While Visnu Siva and Brahmā each supports the Sun's supremacy Manu was his son, a solver of doubts in all matters, the ruler of a manv-antara, whose is the seventh period, O brāhmana Iksvāku, Nābhaga and Rista–who were great in strength and prowess–and Narisyanta, Nābhāga, Pūsadhra and Dhrsta,[6] these were that Manu's sons, each

1 The Bombay edition inserts here, though doubtfully– And he truly who after hearing of this exploits sacrifices with great sacrifices replete with boons and fees, gains honour as his reward "

2 The Bombay edition reads differently–"And the verses which were herein addressed [read abhihitā for abhihatā?] to the Sun O best of munis, the repetition of each of these verses during three twilights destroys sin "

3 For dvijāgryam read dvijāgrya

4 This is the best meaning that I can get out of the text–Paramātmā sa yoginām yuñjatām cetasām layam which is the reading in the Calcutta Bombay and Poona editions, though the last in its corrigenda alters it to yoginam and then sa yogānām must be read as one word sa-yoganām But the text is no doubt corrupt yoginam should be yoginam and yuñjatām should perhaps be yuñjānānām, though both Parasmai-pada and Atmanepada have the meaning "to meditate deeply Mahāmahopādhyāya Hara Prasad Sāstri suggests also that layah would be better than layam and would translate thus, "He is the Supreme Soul to those who are successful in meditation [i e the Vedāntists], he is that in which the minds of those who are engaged in meditation, but who are not yet successful, are absorbed' [i e , the Saguna Brahman of the Vedāntists]

5 Yajñeśo yajvinām api, but yajvanām must be read for yajvinām, and Mahāmahopādhyāya Hara Prasā Sāstri gives it the meaning "to those who consider sacrifices to be the means leading to beatitude" [i e , the Mimāmsists]

6 Only seven sons are mentioned here The number is genearlly given as ten There is much diversity regarding

the guardian of a separate kingdom. All were celebrated in fame, all had the utmost skill in arms and weapons. Seeking yet again for a son who should be more distinguished,

मित्रावरुणयोरिष्टिं चकार कृतिनां वरः।
यत्र चापहुते होतुरपचारान्महामुने॥७॥
इला नाम समुत्पन्ना मनोः कन्या सुमध्यमा।
ता दृष्ट्वा कन्यका तत्र समुत्पन्ना ततो मनुः॥८॥
तुष्टाव मित्रावरुणौ वाक्यं चेदमुवाच ह।
भवत्प्रसादात्तनयो विशिष्टो मे भवेदिति॥९॥
कृते मखे समुत्पन्ना तनया मम धीमतः।
यदि प्रसन्नौ वरदौ तदियं तनया मम॥१०॥
प्रसादाद्भवतो पुत्रो भवत्वतिगुणान्वितः।
तथेति चाभ्यामुक्ते देवाभ्या सैव कन्यका॥११॥
इला समभवत्सद्यः सुद्युम्न इति विश्रुतः।
पुनश्चेश्वरकोपेन मृगयामटता वने॥१२॥
स्त्रीत्वमासादितं तेन मनुपुत्रेण धीमता।
पुरूरवसनामान चक्रवर्तिनमूर्जितम्॥१३॥
जनयामास तनय यत्र सोमसुतो बुधः।
जाते सुते पुनः कृत्वा सोऽश्वमेध महाक्रतुम्॥१४॥
पुरुषत्वमनुप्राप्तः सुद्युम्नः पार्थिवोऽभवत्।
सुद्युम्नस्य त्रयः पुत्रा उत्कलो विनयो गयः॥१५॥
पुरुषत्वे महावीर्या यज्विनः पृथुलौजसः।
पुरुषत्वे तु ये जातास्तस्य राज्ञस्त्रयः सुताः॥१६॥
बुभुजुस्ते महीमेतां धर्मे नियतचेतसः।
स्त्रीभूतस्य तु यो जातस्तस्य राज्ञः पुरूरवाः॥१७॥
न स लेभे महाभागं यतो बुधसुतो हि सः।

Manu, best of the skilful ones, offered a sacrifice to Mitra and Varuna, in which sacrifice moreover when the offering was perversely made through the improper conduct[1] of the priest, O great muni, a daughter was born to Manu named Ilā, slender of waist. On seeing that daughter born there, Manu offered praise to Mitra and Varuna then and spoke this word,—"When I made the sacrifice with the prayer, 'Through your favour may I obtain a distinguished son,' a daughter was born to me who am wise. If ye being gracious grant me a boon, then let this my daughter, through the favour of you both, become a son endowed with surpassing virtues!" And when these two gods in sooth said, "Be it so!" that same daughter Ilā become forthwith a son famed by the name Su-dyumna. And afterwards that wise son of Manu, while roving the forest a-hunting, was turned into a woman through the wrath of the god;[2] in which condition Soma's son Budha begat of her a son named Pururavas,[3] who was a mighty universal monarch. When that son was born, Su-dyumna again performed a great horse-sacrifice and regained a man's nature and became a king. Su-dyumna during his manhood had three sons, Utkala,[4] Vinaya[5] and Gaya,[6] who were most valiant, given to sacrificing, great in bodily strength. Now those three sons, who were born to him during his manhood, enjoyed this earth[7] while governing their minds in righteousness. But Purūravas, who was born of that monarch Su-dyumna.

ततो वसिष्ठवचनात्प्रतिष्ठानं पुरोत्तमम्॥

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the names of all of them except Ikṣvāku, Nariṣyanta, and Dhṛṣṭa. Other names omitted are Saryāti, Karūṣa, Vena, adn prāmṣu. See Wilson's Viṣnu Purāna, book IV, chapter i notes. The second and third names Nābhaga and Riṣṭa are sometimes given as a single name, Nābhāgadiṣta in the Veda and Nābhānediṣṭha in the Aitareya Brāhmana, and the last-named book says-he was given to sacred study his brothers deprived him of his share in the paternal property, and referred him to their father, and by his father's advice he helped the Aṅgirasas in their sacrificial session and obtained great wealth (V ii 14)

1 For cāpahṛte read cāpahute, as in the Poona edition. The verb apa-hu is not in the dictionary. The Poona commentary explains apahute apacārct by viparita-havane vyatyayāt

2 The Hari V narrates only one change, namely from womanhood (after she had given birth to Purūravas) to manhood (x 615-37)

3 Properly Purūravas, as in verse 17

4 From whom were descended the Utkalas: see note on chap 53, verse 43, and also verse 53, pp 327 and 341 ante, all the authorities agree about this

5 He is also called Vinata, Vinatāśva, and Haritāśva by different authorities. He was king of the East according to the Matsya Pur, and king of the West according to the Hari V (x 631-2) and Vāyu Pur

6 He gave his name to the city Gayā, as all the authorities agree, and he was king of the East as the Hari V says (x 631-2)

7 The Bhāgavata Pur says wrongly all three sons were rulers of the South, Dakṣināpatha

तस्मै दत्त स राजाभूत्तत्रातीव मनोहरे॥ १८॥

During his womanhood, got no share of the earth, because he was Budha's son Thereupon at Vasistha's word Pratisthāna,[1] an excellent city, was given to him, he became king in that exceedingly charming city

इति श्रीमार्कण्डेयपुराणे वंशानुक्रमो
नामाष्टाधिकशततमोऽध्याय:॥१०८॥

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अथ नवाधिकशततमोऽध्याय:

CHAPTER 109

The Story of Pūṣadhra.

Manu's son Pūsadhra while hunting accidentally killed a brāhmana's cow -The brāhmana's son fell into a rage and cursed him The brāhmana reproved his son for his passionate conduct, but the curse could not be altered and Pūsadhra became a śūdra

मार्कण्डेय उवाच

पृषध्राख्यो मनो: पुत्रो मृगयामगमद्वनम्।

तत्र चक्रममाणोऽसौ विपिने निर्जने वने॥ १॥

नाससाद मृग कश्चिद्भानुदीधितितापित:।

क्षुत्तृट्तापपरीताङ्ग इतश्चेतश्च चंक्रमन्॥ २॥

स ददर्श तदा तत्र होमधेनुं मनोहराम्।

लतान्तर्देहछिन्नार्ध्दा ब्राह्मणस्याग्निहोत्रिण:॥ ३॥

Mārkaṇḍeya spoke

Manu's son who was named Pūsadhra[2] went a-hunting to a forest While walking about in that dense lonely forest he lighted upon no deer at all, he was scorched by the sun's rays, and his body was seized with hunger, thirst and heat as he walked hither and thither Then he saw there a beautiful cow which yielded milk for sacrifice, belonging to a brāhmana who maintained the sacrificial fire, half the body of which was hidden among creepers[3]

स मन्यमानो गवयमिषुणा तामताडयत्।

पपात सापि तद्बाणाविभिन्नहृदया भुवि॥ ४

ततोऽग्निहोत्रिण: पुत्रो ब्रह्मचारी तपोरति:।

शप्तवान्स पितुर्दृष्ट्वा होमधेनुं निपातिताम्॥५॥

गोपाल: प्रेषित: पुत्रो बाभ्रव्यो नाम नामत:।

Thinking she was a gavaya, he shot her with an arrow, and she fell to the earth, pierced to the heart with the arrow Thereupon the sacrificial priest's son Taporati,[4] who was a religious student, on seeing his father's sacrificial cow stricken down cursed him, and sent forward his son named Vābhravya[5] who tended the cow

कोपामर्षपराधीनचित्तवृत्तिस्ततो मुने॥ ६॥

चुकोप विगलत्स्वेदजललोलाविलेक्षण:।

तं क्रुद्धं प्रेक्ष्य स नृप: पृषध्रो मुनिदारकम्॥ ७॥

प्रसीदेति जगौ कस्माच्छूद्रवत्कुरुषे रुषम्।

न क्षत्रियो न वा वैश्य एवं क्रोधमुपैति वै॥

यथा त्वं शूद्रवज्जातो विशिष्टे ब्रह्मण: कुले॥ ८॥

Then, O muni, mental feelings were overcome by wrath and resentment, and fell into a rage, while his eyes rolled and were blurred with drops of perspiration that trickled down The king Pūsadhra seeing that muni's son enraged said, "Be gracious, wherefore do you give way to anger like a śūdra No ksatriya, no vaiśya[6] in truth indulges so in wrath as you do like a śūdra, you who are born in the noble family of a brāhmana "

मार्कण्डेय उवाच

इति निर्भत्सितस्तेन स राज्ञा मौलिन: सुत:।

1 Manu gave this city to Su-dyumna who was excluded from the paternal dominions because he had been a female, and Su-dyumna gave it to Pururavas It was situated on the north bank of the Ganges at its junction with the Yamunā (Hari V, xxvi 1371 and 1411-2)

2 This name is generally written Pṛṣadhra, which is the correct form

3 This is the reading of the Poona edition, latāntar deha-channārdhām, the text of the Calcutta edition is erroneous The Bombay edition reads less properly latāntar-deha-chinnārdhām

4 I have not found this name elsewhere

5 This is a patronymic from Vabhru or Babhru Visvamitra had a son Vabhru from whom was descended the family of the Vabhrus (Mahā-Bh, Anuśās-p, iv 249 and 259, Hari-V, xxvii 1463-67, but see Aitar Brāh VII iii 18), and Saunaka had a pupil named Vabhru (Wilson's Visnu-P -edit F Hall-III vi), but the name Vābhravya soon after Manu's time seems out of place

6 The Poona edition gives the right reading, na ksatriya na vā vaiśya, The Calcutta edition wrongly puts the accusatives

शशाप तं दुरात्मानं शूद्र एव भविष्यसि॥ ९॥

प्रयास्यति क्षयं ब्रह्मन्यत्तेऽधीतं गुरोर्मुखात्।

होमधेनुर्मम गुरोर्यदियं हिंसिता त्वया॥ १०॥

Mārkaṇḍeya spoke

When that son of a pre-eminent brāhmaṇa[1] was upbraided thus by the king, he cursed the evil-souled king, saying: "You shall become[2] a śūdra indeed! Whatever sacred lore you have learnt from your guru's mouth shall waste away, because you have hurt this my guru's sacrificial cow."

एवं शप्तो नृपः क्रुद्धस्तच्छापपरिपीडितः।

प्रतिशापपरो विप्र तोयं जग्राह पाणिना॥ ११॥

When cursed thus the king became angry, yet he was tormented greatly by that curse. He took water up in his hand, intent on cursing the other in retaliation, O brāhmaṇa.

सोऽपि राज्ञो विनाशाय कोपं चक्रे द्विजोत्तमः।

तमभ्येत्य त्वरायुक्तो वारयामास वै पिता॥ १२॥

वत्सालमलमत्यर्थं कोपेनातीव वैरिणा।

ऐहिकामुष्मिकहितः शम एव द्विजन्मनाम्॥ १३॥

कोपस्तपो नाशयति क्रुद्धो भ्रश्यत्यथायुषः।

क्रुद्धस्य गलते ज्ञानं क्रुद्धश्चार्थाच्च हीयते॥ १४॥

That brāhmaṇa also gave way to wrath in order to destroy the king. His father approached him hastily and forbade him in sooth, saying– "My son, enough, more than enough, of wrath which does not counteract hostility![3] Verily calmness is beneficial to the twice-born in things of this world and of the next world. Anger destroys austerities; and the angry man falls away from long life; the angry man's knowledge melts away, and the angry man fails of this object also.

न धर्मः क्रोधशीलस्य नार्थं चाप्नोति रोषणः।

नालं सुखाय कामाप्तिः कोपेनाविष्टचेतसाम्॥ १५॥

There is no righteousness in the man of angry disposition; and the passionate man obtains not his object; nor among those whose minds are possessed by wrath is the obtaining of their wishes enough for happiness.

यदि राज्ञा हता धेनुरियं विज्ञानिना सता।

युक्तमत्र दयां कर्तुमात्मनो हितबोधिना॥ १६॥

अथवाऽजानता धेनुरियं व्यापादिता मम।

तत्कथं शापयोग्योऽयं दुष्टं नास्य मनो यतः॥ १७॥

आत्मनो हितमन्विच्छन्बाधते योऽपरं नरः।

कर्तव्या मूढविज्ञाने दया तत्र दयालुभिः॥ १८॥

If the king has killed this cow with his full knowledge, it is right for one, who perceives what is for his own benefit, to extend pardon here. Or if he has slain this my cow in ignorance, how then is he worthy of a curse, since his mind was not evil? Whatever man, while seeking his own good, harasses another–merciful men should shew pardon to that man in the knowledge that he is benighted.[4]

अज्ञानतः कृते दण्डं पातयन्ति बुधा यदि।

बुधेभ्यस्तमहं मन्ये वरमज्ञानिनो नराः॥ १९॥

नाद्य शापस्त्वया देयः पार्थिवस्यास्य पुत्रक।

स्वकर्मणैव पतिता गौरेषा दुःखमृत्युना॥ २०॥

If wise men inflict punishment for what is done by a man in ignorance, I esteem him more than the wise men; better are the men who are ignorant.[5] Invoke you no curse now on this king, my son; by her own action indeed this cow has fallen in a painful death.

मार्कण्डेय उवाच

पृषध्रोऽपि मुनेः पुत्रं प्रणम्यानप्रकन्धरः।

प्रसीदेति जगादोच्चैरज्ञानाद्घातितेति च॥ २१॥

मया गवयबुद्ध्या गौरवध्या घातितो मुने।

अज्ञानाद्धोमधेनुस्ते प्रसीद त्वं च नो मुने॥ २२॥

Mārkaṇḍeya spoke

Pūṣadhra also, prostrating himself with bowed neck before the muni's son, exclaimed aloud, "Be gracious!" and "She was slain by me in ignorance, for I thought she was a gavaya; a cow must not be killed; through ignorance, O muni, I slew your

1. Maulinaḥ;-śreṣṭhasya according to the commentator. This meaning is not in the dictionary.
2. For bhaviṣyati read bhaviṣyasi.
3. For kopenāyāti-vairiṇā read kopenāprativairiṇā as in the Poona edition.
4. Or, "to that man whose understanding is foolish."
5. Tam appears to be the right reading; but read tad instead of tam? "then better than the wise are, in my opinion, the men who are ignorant."

sacrificial cow. Be you also gracious to me, O muni!"

ऋषिपुत्र उवाच

आजन्मनो महीपाल न मया व्याहृतं मृषा।
क्रोधश्चाद्य महाभाग नान्यथा मे कदाचन॥ २३॥

The ṛṣi's son spoke

Since my birth, O king, I have uttered nothing in vain, and my anger this day can never be altered, illustrious sir.

तत्राहमेनं शक्नोमि शापं कर्तुं नृपान्यथा।
यस्ते समुद्यतः शापो द्वितीयः स निवर्तितः॥ २४॥
इत्युक्तवन्तं तं बालमादाय स पिता ततः।
जगाम स्वाश्रमं सोऽपि पृषध्रः शूद्रतामगात्॥ २५॥

Therefore I cannot make this curse otherwise, O king; but the second curse which was prepared for you is averted. The father then took the son who had spoken thus and went to his own hermitage. And Pūsadhra in sooth became a śūdra.

इतिश्रीमार्कण्डेयपुराणे वंशानुचरिते पृषध्रोपाख्याने नवाधिकशततमोऽध्यायः॥१०९॥

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अथ दशाधिकशततमोऽध्यायः

CHAPTER 110

Nābhāga's exploits.

Karuṣ's descendants were the Kāruṣas–Diṣṭa's son was Nābhāga; Nābhāga wanted to marry a vaiśya maiden–Her father referred the matter to the king Disṭa, and the king consulted the ṛṣis–They declared the prince might marry her, provided he first married a kṣatriya maiden–He spurned that and took her–The king tried to vanquish him by force, but was caused by a brāhmana to desist, on the ground that the prince had degenerated into a vaiśya.

मार्कण्डेय उवाच

कारूषाः क्षत्रियाः शूराः करूषस्याभवन्सुताः।
ते तु सप्तशतं वीरास्तेभ्यश्चान्ये सहस्रशः॥ १॥

Mārkaṇḍeya spoke

Karuṣa's sons were the Kāruṣas,[1] who were kṣatriya and warriors. Now they were seven hundred valiant men; and from them descended others in thousands.

दिष्टपुत्रस्तु नाभागः स्थितः प्रथमयौवने।
ददर्श वैश्यतनयामतीव सुमनोहराम्॥ २॥
तस्यां संदृष्टमात्रायां मदनाक्षिप्तमानसः।
बभूव भूपतनयो निःश्वासाक्षेपतत्परः॥ ३॥
तस्याः स गत्वा जनकं वव्रे तां वैश्यकन्यकाम्।
ततोऽनङ्गपराधीनमनोवृत्तिं नृपात्मजम्॥ ४॥
तं चाह स पिता तस्य राजपुत्रं कृताञ्जलिः।
बिभ्यत्तस्य पितुर्विप्र प्रश्रयावनतं वचः॥ ५॥
भवन्तो भूभुजो भृत्या वयं वः करदायकाः।
कथं सम्बन्धमसमैरस्माभिरभिवाञ्छसि॥ ६॥

Now Diṣta's[2] son was Nābhāga;[3] he continued in the bloom of youthfulness. He saw a most surpassingly charming vaiśya maiden. As soon as he beheld her, the prince was stricken in mind with love; he became absorbed in sighs and reproaches. He went to her father and asked for the vaiśya maiden in marriage; and then to the prince, whose mental feelings were under the dominion of the god of love, spoke her father–to the king's son spoke he, joining his hands respectfully, being afraid of the prince's father, this speech as he bowed with deference, O brāhmana–"Nobles of your class are the enjoyers of the earth: dependants are we, paying tax to you. Why do you earnestly desire connection with us who are not your equals?"

राजपुत्र उवाच

साम्यं मानुषदेहस्य काममोहादिभिः कृतम्।

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1. See note to chap 54 verse 53
2. This Dista must be the Rista mentioned in chap 109 verse 4 The name is given variously as Nedistha, Dista and Arista The Hari-Vamśa says two of his sons though vaiśyas became brāhmanas (xi 658), and the Bhāgavata Pur says two of his sons, though ksatriyas obtained brāhmanahood (IX ii 17)
3. Nābhāga and his descendants are named in Visnu Pur IV i The Purānas agree generally that he was degraded to be a vaiśya His descendants and their exploits form the remainder of this Purāna There were other kings afterwards of the same name

तथापि काले तैरेव योज्यते मानुषं वपु:॥७॥
तथैव चोपकाराय जायन्ते तस्य तान्यपि।
अन्यानि चान्ये जीवन्ति भिन्नजातिमतां सताम्॥८॥
तथान्यान्यप्ययोग्यानि योग्यतां यान्ति कालत:।
योग्यान्ययोग्यतां यान्ति कालवश्या हि योग्यता॥९॥
आप्याय्यते यच्छरीरमाहारादिभिरीप्सितै:।
कालं ज्ञात्वा तथा भुक्तं तदेव परिशिष्यते॥१०॥
इत्थं ममैषाभिमता तनया दीयतां त्वया।
अन्यथा मच्छरीरस्य विपत्तिरुपलक्ष्यते॥११।

The prince spoke

Equality of the human body is wrought by love, folly and other feelings. So indeed the human body is endowed with those very feelings at the appropriate time,[1] and thus in truth those feelings also come into existence for its benefit. And different feelings, different persons exist when folk exist of separate castes, Moreover, other feelings also[2] that are in appropriate become proper according to season, and likewise appropriate feelings become inappropriate; for propriety depends upon season. As the body is fattened by food and other things that are longed for, so that same body when used[3] with due regard to season is well regulated.[4] Do you accordingly bestow this your highly esteemed daughter on me; otherwise calamity will be beheld in my body.

वैश्य उवाच

परतन्त्रा वयं त्वं च परतन्त्रो महीभुज:।
पित्रा तेनाभ्यनुज्ञातस्त्वं गृहाण ददाम्यहम्॥१२॥

The vaiśya spoke

We are under another's authority, and you are under another's authority, namely the king's. When he your father permits you, take you her; I will give her.

राजपुत्र उवाच

प्रष्टव्या सर्वकार्येषु गुरवो गुरुवर्तिभि:।
न त्वीदृशेष्वकार्येषु गुरूणां वाक्यगोचर:॥१३॥
क्व मन्मथ कथालापो गुरूणां श्रवणं क्व च।
विरुद्धमेतदन्यत्र प्रष्टव्या गुरवो नृभि:॥१४॥

The prince spoke

Those who treat gurus[5] with respect should consult their gurus[6] in all things that must be done; but not in such things as this, things which are not to be done,[7] do the words of gurus have scope. What has Love's conversation to do with listening to gurus? This is incompatible. In other things, men should consult their gurus.

वैश्य उवाच

एवमेतत्स्मरालापस्तवायं पृच्छ मा गुरुम्।
अहं पृच्छामि नालापो मम कामकथाश्रय:॥१५॥

The vaiśya spoke

Such, even this, is Love's talk! I, I here, will ask the guru, thine, the suitor's. My talk is not based on the speech of love.

मार्कण्डेय उवाच

इत्युक्त: सोऽभवन्मौनी राजपुत्र: स चापि तत्।
तत्पित्रे सर्वमाचष्ट राजपुत्रस्य यन्मतम्॥१६॥
ततस्तस्य पिता विप्रानृचीकादीन्द्विजोत्तमान्।
प्रवेश्य राजपुत्रं च यथाख्यानं न्यवेदयत्॥१७॥
निवेद्य च तत: प्राह मुनीनेवं व्यवस्थिते।
यत्कर्तव्य तदादेष्टुमर्हन्ति द्विजसत्तमा:॥१८॥

Mārkaṇḍeya spoke

When addressed thus the prince became silent. And he, the vaiśya, related to that prince's father all that the prince thought. Thereupon his father summoned, before him the chief dvijas, Ṛcīka[8]

1. Or, "season"
2. For anyān api read anyāny api, as in the Poona edition.
3. Bhuktam. The Poona editions reads bhūtam; and the meaning would be "that same body when so constituted with due regard to season is well regulated."
4. Pariśiṣyate. I take this as the passive of pari-śās; but pari-śās is not in the dictionary.
5. Venerable persons, parents or spiritual preceptors.
6. For guruvo read guravo here and in the next verse.
7. For the text īdṛśeshv a-kāryeṣu it seems īdṛśeṣu kāryeṣu would be better–"but not in such businesses as this do the words of gurus have scope."
8. A famous ṛṣi, son of Bhṛgu and father by satya-vatī of Jamadagni; see Mahā.bh., Śānti.p. xlix. 1716-21; Hari.-V., xxvii. 1423-63 and xxxii. 1761-76; and Viṣṇu Pur. IV. vii. He married Satya-vatī, daughter of Gādhi king of Kānya-kubja, by giving a present of a thousand horses for her (Mahā-Bh., Vana-p. cxv. 10144-153, and Udyoga-p. vxviii. 4005-7). Though Satyavatī is connected with the R. Kauśikī (the R. Kosi, see chap. 54 verse 18, note) in

and the other brāhmanas, and the prince; and he made known the matter as it had been announced to him; and after making it known he, being so situated in the matter, said to the munis,–"The best of dvijas deign[1] to declare what ought to be done."

ऋषय: ऊचु

राजपुत्रानरागस्ते यद्यस्यां वैश्यसन्ततो।
तदस्तु धर्म एवैष किं तु न्यायक्रमेण स:॥१९॥
मूर्धाभिषिक्ततनयापाणिग्राहोत्सव: पुरा।
भवत्वनन्तरं चेयं तव भार्या भविष्यति॥२०॥

The ṛṣis spoke

O prince, if you have love for this vaiśya's child, then let this ordinance of righteousness[2] verily be observed, but let it be observed in the order enjoined by law. Marriage was enjoined for princes in the first place with the daughter of one who had been royally anointed. Be it so now first in your case; and immediately afterwards this maiden also shall become your wife.

एवं न दोषो भवति तथेमामुपभुञ्जत:।
अन्यथाऽभ्येति ते जातिरुत्कृष्टा बालकानयात्॥२१॥

In this way no wickedness will attach[3] to you when you enjoy her thus; otherwise it does accrue: they high rank comes from marriage with exalted maidens.[4]

मार्कण्डेय उवाच

इत्युक्तस्तदपास्यैव वचस्तेषां महात्मनाम्।
विनिष्क्रम्य गृहीत्वा तामुद्यतासिरथाब्रवीत्॥२२॥
राक्षसेन विवाहेन मया वैश्यसता हृता।
यस्य सामर्थ्यमत्रास्ति स एतां मोचयत्विति॥२३॥

Mārkaṇḍeya spoke

When admonished thus, he flung aside altogether that speech of those high-souled munis; and going outside he seized her, and raising his sword aloft exclaimed,–"I have carried off the vaiśya's daughter by the Rākṣasa form of marriage; let him who has power here rescue her!"

तत: स वैश्यस्तां दृष्ट्वा गृहीतां तनयां द्रुतम्।
त्राहीति पितरं तस्य प्रययौ शरणं द्विज॥२४॥
ततस्तस्य पिता क्रुद्ध आदिदेश बलं महत्।
हन्यतां हन्यतां दुष्टो नाभागो धर्मदूषक:॥२५॥
ततस्तद्युयुधे सैन्यं तेन भूभृत्सुतेन वै।
कृतास्त्रेण तदास्त्रेण तत्प्राचुर्येण पातितम्॥२६॥
स श्रुत्वा निहतं सैन्यं राजपुत्रेण भूपति:।
स्वयमेव ययौ योद्धुं स्वसैन्यपरिवारित:॥२७॥
ततो युद्धमभूत्तस्य भूभुज: स्वसुतेन यत।
राजपुत्रेण शस्त्रास्त्रैस्तत्रातिशयित: पिता॥२८॥

Then the vaiśya seeing his daughter seized, O brāhmana, hastened to that prince's father for help, exclaiming "Save her!" His father enraged thereat gave command to his great army–"Let him be slain; let wicked Nābhāga who violates righteousness be slain!" Thereon that army fought indeed with the king's son; it was laid low then in great numbers by him, who was skilled in weapons, with his weapon. The king, on hearing that the army was slain by the prince, went forth himself indeed to fight, surrounded by his army In the battle then which took place between the king and his son, the father excelled the prince in weapons and arms.

ततोऽन्तरिक्षादागत्य परिव्राट् सहसा मुनि:।
प्रत्युवाच महीपालं विरमस्वेति संयुगात्॥२९॥
त्वत्पुत्रस्य महाभाग विधर्मोऽयं महात्मन:।
तवापि वैश्येन सह न युद्धं धर्मवन्नृप॥३०॥
ब्राह्मण्या ब्राह्मण: पूर्वं कुर्वन्दारपरिग्रहम्।
ब्राह्मण्यात्सर्ववर्णेषु न हानिमुपगच्छति॥३१॥
तथैव क्षत्रियसुतां क्षत्रिय: पूर्वमुद्वहन्।
इतरे च ततो राजंश्च्यवते न स्वधर्मत:॥३२॥

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the passages cited above from the Hari V and Visnu Pur, yet Rcika is generally connected with the west coast around the Gulf of Cambay (see Mahā-Bh, Vana-p cxviii 10221-27 and the two other passages last cited above), and Dyuti-mat king of Sālva (see chap 55 verse 6 note) gave his kingdom to ṛcika (Mahā-Bh, Sānti-p ccxxxiv 8607, and Anuśās-p cxxxvii 6267)

1 For arhanti read arhantu? "Let the best of dvijas deign, etc"
2 I e, marriage
3 Bhavitā in the Poona edition is better than bhavati
4 The Calcutta edition reads utkṛṣṭābālikāṁ haran, the Poona reading is utkṛṣṭābāla sarvadā, and the Bombay reading utkṛṣṭābālikā-nayāt From these readings it would seem the correct reading should be utkṛṣṭābālikā-nayāt, and I have adopted this

Thereupon a wandering Muni suddenly approached from out the air and spoke back to the king;– "Cease from combat. O illustrious sir, your high-souled son is in the right here; moreover fighting between you and a vaiśya[1] is not according to righteousness, O king. A brāhmaṇa who marries wives among all the castes, provided that he marries first a brāhmaṇa woman, incurs no injury in his brāhmaṇa-hood. Likewise a kṣ atriya who marries first a kṣatriya's daughter, incurs no harm if he marries wives from lower castes; and therefore, O king, these other wives[2] fall not from their own righteousness.

पूर्वं वैश्यस्तथा वैश्यां पश्चाच्छूद्रकुलोद्भवाम्।
न हीयते वैश्यकुलादयं न्याय: क्रमोदित:॥ ३३॥
ब्राह्मण: क्षत्रिया वैश्या: सवर्णापाणिसंग्रहम्।
अकृत्वाऽन्यभवापाणे: पतन्ति नृप संग्रहात्॥ ३४॥

Thus a vaiśya, who marries first a vaiśya woman and afterwards a girl from a śūdra family, is not excluded from the vaiśya family. The law is thus declared in order. Brāhmans, kṣatriyas, vaiśyas, who do not first marry women of the same caste,[3] fall by marrying women of other castes, O king.

यस्य यस्या हि हीनाया: कुरुते पाणिसंग्रहम्।
अकृत्वा वर्णसयोगं सोऽपि तद्वर्णभाग्भवेत्॥ ३५॥

Whatever excluded woman a man marries after neglecting union in his own caste, of that woman's caste let him indeed[4] become a participator.

सोऽयं वैश्यत्वमापन्नस्तव पुत्र: समुन्दधी:।
नास्याधिकारो युद्धाय क्षत्रियेण त्वया सह॥ ३६॥

This your son, who is such, has fallen to vaiśya-hood; he is of wretched understanding. He has no right to combat with you a kṣatriya.

वयमेतन्न जानीम: कारणं नृपनन्दन।
यथा भविष्यतीदं च निवर्त्त रणकर्मत:॥ ३७॥

We do not acknowledge this to be a reason for combat, O royal scion; and since this shall be so, desist you from the business of battle!"

इतिश्रीमार्कण्डेयपुराणे वंशानुचरिते नाभागाख्यानं नाम दशाधिकशततमोऽध्याय:॥ ११०।

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अथैकादशाधिकशततमोऽध्याय:

CHAPTER 111

Nābhāga's exploits

Nābhāga married the vaiśya maiden and became a vaśiya–He had a son Bhanandana, who with the help of the ṛsi Nīpa conquered the earth and offered the sovereignty to his father Nābhāga–Nābhāga declined it as he was a vaiśya, and his wife Su-prabhā then explained to him, that she was not really of vaiśya descent, but the daughter of king Su-deva who became a vaiśya under the ṛsi Pramati's curse, because he would not rescue Pramati's wife from his own friend Nala.

मार्कण्डेय उवाच

निवृत्तोऽसौ ततो भूप: संग्रामात्स्वसुतेन वै।
उपयेमे च तां वैश्यतनयां सोऽपि तत्सुत:॥ १॥
तत: स वैश्यतां प्राप्त: समुपेत्याह पार्थिवम्।
भूपाल यन्मया कार्यं तत्समादिश्यतां मम॥ २॥

Mārkaṇḍeya spoke

The king thereupon desisted from battle with his son; and he indeed, that king's son, married that vaiśya maiden. He became a vaiśya thereby. Starting up he spoke to the king,– "O king, let it be declared to me what I must do."

राजोवाच

धर्माधिकरणे युक्ता बाभ्रव्याद्यास्तपस्विन:।
यदस्य कर्मधर्माय तद्वदन्तु तथाचर॥ ३॥

Let Bābhravya[5] and the other ascetics, who are engaged in the superintendence of righteousness, declare what is the occupation for this man for the end of righteousness–do you act accordingly.

1. Explained in verses 35 and 36 below.
2. I.e., daughters of vaiśyas and śūdras, as the commentator explains.
3. For sa-varṇā read sva-varṇā? but the meaning would be the same.
4. For no 'pi tad-vastu-bhāg read so 'pi tad-vastu-bhāg as in the Poona edition.
5. See note page 461.

मार्कण्डेय उवाच

ततस्ते मुनयस्तस्य पाशुपाल्यं तथा कृषिम्।
वाणिज्यं च परं धर्ममाचचख्यु: सभासद:॥४॥
तथैव चक्रे स सुतस्तस्य राज्ञो यथोदितम्।
तैर्धर्मवादिभिर्धर्मं च्युतस्य निजधर्मत:॥५॥

Mārkaṇḍeya spoke

Then those munis seated in the council announced that for him the tending of cattle and cultivation and trade should be the highest righteousness. And the king's son complied with what was declared by those expounders of righteousness to be righteousness for him who had fallen from his own sphere of righteousness.

तस्य पुत्रस्ततो जातो नाम्ना ख्यातो भलन्दन:।
स मात्रा प्रहितो गच्छदगोपालो भव पुत्रक॥६॥
मात्रा तथा नियुक्तोऽथ प्रणिपत्य स्वमातरम्।
राजर्षिमगमन्नीपं हिमवत्पर्वताश्रयम्॥७॥
तं समेत्य च जग्राह तस्य पादौ यथाविधि।
प्रणिपत्याह चैवैनं राजर्षिं स भलन्दन:॥८॥
आदिष्टो भगवन्मात्रा गोपालस्त्वं भवेति वै।
मया च पालनीया क्ष्मा तस्या: स्वीकरणं कथम्॥९॥
मया हि गौ: पालनीया सा यदा स्वीकृता भवेत्।
आक्रान्ता बलवद्भि: सा दायादै: पृथिवी मम॥१०॥

A son was born to him afterwards, who was famed by the name Bhanandana.[1] Being sent by his mother who said, "Be a keeper of cattle, my son," he went forth; and when enjoined thus by his mother, he prostrated himself before his mother and went to the royal ṛṣi Nīpa[2] who had resorted to mount Himavat; and approaching him Bhanandana held his feet according to rule, and prostrating himself before this royal ṛṣi spoke: "Adorable sir, verily I have been commanded by my mother thus, 'Be you a keeper of cattle'[3] and yet I must protect the earth; how can there be assent to her? Verily I must protect the earth,[4] when it may be appropriated[5] by men.

तां यथा प्राप्नुयां पृथ्वीं त्वत्प्रसादादहं विभो।
तथादिश कुरिष्यामि तवाज्ञां प्रणतोऽस्मि ते॥११॥

This my earth is assailed by powerful heirs. Shew me how I may again the earth through your favour, O lord; I will carry out your command; I am prostrate before you."

मार्कण्डेय उवाच

तत: स नीपो राजर्षिस्तस्मै निरवशेषत:।
भलन्दाय ददौ ब्रह्मन्नस्त्रग्रामं महात्मने॥१२॥
प्राप्तास्त्रविद्य: स ययौ पितृव्यतनयान्द्विज।
वसुरातादिकान्पुत्रानादिष्ट: स महात्मना॥१३॥
अयाचत स राज्यार्धं पितृपैतामहोचितम्।
ते चोचुर्वैश्यपुत्रस्त्वं कथं भोक्ष्यसि मेदिनीम्॥१४॥
ततस्तैर्युद्धमभवद्भलन्दस्यात्मवंशजै:।
वसुरातादिभि: क्रुद्धै: कृतास्त्रस्यास्त्रवर्षिभि:॥१५॥
स जित्वा तानशेषांस्तु शस्त्रविक्षतसैनिकान्।
जहार पृथिवीं तेषां धर्मयुद्धेन धर्मवित्॥१६॥
स निर्जितारि: सकलां पृथ्वीं राज्यं तथा पितु:।
निवेदयामास ततस्तत्पिता जगृहे न च॥
प्रत्युवाच स तं पुत्रं भार्याया: पुरतस्तदा॥१७॥

Mārkaṇḍeya spoke

The royal ṛṣi Nipa then gave to high-souled Bhananda a complete set of weapons, O brāhmaṇa. After acquiring skill in the weapons he went to his paternal uncle's sons, Vasurāta and the other sons, O dvija; he was so commanded by that high-souled ṛṣi. He demanded half of the kingdom as befitted his father and paternal grandfather, and they said,–"A vaiśya's son you are; how shall you enjoy the earth?" A battle then occurred between Bhananda who was skilled in weapons and those his kinsmen. Vasurāta and the rest, who were angry and showered weapons on him; but vanquishing them all when their troops had been

1. Or Balandana according to the Viṣṇu Pur. IV.i.
2. This was apparently Nípa of the Paurava race, who was king of Kāmpilya. He had a hundred sons who were all styled Nipas. His dynasty lasted till Ugrāyudha killed all the Nipas just before the Pāṇḍavas' time; see Hari-V., xx. 1040, 1060-73, 1082-86; Matsya Pur. xlix. 52-59.
3. Go-pāla.
4. Gauḥ pālanīyā, There a double pun here with go, "cattle" and "the earth" and the verb pāl, "to tend" and to protect."
5. There is also a play on the words svī-karaṇa, "assent", in verse 9 and svī-kṛta, "appropriated", here.

shattered with his weapons, he, wise in righteousness, took the earth away from them by righteous combat. After vanquishing his foes, he next presented all the earth and the sovereignty to his father; and his father did not accept it, and in front of his wife made answer to the son then.

नाभाग उवाच

भलन्द राज्यमेतत्ते क्रियतां पूर्वजैः कृतम्।। १८।।

Nābhāga spoke

O Bhananda, this kingdom is thine; let it which was ruled by your ancestors be ruled by you.

अहं न कृतवान्राज्यं नासामर्थ्ययुतः पुरा।
वैश्यतां तु पुराकृत्य तथैवाज्ञाकरः पितुः।। १९।।
कृत्वाऽप्रीतिं पितुरहं वैश्यकन्यापरिग्रहात्।
न पुण्यलोकभाग्राजा यावदाभूतसम्प्लवम्।। २०।।

The king spoke[1]

I did not rule the kingdom; I was not devoid of the capacity for it[2] formerly; but preferring a vaiśya's condition I obeyed my father's command to that effect. Because I showed want of affection for my father in that I wedded a vaiśya maiden, I did not become a king, who enjoys the sacred worlds until the subversion of the world has arrived.[3]

उल्लंघ्याज्ञां पुनस्तस्य पालयामि महीं यदि।
नास्ति मोक्षस्ततो नूनं मम कल्पशतैरपि।। २१।।
न चापि युक्तं त्वद्बाहुनिर्जितं मम मानिनः।
राज्यं भोक्तुमनीहस्य दुर्बलस्येव कस्यचित्।। २२।।

If disregarding his command again I rule over the earth, there is verily no final emancipation from existence for me thereafter even during hundreds of kalpas. Nor indeed is it fit that I, who have my own pride, should enjoy the kingdom which you have won by your arm, when I have no desire for it, like any weakling.[4]

राज्यं कुरु स्वयं पुत्र दायादेभ्यो विमुञ्च वा।
ममाज्ञापालनं शस्तं पितुर्न क्षितिपालनम्।। २३।।

Rule you the kingdom yourself the while, or relinquish it to your heirs. For me it is good to keep my father's command and not to rule the earth.

मार्कण्डेय उवाच

ततः प्रहस्य तद्भार्या सुप्रभा नाम भामिनी।
प्रत्युवाच पतिं भूप गृह्यतां राज्यमूर्जितम्।। २४।।

Mārkaṇḍeya spoke

Laughing thereat his wife, the lady Su-prabhā by name, made answer to her husband, "O king, take the mighty kingdom.

न त्वं वैश्यो न चैवाहं जाता वैश्यकुले नृप।
क्षत्रियस्त्वं तथैवाहं क्षत्रियाणां कुलोद्भवा।। २५।।
पूर्वमासीन्महीपालः सुदेव इति विश्रुतः।
तस्याभूच्च सखा राज्ञो धूम्राश्वस्य सुतो नलः।। २६।।
स तेन सख्या सहितो जगामाम्रवनं वनम्।
पत्नीभिः स समं रन्तुं माधवे मासि पार्थिव।। २७।।
ततः पानान्यनेकानि भक्ष्याणि बुभुजे तदा।
भार्याभिः सहितस्ताभिस्तेन सख्या समन्वितः।। २८।।

You are no vaiśya, nor indeed was I born of a vaiśya family, O king; you are a kṣatriya and I also was born of a family of kṣatriyas. Formerly there was a famous king Sudeva[5] by name, and his friend was king Dhāmrāśva's son Nala.[6] Accompanied by his friend he went to the wood Amravana,[7] he to sport with his wives in the month of spring. O king. Accompanied by those wives and attended by that friend he enjoyed many kinds of drinks and food then.

ततः पुष्करिणीतीरे ददर्शातिमनोरमाम्।

1. This heading is superflouous; it is still Nābhāga who speaks.
2. Nāsāmarthya-yutaḥ. The commentator explains it by ati-sāmarthya-yuto'pi, "I did not rule the kingdom, although I possessed exceptional capacity formerly."
3. For yāvad-āhūta-samplaraḥ the Bombay and Poona editions read yāvadābhūta-samplavam. An aryayī-bhāva compound is preferable.
4. For durbalasycha read durbalasyeva, as in the Poona edition.
5. The most famous king of this name appears to have been Su-deva of the Kāśis who had a great contest with the Vitahavyas, and was father of Divodāsa (Mahā-Bh., Anuśās.-p. xxx. 1950-54); but this story pays no regard to chronology.
6. There were many kings of this name, but none of them (as far as I have found) son of Dhūnrāśva. One of the kings of Vaiśāli was Dhūmrāśva (Viṣṇu Pur. IV. i.)
7. I have not found any wood of this name in western India where this story is laid; but Amra-vana may mean simply "a grove of mangoes."

पत्नीं च्यवनपुत्रस्य प्रमतेः पार्थिवात्मजाम्॥ २९॥
सखा तस्य नलो मत्तो जगृहे तां च दुर्मतिः।
पश्यतस्तस्य राज्ञश्च त्रातत्रातेति वादिनीम्॥ ३०॥

Afterwards he saw the extremely fascinating and royally born wife of Cyavana's son Pramati[1] on the bank of a tank. His friend Nala, who was intoxicated and not in his right mind, laid hold of her, the while she cried out "Save me, Save me!" even as the king looked on.

आक्रन्दितं निशम्यैव स तस्याः प्रमतिः पतिः।
आजगाम त्वरायुक्तः किमेतदिति वै वदन्॥ ३१॥
ततो ददर्श राजानं सुदेवं तत्र संस्थितम्।
गृहीतां च तथा पत्नीं नलेन सुदुरात्मना॥ ३२॥
ततः सुदेवं प्रमतिः प्राहायं शास्यतामिति।
त्वं च शास्ता भवद्राज्ये दुष्टश्चायं नलो नृप॥ ३३॥

Her husband Pramati, on hearing her cry, at once came up hastily exclaiming "What is it?" Then he saw king Su-deva standing there,, and his wife in the grasp of Nala, who was very much out of his senses. Pramati spoke to the king then,– "Make this man quiet! And you are the ruler; you, Sir, are the king; and this Nala is a bad man, O king."

मार्कण्डेय उवाच

तस्यार्तस्य वचः श्रुत्वा सुदेवो नलगौरवात्।
प्राह वैश्योऽस्मि गच्छान्यं क्षत्रियं त्राणकारणात्॥ ३४॥
ततः स प्रमतिः क्रुद्धस्तेजसा निर्दहन्निव।
प्रत्युवाचाथ राजानं वैश्योऽस्मीत्यभिभाषिणम्॥ ३५॥

Mārkaṇḍeya spoke

On hearing that distressed ṛṣi's appeal, Su-deva deterred by reason of Nala's high position replied,–"I am a vaiśya; seek someone else, a kṣ atriya, in order to rescue her." Then Pramati enraged, burning forth as it were with splendour, made answer to the king who said "I am a vaiśya."

1 Cyavana was a famous ṛṣi, son of Bhṛgu. He married Sukanyā daughter of Manu's son Saryāti and by her had a son Pramati. Pramati married Ghṛtācí; see Mahā-Bh., Adi-p v. 870 and 871, and viii. 939, 940; and Vana-p. vxxii; also Sata-patha Brāh. IV. 5; Aitar-Brāh. VIII. iv. 21). Cyavana's region was in the west near the mouth of the R. Narmadā, see Mahā-Bh., Vana.p. ixxxix 8354, 8364 and 8365; cii. 8737-40 and vxxi. 10312.

प्रमतिरुवाच

एवमस्तु भवान्वैश्यः क्षत्रियः क्षतरक्षणात्।
क्षत्रियैर्धार्यते शस्त्रं नार्त्तशब्दो भवेदिति॥
स त्वं न क्षत्रियो भावी वैश्य एव कुलाधमः॥ ३६॥

Pramati spoke

Be it so! you, Sir, are a vaiśya.[2] A kṣatriya is so named because he guards one from injury.[3] Kṣ atriyas hold the weapon in order that there may be no cry of distress. You being such are no kṣatriya; verily you shall be a vaiśya of base family.

इति श्रीमार्कण्डेयपुराणे नाभागचरिते
एकादशाधिकशततमोऽध्यायः॥ १११॥

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अथ द्वादशाधिकशततमोऽध्यायः

CHAPTER 112

Su-prabhā continues her story to Nābhāga–That Pramati reduced Nala to ashes, and, on Su-deva's imploring pardon, mitigated the curse on Su-deva, with the promise that he should regain his kṣ atriya-hood–Also that she had been the daughter of the royal ṛṣi Su-ratha, and had been cursed by Agastya to be born a vaiśya woman temporarily.

मार्कण्डेय उवाच

तस्मै दत्त्वा ततः शापं नलं क्रुद्धोऽब्रवीद्द्विज।
प्रमतिर्भार्गवः कोपात्त्रैलोक्यं निर्दहन्निव॥ १॥
मदोन्मत्तो यतो भार्यां भवानत्र ममाश्रमे।
बलाद्गृह्णाति भस्मत्वं तस्माद्गृजतु मा चिरम्॥ २॥
तेनोदाहृतमात्रे च वाक्ये तस्मिंस्तदा नलः।
देहजेनाग्निना सद्यो भस्मपुञ्जस्तदाऽभवत्॥ ३॥

Mārkaṇḍeya spoke

After imprecating the curse on him then, Pramati, the descendant of Bhṛgu, enraged and burning up, as it were, the three worlds by reason of his wrath, spoke to Nala, O dvija;– "Inasmuch as you, Sir, intoxicated with lust, forcibly seize my wife here in my hermitage, become you therefor

2. For vaisya read vaiśyaḥ as in the Poona edition.
3. Kṣatriyaḥ-kṣata-rakṣaṇāt. For a different derivation, see chap. 119

ashes forthwith." And then immediately as he uttered that speech, Nala, consumed by the fire that sprang from the ṛṣi's body, became forthwith a heap of ashes.

दृष्ट्वा प्रभावं तं तस्य सुदेवो विमदस्ततः।
प्रणामनम्रः प्राहेदं क्षम्यतां क्षम्यतामिति॥४॥
यदुक्तवांस्त्वां भगवन्सुरापानमदाकुलम्।
तत्क्षम्यतां प्रसीदं त्वं शापोऽयं विनिवर्त्यताम्॥५॥
एवं प्रसादितस्तेन प्रमतिः प्राह भार्गवः।
गतकोपो नले दग्धे नावनीतेन चेतसा॥६॥
नान्यथा भावि तद्वाक्यं यन्मया समुदीरितम्।
तथापि ते करिष्यामि प्रसन्नोऽनुग्रहं परम्॥७॥

On seeing the ṛṣi's power then Su-deva sobered thereat, bending himself in reverence, said thus-"Grant pardon! grant pardon! Let that which I have spoken,[1] adorable sir, a thing disordered by reason of intoxication through drinking spirituous liquor, be pardoned; be you gracious; let this curse be turned aside!" Being thus propitiated by him, Pramati, the descendant of Bhṛgu, whose anger had passed off when Nala was burnt up, replied with mind devoid of strong feeling;-"The word which I have uttered shall not be otherwise; nevertheless being gracious I will do you a supreme favour.

भविता वैश्यजातीयो भवान्नास्त्यत्र संशयः।
भविता क्षत्रियो वैश्यसतस्मिननेवाशु जन्मनि॥८॥
ग्रहीष्यति बलात्कन्यां यदा ते क्षत्रसम्भवः।
तदा त्वं क्षत्रियो वैश्यः स्वगृहीतो भविष्यसि॥९॥
एवं स वैश्यो भूपाल सुदेवोऽस्मत्पिताभवत्।
अहं च या महाभाग तत्सर्वं श्रूयतां त्वया॥१०॥

You, sir, shall be a vaiśya by race-of this there can be no doubt; you, a kṣatriya, shall be a vaiśya soon in the very next birth. When a kṣatriya's son shall seize your daughter by force, you being seized by one of your own race shall then become[2] a kṣatriya again, O vaiśya." Thus that Su-deva as a vaiśya became my father, O king.

सुरतो नाम राजर्षिः प्रागासीद्गन्धमादने।
तपस्वी नियताहारस्त्यक्तसङ्गो वनाश्रयः॥११॥
ततः श्येनमुखभ्रष्टां दृष्टैकां शारिका भुवि।
कृपाऽभूज्जनिता मूर्च्छा तथा तस्य महात्मनः॥१२॥
ततो मूर्च्छावसानेऽहं तस्योत्पन्ना शरीरतः।
स मां दृष्ट्वा च जग्राह स्निह्यमानेन चेतसा॥१३॥
यस्मात्कृपाभिभूतस्य मम जातेयमात्मजा।
तस्मात्कृपावती नाम्ना भविष्यत्याह स प्रभो॥१४॥
ततोऽहमाश्रमे तस्य वर्धमाना दिवानिशम्।
सखीभिः सह तुल्याभिर्विचरामि वनानि च॥१५॥
ततो मुनेरगस्त्यस्य भ्रातागस्त्य इति श्रुतः।
स चिन्वन्कानने वन्यं सखीभिः कोपितोऽशपत्॥१६॥
यस्मान्मां वैश्य इत्याह भवती तेन ते शपे।
वैश्या भविष्यसीत्युक्ते प्रसाद्योक्तो मया मुनिः॥
नापराधं कृतवती तवाहं द्विजसत्तम।
अन्यासामपरोधन किमर्थं शप्तवानसि॥१७॥

Hear also, illustrious sir, all the story[3] who I am. There was of yore a royal ṛṣi named Su-ratha on mount Gandhmādana, who practised austerities, restricted his food, abandoned worldly associations, and abode in the forest. On his seeing then a mainā[4] fallen from a hawk's beak to the ground, compassion sprang up within that high-souled ṛṣi, and he swooned therewith; then when the swoon passed off, I was produced from his body, and seeing me he took me with a loving mind. "Because she has been born from me, while I was overcome with compassion, she shall therefore be known by the name Kṛpā-vati" [5]-so said he, my lord. Thereafter growing up in his hermitage, I used to wander day and night through the woods also with my girl-companions of the same age. Then the muni Agastya's brother, who was known as Agastya,[6] while seeking for forest-products in the forest, was angered by my girl-companions and cursed me; and I said-"No offence have I committed against you, O best of

1. For yad uktavāṁs tvam, read yad uktavāṁs tvam as in the Poona edition, and the commentator says aham must be understood.
2. For bhaviṣyati read bhaviṣyasi.
3. For tvat-sarvaṁ read tvat-sarvaṁ.
4. Sārikā, a bird.
5. "Full of compassion."
6. Or Agastya.

dvijas; why because of an offence by other girls have you cursed me?"

ऋषिरुवाच

दुष्टतां दुष्टसंसर्गाददुष्टमपि गच्छति।
सुराबिन्दुनिपातेन पञ्चगव्यघटो यथा॥ १८॥
प्रणिपत्य ह्यनिष्टोऽपि यत्त्वयाहं प्रसादित:।
तस्मादनुग्रहं बाले शृणुष्व च करोम्यहम्॥ १९॥
वैश्ययोनौ यदा जाता त्वं पुत्रं बोधयिष्यसि।
राज्याय जातिस्मरतां तदा त्वं समवाप्स्यसि॥ २०॥
ततो भूय: क्षत्रजातिं प्राप्ता त्वं पतिना सह।
दिव्यानवाप्स्यसे भोगान्गच्छभीतिरपैतु ते॥ २१॥

The ṛṣi spoke

"By reason of contact with the bad even that which is not bad becomes bad, just as a jar containing the five substances obtained from cows[1] becomes spoilt if a drop of spirituous liquor falls into it. Since you have fallen prostrate and propitiated me by declaring 'I am not bad,' hear therefore what[2] favour I will do to you, O maiden. When, being born in a vaiśya family, you shall admonish your husband[3] to undertake kingly rule, you shall then fully recover the remembrance of this existence; and you shall resume your kṣatriya caste along with your husband and shall obtain heavely pleasures. Go now, let fear depart from you!"

एवं शप्तास्मि राजेन्द्र तेन पूर्वं महर्षिणा।
पिता च मे पूर्वमेवं कशप्त: प्रमतिनाऽभवत्॥ २२॥

Thus was I cursed formerly by that great ṛṣi, O king of kings; and my father was thus cursed by Pramati formerly.

एवं वैश्यो न राजंस्त्वं न च वैश्य: पिता मम।
न त्वं हि मय्यदुष्टायामदुष्टो दुष्यसे कथम्॥ २३॥

So you are not a vaiśya, O king; nor was my father a vaiśya; nor indeed am I;[4] how do you , who are not degraded, become degraded in marrying me who am not degraded?

इति श्रीमार्कण्डेयपुराणे द्वादशाधिकशततमोऽध्याय:॥११२॥

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अथ त्रयोदशाधिकशततमोऽध्याय:

CHAPTER 113

The Exploits of Bhananda and Vatsa-prī.

Nābhāga declined the kingdom and Bhanandana became king–He had a son Vatsaprī –A Daitya king Kujṛmbha, who had a magic club called Sunanda, opened a great hole near king Vidūratha's city and carried the princess Mudāratī down to Pātāla–Her brother failed to rescue her and were made captive–Vatsa-pr' killed the Daitya, after she destroyed the club's magic power, and rescued her and her brothers–She was named Sunandā after the club, and Vatsa-pri married her.

मार्कण्डेय उवाच

इति तस्या वच: श्रुत्वा पुत्रस्य स च पार्थिव:।
पुन: प्रोवाच धर्मज्ञस्तां पत्नीं तनयं तथा॥ १॥
यन्मया पितुरादेशात्यक्तं राज्यं न तत्पुन:।
ग्रहीष्यामि वृक्षोक्तेन किमात्मा क्लिश्यते त्वया॥ २॥
अहं ते सम्प्रदास्यामि करं वैश्यव्रते स्थित:।
भुङ्क्ष्वं राज्यमशेषं त्वमिच्छया वा परित्यज॥ ३॥

Mārkaṇḍeya spoke

On hearing this herspeech and his son's, the king, wise in righteousness, addressed his wife and son again,–"Inasmuch as I relinquished the kingdom a' my father's command, I will not take it again; why do you , O wife, draw out my soul with vain words? Standing fast in my duties as

1. Milk, cheese, butter, urine and dung.
2. For śṛṇuyāt read śṛṇu yat as in the Poona edition.
3. Tvaṁ putram, "thou shall admonish thy son, etc.," is the reading in the Calcutta and Poona editions, but the latter in its Corrigenda alters it to svapatim and I have followed this.

4. Na tvaṁ hi is the reading in the editions, but is incorrect. I venture to amend it to na tv-aham, and have translated it accordingly. Another emendation is to read sa for na, and then the meaning of these and the following words would be–"How indeed do you, who are such and who are undegraded, become degraded in marrying me who am undegraded?"

vaiśya I will pay you taxes, my son. Enjoy you the whole kingdom, or relinquish it if you wish."

इत्युक्तः स तदा पित्रा राजपुत्रो भलनन्दनः।
चकार राज्यं धर्मेण तद्वद्दारपरिग्रहम्॥ ४॥
अव्याहतं तस्य चक्रं पृथिव्यामभवद्द्विज।
न चाधर्मे मनो भूपास्तस्य सर्वेऽभवन्वशे॥ ५॥
तेनेष्टा विधिवद्यज्ञः सम्यक्शास्ति वसुन्धराम्।
स एवैकोऽभवद्भर्त्ता पृथिव्यामरिशासनः॥ ६॥

Being addressed thus by his father, prince Bhanandana[1] then governed the kingdom in righteousness and in like wise married a wife. Unrepulsed was his discuss in the earth, O brāhmaṇa, and *his mind* was *not* set upon unrighteousness. All Kings were in subjection to him. He performed a sacrifice according to precept; he rules the earth well. He in sooth was the only lord; his commands pervaded the earth.

अजायत सुतस्तस्य वत्सप्रीरिति नामतः।
पितातिशयितो येन गुणौघेन महात्मना॥ ७॥
तस्यापि भार्या सौनन्दा विदूरथासुताऽभवत्।
पतिव्रता महाभाग सा प्राप्ता तेन शौर्यतः।
हत्वा पुरन्दररिपुं कुजृंभं दितिजेश्वरम्॥ ८॥

A *son* was born to *him*, namely Vatsa-prī by name, who, a high-souled king, surpassed his father with the multitude of his good qualities. And his wife was Saunandā, daughter of Vidūratha, who was devoted to her husband, an illustrious woman. He gained her by his valour in slaying the Daitya king Kujṛmbha,[2] the enemy of Indra.

क्रौष्टुकिरुवाच

भगवंस्तेन सम्प्राप्ता कुजृंभनिधनात्कथम्।
एतदाख्यानमाख्याहि प्रसन्नेनान्तरात्मना॥ ९॥

Krauṣṭuki spoke

Adorable sir, how did he gain her through the destruction of Kujrimbha? Tell me this story with benignant mind.

मार्कण्डेय उवाच

विदूरथोनाम नृपः ख्यातकीर्तिरभूद् भुवि।
तस्य पुत्रद्वयं जातं सुनीतिः सुमतिस्तथा॥ १०॥
एकदा तु वनं यातो मृगयां स विदूरथः।
ददर्श गर्तं सुमहद् भूमेर्मुखमिवोद्गतम्॥ ११॥

Mārkaṇḍeya spoke

There was a *king* named Vidūratha[3] whose fame was celebrated in the earth. Two sons were born to him, Su-nīti and Su-mati. Now Vidūratha went to the forest once upon a time to hunt. He beheld a very great pit, as it were the earth's mouth thrust up.

तं दृष्ट्वा चिन्तयामास किमेतदिति भैरवम्।
पातालविवरे मन्ये नैतद् भूमेश्चिरन्तनम्॥ १२॥
चिन्तयन्निति तत्रसौ ददर्श विजने वने।
ब्राह्मणं सुव्रतं नाम तपस्विनमुपागतम्॥ १३॥
स तं पप्रच्छ च नृपः किमेतदिति विस्मितः।
अतिगम्भीरमवनेर्दर्शितान्तर्गतोदरम्॥ १४॥

On seeing it he pondered, "What is this dreadful thing etc.? I thought it is a hole down to Pātāla: it has not belonged to the earth a long while." While thinking thus, he saw in a lonely wood there an ascetic brāhmaṇa named Su-vrata approaching, and the king being astonished asked him,–"What is this? It is very deep and displays the earth's belly which is situated within."

ऋषिरुवाच

किन्न वेत्सि महीपाल वागर्थस्त्वं हि मे मतः।
ज्ञेयं सर्वं नरेन्द्रेण वर्तते यन्महीतले॥ १५॥
दानवः सुमहावीर्यो वसत्युग्रो रसातले।
स जृम्भयति यत्पृथ्वीं कुजृम्भः प्रोच्यते ततः॥ १६॥
क्रियते तेन यत्किञ्चिद्रत्नभूतं महीतले।
त्रिदिवे वा नरपते तं कथं वेत्ति नो भवान्॥ १७॥
सुनन्दं नाम मुशलं त्वष्ट्रा यन्निर्मितं पुरा।

1. Or Bhalandana according to Viṣṇu Pur. IV. i. where his descendants are given.
2. The Calcutta text reads Kujumbha here and in verse 9, incorrectly; see verse 16.

3. *The story shows that this king's capital was near the river* Nirvindhyā which was apparently in thic Mālwa region (see verses 27 and 33). There were several kings of this name, but I have found none who had two sons of the names mentioned.

तज्जहार स दुष्टात्मा तेन हन्ति रणे रिपून्॥ १८॥

पातालान्तर्गतस्तेन भिनत्ति वसुधामिमाम्।

ततोऽसुराणां सर्वेषां द्वाराणि कुरुतेऽसुरः॥ १९॥

तेन भिन्नात्र वसुधा सुनन्दमुशलेन तु।

भोक्ष्यते वसुधामेतां तमजित्वा कथं भवान्॥ २०॥

यज्ञान्विध्वंसयत्युग्रो देवानामुपरोधकः।

आप्याययति दैतेयान्स बली मुशलायुधः॥ २१॥

यद्यरिं घातयस्येनं पातालान्तरगोचरम्।

ततः समस्तवसुधापतिस्त्वं परमेश्वरः॥ २२॥

मुशलं तस्य बलिनः सौनन्दं प्रोच्यते जनैः।

तथा बलाबलं चैव तं वदन्ति विचक्षणाः॥ २३॥

तत्तु निर्वीर्यतां याति संस्पृष्टं योषिता नृप।

तस्मिन्दिने द्वितीयेऽह्न वीर्यवत्तदुदीर्यते॥ २४॥

न स वेत्ति दुराचारः प्रभावं मुशलस्य तम्।

योषित्कराग्रसंस्पर्शे दोषं वीर्यविशातनम्॥ २५॥

The ṛṣi spoke

"Don't you know it, O king? for you are deemed by me to have spies as thine eyes.[1] A king ought to know everything that passes on the face of the earth. A very valiant fierce Dānava dwells in Rasātala; because he makes the earth to yawn,[2] he is therefore called Ku-jṛmbha. Whatever has been produced, whether produced on the earth or in heaven, is wrought by him, O king; how is it then that you do not know him, Sir? That wicked-souled demon carried off the club named Su-nanda, which Tvaṣṭā fashioned of yore; there with he slays his enemies in battle. Hidden within Pātāla that Asura cleaves this earth with it, and makes door of exit for all the Asuras; with that weapon, the club Su-nanda, the earth has been pierced in this spot. How shall you, Sir, enjoy this earth unless you conquer him? That fierce, mighty adversary of the gods, armed with the club, destroys sacrifices and fattens up the Daityas. If you slay this foe, whose sphere is in Pātāla, you shall thereby become lord of all the earth, the supreme monarch. That mighty demon's club is called Saunanda by men-folk; and the wise moreover speak of it[3] as partly strong and partly weak; yet when touched by a woman it loses its power on that day,[4] O king; on the following day it issues forth with its power regained. That demon of evil ways does not know then the majestic power of the club, nor the defect which comes at the touch of a woman's fingers, that is, the collapse of its power.

एवं तस्य बलं भूप दानवस्य दुरात्मनः।

मुशलस्य च ते प्रोक्तं यद्युक्तं तत्समाचर॥ २६॥

आसन्नमेतद्भवतः पुरस्थ पृथिवीपते।

कृतं तेन महारन्ध्रं निश्चिन्तः किं भवान्वृथा॥ २७॥

"Thus I have declared to you, O king, the might of that evil-souled Dānava and of his club. As I have spoken, so do you comport yourself. This hole which he has made in the earth is near your city, O king; why are you foolishly[5] unconcerned about it, Sir?"

इत्युक्त्वा तु गते तस्मिन्पुरं गत्वा महीपतिः।

मन्त्रयामास मन्त्रज्ञैः पुरमध्ये तु मन्त्रिभिः॥ २८॥

यथाश्रुतमशेषं तत्कथयामास मन्त्रिणाम्।

मुशलस्य प्रभावं च वीर्यशातनमेव च॥ २९॥

तं मन्त्रं क्रियमाणं तु मन्त्रिभिस्तेन भूभृता।

तत्पार्श्ववर्तिनी कन्या शुश्रावाथ मुदावती॥ ३०॥

Now when that ṛṣi had spoken thus and departed, the king went to his city and took counsel with his ministers who were skilled in counsel within his city. He made known to the ministers all that story as he had heard it, both the majestic power of the club and also the waning of its power. Now his daughter Mudā-vatī, who was by his side, heard that counsel which the king was taking with his ministers.

ततः कतिपयाहे तु तां कन्यां वयसान्विताम्।

जहाररोपवनाद्दैत्यः कुजृम्भः स सखीवृताम्॥ ३१॥

तच्छ्रुत्वा स महीपालः क्रोधपर्याकुलेक्षणः।

पुत्रावुवाच त्वरितं गच्छतं वनकोविदौ॥ ३२॥

1. For vāg-arthas, which the Calcutta and Bombay editions have, read cārākṣas as in the Poona edition.
2. Jṛmbhayati.
3. For tam read tad as in the Poona edition.
4. On the day on which it is touched, sparśa-dine (comment.)
5. For yathā read vṛthā as in the Poona edition

निर्विन्ध्यायास्तटे गर्तस्तेन गत्वा रसातलम्।

स हन्यतां योऽपहर्ता मुदावत्याः सुदुर्मतिः॥३३॥

But some days afterwards, the Daitya Kujṛmbha carried off that maiden, who was possessed of energy, from a grove, while she was accompanied by her maiden-friends. On hearing that, the king's eyes were distraught with anger, and he said to his two sons, "Listen quickly you two who are well acquainted with the forests: there is a hole on the bank of the Nir-vindhā;[1] go ye down thereby to Rasātala and slay him who with most evil mind has carried Mudā-vatī off."

मार्कण्डेय उवाच

ततस्तौ तत्सुतौ प्राप्य तं गर्त्तां तत्पदानुगौ।

युयुधाते कुजृम्भेण स्वसैन्येनातिकोपितौ॥३४॥

ततः परिघनिर्स्त्रिंशशक्तिशूलपरश्वधैः।

बाणैश्चाविरतं युद्धं तेषामासीत्सुदारुणम्॥३५॥

ततो मायाबलवता तेन दैत्येन तावुभौ।

राजपुत्रौ रणे बद्धौ निहताशेषसैनिकौ॥३६॥

Mārkaṇḍeya spoke

Thereupon those two sons of his, following on the steps of that demon, reached that hole and in excessive wrath fought with Kujṛmbha with the aid of their own army. Then occurred a very terrible combat between them with maces, swords, spears, javelins, and axes and arrows without intermission. After it that Daitya, who possessed the might of illusive power, bound those two princes in battle after slaying all their soldiers.

तच्छ्रुत्वा स महीपालः प्राहेदं सवसैनिकान्।

बद्धपुत्रः परामार्तिमुपेतो मुनिसत्तम॥३७॥

यस्तं निहत्य दैतेयं मोचयिष्यति मे सुताम्।

तस्याहं सम्प्रदास्यामि तामेवायतलोचनाम्॥३८॥

इत्येवं घोषयांचक्रे स राजा स्वपूरे तदा।

निराशः पुत्रतनयाबन्धमोक्षाय वै मुने॥३९॥

On hearing of that, the king spoke thus to all his soldiers, "I have fallen into utter misery, now that my sons are in bonds, (O best of munis); whoever shall slay that Daitya and shall set my daughter there free, I will bestow even her, the large-eyed maiden, on him." Even thus the desperate king made a proclamation in his city then in order to obtain the deliverance of his sons and daughter from bondage, O muni.

ततः शुश्राव वत्सप्रीर्भलन्दनसुतो हि तत्।

आघोष्यमाणं बलवानकृतास्त्रः शौर्यसंयुतः॥४०॥

स चागम्याभिवाद्यैनं प्राह पार्थिवसत्तमम्।

विनयावनतो भूत्वा पितुर्मित्रमनुत्तमम्॥४१॥

आज्ञापयाशु मामेव तनयो मोचयामि ते।

तवैव तेजसा हत्वा तं दैत्यं तनयां च ते॥४२॥

Bhanandana's son Vatsa-prī then heard of that promise in sooth, which was proclaimed abroad–he, possessed of strength, skilled in weapons, endowed with heroism. And arriving there he saluted this noblest of kings, and bowing with deference spoke to him who was his own father's peerless friend;–"Command me in sooth speedily; I will deliver your two sons and also your daughter, after slaying that Daitya through your very glory."

मार्कण्डेय उवाच

स तं मुदा परिष्वज्य प्रियसख्युरथात्मजम्।

गम्यतामिति संसिद्धयै वत्सेत्याह स पार्थिवः॥४३॥

स्थाने स्थास्यति मे वत्सो यद्येवं कुरुते विधिम्।

वत्सैत्क्रियतामाशु यद्युत्साहि मनस्तव॥४४॥

Mārkaṇḍeya spoke

Embracing him joyfully, who was his dear friend's son, the king said: "Go you to full success,[2] my dear son. My dear son shall stand in my place, if he performs the precept thus. Do this quickly, my dear son, *if your mind is resolute.*"

मार्कण्डेय उवाच

ततः सखड्गः सधनुर्बद्धगोधाङ्गुलित्रवान्।

जगाम वीर पातालं तेन गर्तेन सत्वरः॥४५॥

ततो ज्यास्वनमत्युग्रं स चक्रे पार्थिवात्मजः।

1. Or Nirvindhyā, as in the Poona edition, which is the preferable form; see chap. 54 verse 24, note.

2. For saṁsiddhai read saṁsiddhyai as corrected in the Poona edition.

येन पातालमखिलमासीदापूरितान्तरम्॥४६॥

Mārkaṇḍeya spoke

Then armed with scimitar and bow, having a leathern bowguard and finger-protector bound on him, the heroic prince went in haste to Pātāla by that hole. The prince made his bow-string twang with an exceedingly vehement sound then, wherewith the whole of Pātāla was filled throughout.

ततो ज्यास्वनमाकर्ण्य कुजृम्भो दानवेश्वरः।
आजगामातिकोपेन स्वसैन्यपरिवारितः॥४७॥
ततो युद्धमभूत्तस्य तेन पार्थिवसूनुना।
ससैन्यस्य ससैन्येन बलिनो बलशालिना॥४८॥
दिनानि त्रीणि स यदा योधितस्तेन दानवः।
ततः कोपपरीतात्मा मुसलायाभ्यधावत॥४९॥
गन्धैर्माल्यैस्तथा धूपैः पूज्यमानः स तिष्ठति।
अन्तःपुरे महाभाग प्रजापतिविनिर्मितः॥५०॥
ततो विज्ञातमुशलप्रभावा सा मुदावती।
पस्पर्श मुशलश्रेष्ठमतिनम्रशिरोधरा॥५१॥
पुनर्यावत्स गृह्णाति मुशलं तं महासुरः।
तावत्सा वन्दनव्याजात्पस्पर्शानेकशः शुभा॥५२॥
ततः स गत्वा युयुधे मुसलेनासुरेश्वरः।
व्यर्था मुशलपातास्ते संजग्मुस्तेषु शत्रुषु॥५३॥
परमास्त्रे तु निर्वीर्ये सौनन्दे मुशले मुने।
अस्त्रैः शस्त्रैश्च दैतेयः सोऽयुध्यत रणेऽरिणा॥५४॥

Hearing the sound of the bow-string, the Dānava king, Kujṛmbha came forward then in excessive wrath, attended by his army. Then occurred a battle between him and the king's son, one with his army against the other with his army, mighty against mighty. When the Dānava had fought with him for three days, he was filled with rage in his soul and rushed to get his club. Worshipped with perfumes, garlands and incense, it stands in the private apartments, O illustrious sir; for it had been fashioned by the Prajā-pati.[1] Mudā-vatī, who knew well the secret of the club's majestic power, bowing her neck very low, touched the noble club then. Until the great demon grasps the club again, till then the beautiful maiden touched it many times under pretence of paying reverence to it. Going back then the king of the demons fought with the club. Vainly fell the blows of the club on those enemies. But inasmuch as the supreme weapon, the club Saunanda, had lost its power, O muni, the Daitya fought with his weapons and arms against his foe in the battle.

शस्त्रास्त्रैर्नः समस्तस्य राजपुत्रस्य सोऽसुरः।
मुशलेन बलं तस्य तच्च तन्व्या निराकृतम्॥५५॥
ततः पराजित्य स भूपसूनुरत्राणि च दानवस्य।
चकार सद्यो विरथं ततश्च सचर्मखड्गः पुनरप्यधावत्॥५६
तमापतन्तं रभसाऽभ्युदीर्णं विस्पष्टकोपं त्रिदशेन्द्रशत्रुम्।
शस्त्रेण वह्नेर्भुवि राजपुत्रो जघान कालानलसप्रभेण॥५७
स पावकास्त्रेण हृदि क्षतो भृशं
तत्याज देहं त्रिदशारिरात्मनः।
बभूव सद्यश्च महोरगाणां
रसातलान्तेषु महानथोत्सवः॥५८॥

With his arms and weapons the demon was not the prince's equal, and that, his might with the club, had been dissipated by the maiden.[2] Conquering then the Dānava's weapons and arms, the king's son forthwith forced him from his chariot; and then the demon grasping his shield and scimitar rushed at him again. The prince felled that enemy of the lord of the thirty gods, as he rushed forwards violently incited and displaying his rage,–felled him to the earth with his weapon of fire which gleamed like the Fire that burns up the world finally. That foe of the thirty gods was wounded grievously in the heart by the fiery weapon and quitted his body. And forthwith there was high festival among the huge snakes within the confines of Rasātala.

ततोऽपतत्पुष्पवृष्टिर्महीपालसुतोपरि।
जगुर्गन्धर्वपतयो देववाद्यानि सस्वनुः॥५९॥
स चापि राजपुत्रस्तं हत्वा तौ नृपतेः सुतौ।
मोचयामास तन्वङ्गी तां च कन्यां मुदावतीम्॥६०॥

Then fell a shower of flowers upon the king's son; the Gandharva lords sang forth, the gods'

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1 See verse 18

2 For buddhya read tanryā as in the Poona edition

instruments of music sounded out. And the prince, after slaying that demon, set free the king's two sons and the slender-shaped maiden Mudā-vatī.

तच्चापि मुसलं तस्मिन्कुजृम्भे विनिपातिते।
जग्राह नागाधिपतिरनन्तः शेषसंज्ञितः॥६१॥
तस्याश्च परितुष्टोऽसौ शेषः सर्वोरगेश्वरः।
मुदावत्या मुदाध्यातमनोवृत्तिस्तपोधनः॥६२॥
सुनन्दमुसलस्पर्शं यच्चकार पुनः पुनः।
योषित्करतलस्पर्शप्रभावज्ञातिशोभना॥६३॥
मुदावत्यास्ततो नाम नागराजस्तदाकरोत्।
सुनन्दामिति सानन्दं सौनन्दगुणजं द्विज॥६४॥

And the king of the serpents, Ananta who is named Seṣa, took that club, when that Kujṛmbha was slain; and he, Seṣa lord of all the serpents, was satisfied with her; he rich in austerities had meditated with glee upon the course of Mudā-vatī's mind. Because the most beautiful maiden had repeatedly touched the club Sunanda, knowing the power of the touch of a woman's palm[1] on it, therefore the serpent king in his joy gave Mudā-vatī then the name Su-nandā, derived from the quality of the club Saunanda, O dvija.

स चापि राजपुत्रस्तां भ्रातृभ्यां सहितां पितुः।
समीपमानिनायाशु प्रणिपत्याह चैव तम्॥६५॥
आनीतौ तनयौ तात तथैवेयं मुदावती।
तवाज्ञया मयान्यद्यत्कर्तव्यं तत्समादिश॥६६॥

And the prince brought her in company with her two brothers to their father's presence quickly, and bowing down spoke to him thus–"Here are brought your two sons, dear father, and here is brought Mudā-vatī according to your command; what else I must do, declare you that."

मार्कण्डेय उवाच

ततः प्रहर्षसम्पूर्णहृदयः स महीपतिः।
साधुसाध्वित्यथाहोच्चैर्वत्स वत्सेति शोभनम्॥६७॥
सभाजितोऽस्मि त्रिदशैर्वत्साहं कारणैस्त्रिभिः।
त्वं जामाता च यत्प्राप्तो यच्चारिर्विनिपातितः॥६८॥
आगतान्यक्षतान्यत्र यच्चापत्यानि मे पुनः।
तद्गृहाणाद्य शस्तेऽह्नि पाणिमस्या मयोदितम्॥६९॥
त्वं राजपुत्र चार्वङ्ग्या कन्याया दुहितुर्मम।
मुदावत्या मुदा युक्तः सत्यवाक्यं कुरुष्व माम्॥७०॥

Mārkaṇḍeya spoke

Thereat the king's heart was filled with gladness, and he exclaimed aloud, "Well done! well done!" and "Splendid! my dear son, my dear son! I am honoured by the thirty gods, my dear son, for three reasons–in that I have both gained you for my son-in-law, and that the foe has been striken down, and that my children have come unharmed to me here again; therefore take her hand now on this auspicious day–I have said it; make my word true–that you, O prince, be joined in joy with my daughter Mudā-vatī, a maiden of lovely form."

राजपुत्र उवाच

तास्याज्ञा मया कार्याद्ब्रवीषि करोमि तत्।
त्वमेव तात जानीषे नैवात्राधिकृता वयम्॥७१॥

The prince spoke

I must obey your command, dear father; what you say I will do. You verily knowest, dear father, that in this matter we are in truth unchanged.

मार्कण्डेय उवाच

ततस्तयोः स राजेन्द्रश्चक्रे वैवाहिकं क्रमम्।
मुदावत्याश्च दुहितुर्भलन्दनसुतस्य वै॥७२॥
ततः स तया रेमे वत्सप्रीर्नवयौवनः।
रमणीयेषु देशेषु प्रासादशिखरेषु च॥७३॥

Mārkaṇḍeya spoke

Then the great king performed the series of marriage rites for them both, for his daughter Mudā-vatī and Bhanandana's son. Thereafter Vatsa-prī in his early manhood sported with her in charming regions and in palaces and on hill-tops.

कालेन गच्छता वृद्धः पिता तस्य भलन्दनः।
वनं जगाम वत्सप्रीः स बभूव महीपतिः॥७४॥
इयाज यज्ञान्सततं प्रजा धर्मेण पालयन्।
पुत्रवत्पाल्यमानास्तु प्रजास्तेन महात्मना॥७५॥
ववृधुर्विषये तस्य न चाभूद्वर्णसङ्करः।

1 Read *yoṣit* as part of the compound *yaṣit-karatala-sparā* etc., and not separately as in the Calcutta edition.

न दम्युव्यालदुर्वृत्तभयमासीच्च कस्यचित्॥

नाप्सर्गभय चैव तस्मिञ्छासति भूपतौ॥७६॥

As time passed on, his father Bhanandana grew old and departed to the forest, Vasta-prī himself became king He offered up sacrifices continually, while protecting his people with righteousness Now the people, being protected by that high-souled monarch as if they were his children, prospered, and in his realm there was no confusion among the castes, and no one felt any fear of robbers, rogues or villains, nor any fear of calamities, while he ruled as king

इति श्रीमार्कण्डेयपुराणे भलन्दनवत्सप्रीचरित नाम
त्रयोदशाधिकशततमोऽध्याय:॥११३॥

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अथ चतुर्दशाधिकशततमोऽध्याय:

CHAPTER 114[1]

Khanitra's exploits.

Vatsa-prī was succeeded by his son Prāmśu, and Prāmśu by his son prajāti -prajāti had five sons of whom Khanitra succeeded him–Khanitra's special prayer is given He made his four brothers subordinate kings–The minister of one of them subdued the other brothers and tried to gain the supreme power for his master through magic performed by the family priests of all four brothers The magic produced a female deity which destroyed the four priests and the minister

मार्कण्डेय उवाच

तस्य तस्या सुनन्दाया पुत्रा द्वादश जज्ञिरे।

प्राशु: प्रवीर: शूरश्च सुचक्रो विक्रम: क्रम:॥१॥

Mārkaṇḍeya spoke

To him, Vatsa-prī, were born of Su-nandā twelve sons, Prāmśu, Pracīra, and Sūra, Su-cakra, Vikrama, Krama, Balin, Balāka and Canda and Pracanda, Su-vikrama and Sva-rūpa–all princes of great parts, most victorious in battle

बली बलाकश्चण्डश्च प्रचण्डश्च सुविक्रम:।

सुनयश्च महाभागा: सर्वे संग्रामजित्तमा:॥२॥

तेषां ज्येष्ठो महावीर्य: प्रांशुरासीन्नराधिप:।

इतरे भृत्यवत्तस्य बभूवुर्वशवर्त्तिन:॥३॥

The eldest of them, Prāmśu, who was great in valour, was king, these others were subordinate to his authority like dependants

तस्य यज्ञे द्विजत्यक्तैरनेकैर्द्रव्याराशिभि:।

न्यूनवर्णविसृष्टैश्च सत्यनाभा वसुन्धरा॥४॥

सम्यक्पालयतस्तस्य प्रजा: पुत्रानिवौरसान्।

योऽभूद्धनचय: कोशे तेन निष्पादितास्तु ये॥५॥

क्रतव: शत सहस्रास्ते तेषां संख्या न विद्यते।

अयुताद्येन कोटीभिर्न च पद्मादिभिर्मुने॥६॥

At his sacrifice the earth[2] justified her name by reason of the many multitudes of things, which she gave away to the twice-born and which she parted with to the inferior castes Which he duly protected his people as if his own begotten children, the sacrifices then, which he performed with the accumulation of wealth that lay in his treasury, were hundreds of thousands, their number is not reckoned by ten thousand or such a figure, nor by ten millions, nor by a thousand billion or such a figure, O muni

प्रजातिस्तस्य पुत्रोऽभूद्यस्य यज्ञे शतक्रतु:।

अवाप्य तृप्तिमतुला यज्ञभागै: सुरै: सह॥७॥

दानवाना सुवीर्याणा जघान नवतीर्नव।

बलं च बलिना श्रेष्ठो जम्भ चासुरत्तमम्॥८॥

अन्यांश्च सुमहावीर्यानाजघानामरद्विष:।

प्रजातेस्तनया: पञ्च खनित्रप्रमुखा मुने॥९॥

Prajāti[3] was his son, at whose sacrifice Indra, gaining unparalleled gratification along with the gods who partake of shares of sacrifices, the chief of the mighty,[4] smote nine nineties[5] of valiant Dānavas and Bala and Jambha noble of Asuras, and smote other very valiant foes of the gods Prajāti had five sons, of whom Khanitra was chief, O muni

1 The Calcutta edition makes a mistake in the numbering

2 Vasun-dharā, "container of wealth "

3 He is called Prajāni in the Visnu Pur (IV 1) and Pramati in the Bhāgavata Pur He seems to be the same as Prasandhi in the genealogy in Mahā-Bh , Aśvam -p III 65

4 That is, Indra

5 Dasādhikāstasatim comment

तेषां खनित्रो राजाभूत्प्रख्यातो निजविक्रमैः।
स शान्तः सत्यावाक्छूरः सर्वप्राणिहिते रतः॥ १०॥
स्वधर्माभिरतो नित्यं वृद्धसेवी बहुश्रुतः।
वाग्मी विनयसम्पन्नः कृतास्त्रोऽप्यविकत्थनः॥ ११॥
सर्वलोकप्रियो नित्यमुवाचैतदहर्निशम्।
नन्दन्तु सर्वभूतानि स्निह्यन्तु विजनेष्वपि॥ १२॥
स्वस्त्यस्तु सर्वभूतेषु निरातङ्कानि सन्तु च।
मा व्याधिरस्तु भूतानामाधयो न भवन्तु च॥ १३॥

O them Khanitra became king; he was celebrated for his personal feats of prowess. He was a pacific, truth-speaking hero; he delighted in doing good to all living creatures; he took delight in his own sphere of righteousness constantly; he waited upon the aged, he was well versed in the Vedas, he was eloquen' endowed with modesty, yet skilled in weapons and no boaster. He was the beloved of all people continually; he uttered this prayer day and night;– 'Let all created things rejoice, let them be affectionate even in solitary places! May there be welfare for all created things, and may they be free from affliction! May created things experience no bodily sickness nor any mental diseases!

मैत्रीमशेषभूतानि पुष्यन्तु सकले जने।
शिवमस्तु द्विजातीनां प्रीतिरस्तु परस्परम्॥ १४॥
समृद्धिः सर्ववर्णानां सिद्धिरस्तु च कर्मणाम्।
भो लोकाः सर्वभूतेषु शिवा वोऽस्तु सदा मतिः॥ १५॥
यथात्मनि यथा पुत्रे हितमिच्छथ सर्वदा।
तथा समस्तभूतेषु वर्त्तध्वं हितबुद्धयः॥ १६॥
एतद्वो हितमत्यन्तं को वा कस्यापराध्यते।
यत्करोत्यहितं किञ्चित्कस्य चिन्मूढमानसः॥ १७॥
तं समभ्येति तन्नयूनं कर्तृगामिफलं यतः।
इति मत्वा समस्तेषु भो लोका हितबुद्धयः॥ १८॥
सन्तु मा लौकिकं पापं लोकाः प्राप्स्यथ वै बुधाः।
यो मेऽद्य स्निह्यते तस्य शिवमस्तु सदा भुवि॥ १९
यश्च मां द्वेष्टि लोकेऽस्मिन्सोऽपि भद्राणि पश्यतु।
एवं स्वरूपः पुत्रोऽभूत्खनित्रस्तस्य भूपतेः॥ २०॥

May all created things cherish friendliness to every living being! May there be bliss for all the twice-born; may they have mutual loving kindness! May all castes have full prosperity, and may all deeds attain perfect accomplishment! may the worlds be propitious to all created things! May your mind always be propitious! Desire at all times what is good for you son even as for yourselves! Similarly be ye benevolent in mind to all created things! This is unbounded good for you. Moreover who sins against whom, that he causes any harm to any one besotted in mind? To him assuredly[1] comes that result, that which accrues to the doer thereof. So thinking, ho! let the people be informed of their duties[2] to all,[3] lest ye wise people shall undergo secular sin.[4] May there ever be bliss on the earth for him, who loves me now; and may even he, who hates me, see good things in this world!'

समस्तगुणसम्पन्नः श्रीमानब्जदलेक्षणः।
तेन ते भ्रातरः प्रीत्या पृथग्राज्येषु योजिताः॥ २१॥
स्वयं च पृथिवीमेतां बुभुजे सागराम्बराम्।
प्राच्यां तेन कृतः शौरिर्दक्षिणस्यामुदावसुः॥ २२॥
दिशि प्रतीच्यां सुनय उत्तरस्यां महारथाः।
तेषां तस्य च भूपस्य पृथगगोत्राः पुरोहिताः॥ २३॥
बभूवुर्मुनयश्चैव मन्त्रिवंशक्रमागताः।
शौरेरत्रिकुलोद्भूतः सुहोत्रो नाम वै द्विजः॥ २४॥
उदावसोः कुशावर्त्तो गौतमान्वयजोऽभवत्।
काश्यपः प्रमतिर्नाम सुनयस्य पुरोहितः॥ २५॥
महारथस्य वासिष्ठः पुरोधाऽभून्महीभृतः।
बुभुजुस्ते स्वराज्यानि चत्वारोऽपि नराधिपाः॥ २६॥
खनित्रश्चाधिपस्तेषामशेषवसुधाधिपः।
तेषु भ्रातृष्वशेषेषु खनित्रः स महीपतिः॥ २७॥
प्रजासु च समस्तासु पुत्रेष्विव सदा हितः।
एकदा मन्त्रिणा शौरिः स प्रोक्तो विश्ववेदिना॥ २८॥
विविक्ते पृथिवीपाल किञ्चिद्वक्तव्यमस्ति नः।
यस्येयं पृथिवी कृत्स्ना यस्य भूपा वशानुगाः॥ २९॥

1. For nyūnaṁ read nūnaṁ as in the Poona edition.
2. The Poona edition reads hita-buddhayaḥ, and the meaning would you the "be friendly-minded."
3. Or, 'in all things.'
4 Laukikam pāpam

स राजा तस्य पुत्रश्च तत्पौत्राश्चान्वयस्ततः।
इतरे भ्रातरस्तस्य प्राक्स्वल्पविषयाधिपाः॥ ३०॥
तत्पुत्राश्चाल्पकास्तस्मात्तत्पौत्राश्चाल्पकाल्पकाः।
कालेन ह्रासमासाद्य पुरुषात्पुरुषान्तरम्॥ ३१॥
कृष्योपजीविनो भूप भवन्तीति तदन्वयाः।
नोद्धारं कुरुते भ्राता भ्रातृस्नेहबलार्पणः॥ ३२॥
स्नेहः कः पृथिवीपाल परयोर्भ्रातृपुत्रयोः।

Such was that king's son Khanitra in disposition; he was endowed with every good quality; he possessed good fortune, his eyes were like a lotus-leaf. He appointed those his fore brothers to separate kingdoms out of affection, and he himself enjoyed this earth bounded by the seas; thus he placed Sauri over the east region, Mudāvasu[1] over the south, Sunaya over the western region, and Mahā-ratha over the northern. They and that king had separate families of brāhmanas as purohitas, and also munis, who descended in a regular lineage of ministers. Sauri's purohita was a brāhmaṇa[2] Su-hotra by name who sprang from the family of Atri; Udāvasu's was Kusāvartta, who was born of the lineage of Gautama; a Kāśyapa by name Pra-mati was Sunaya's purohita; Vāsiṣṭha was purohita to king Mahā-ratha. Those four kings indeed enjoyed their own kingdoms, and Khanitra was their over-lord, being over-lord of all the earth. King Khanitra was always kindly to those his four brothers and to all his people as to his own sons. One day Sauri was addressed by his minister Viśva-vedin– "O king, we have somewhat to say to you in private. He, who possesses all this earth, to whom all kings are in subjection, is the king, and so will be his son and his grandsons and thereafter his descendants. These others, his brothers, are kings of very small territories;[3] and his son is smaller than he;[4] and his grandsons will be of smaller make. Degenerating in time from individual to individual, his descendants will become dependant on agriculture for their living, O king. Thy brother, bestowing affection and power on his brothers, yet makes no division of the patrimony.[5] What affection will he have, O king, for the two more distant, his brothers' sons?[6]

तत्पुत्रयोः परतरा मतिर्भवति पार्थिव॥ ३३॥
तत्पुत्रः केन कार्येण प्रीतियुक्तो भविष्यति।
अथवा येन तेनैव सन्तोष कुरुते नृपः॥ ३४॥
क्रियते तत्किमर्थं तु भूपैर्मन्त्रिपरिग्रहः।
भुज्यते सकलं राज्यं मया ते मन्त्रिणा सता॥ ३५॥

His mind will be more distant with regard to their two sons, O king. By what thing that is to be done will his son be endowed with affection? Or if a king is satisfied by anything whatsoever, yet to what end then do kings entertain ministers?[7] The whole kingdom is enjoyed by me while I remain your minister.

तत्किं मुधा धारयसे सन्तोषं कुरुते यदि।
कार्यनिष्पादकं राज्यं करणं कर्तुरिष्यते॥ ३६॥
राज्यलब्धुश्च ते कार्यं त्वं कर्त्ता करणं वयम्।
सोऽस्माभिः करणै राज्यं पितृपैतामहं कुरु॥
फलप्रदा भविष्यामः परलोकेन ते वयम्॥ ३७॥

Do you retain that to no purpose,[8] if it gives[9] satisfaction? Sovereignty accomplishes what should be done; an instrument is desired by one who operates. And the acquirement of sovereignty[10] is what you must accomplish; you are the worker, we are the instrument. Do you, being such, rule the kingdom that belonged to your father and grandfather by means of us, the

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1 Or better Udāvasu, as in the Poona edition and in verse 25

2 Family priest For dvijāh read dvijah as in the Poona edition

3 For Kalpa-vishayādhipāh read svalpa-vishayādhipāh as in the Poona edition

4 Tat-putraś cālpakas tasmāt, referring to each of the brothers, but a plural reading would be preferable, "there sons are smaller than they."

5 Uddhāram The Poona edition reads bhrātuh sneha-balārpinah, and the meaning would then be, "Thy brother makes no division of the patrimony for a brother who bestows affection and power " though arpa and arpin are not in the dictionary

6 For snehakah the Poona edition reads better snehah kah

7 For mantra-parigrahah the Poona edition reads better mantri-parigrahah

8 For sukhādhārayase read mudhā dhārayase as in the Poona edition

9. For *kurute* the Poona edition reads *kuruṣe*

10 For rājya-lubdhaś reads rājya-lambhaś as in the Poona edition.

instruments. We shall not bestow benefits on you in another world.

राजोवाच

ज्येष्ठो भ्राता महीपालो वयं तस्यानुजा यत:।
ततः स भुङ्क्ते पृथिवीं वयं चाल्पवसुन्धराम्॥३८॥
वयं तु भ्रातर: पञ्च पृथ्वी चैका महामते।
अतोऽस्या: पृथगैश्वर्यं कथं कृत्स्नं भविष्यति॥३९॥

The king spoke

Inasmuch as the eldest brother is king (O monarch), and we are his younger brothers, he therefore enjoys the earth and we enjoy small portions of the earth. Now we are five brothers, and there is but one earth, O high-minded sir, hence how can there be entire sovereignty over it separately for us?

विश्ववेद्युवाच

एवमेतद्भवत्वत्र यद्येका वसुधा नृप।
तां त्वमेवाभिपद्यस्व ज्येष्ठ: शास्तु यथा भवान्॥४०॥
सर्वाधिपत्य: सर्वेभ्यो भव त्वमखिलेश्वर:।
यतन्ते च यथाहं ते तेषामपि हि मन्त्रिण:॥४१॥

Viśva-vedin spoke

Be this so here![1] If there is but one earth, O king, do you yourself take possession of it; do you Sir, as eldest brother, rule the earth. Be you the absolute ruler, exercising entire sovereignty, to all. And the ministers whom they have entertained strive for them[2] as I strive for you.

राजोवाच

ज्येष्ठो राजा यथा प्रीत्या भजतेऽस्मान्सुतानिव।
कथं तस्य करिष्यामि ममत्वं जगतीगतम्॥४२॥

The king spoke

Since the eldest, the king, esteems us affectionately like sons, how shall I display against him a selfishness that relates to the world?

विश्ववेद्युवाच

राज्यं स्थित: पूजयेथा ज्येष्ठं भूपार्हणैर्धनै:।
कनिष्ठज्येष्ठता केयं राज्यं प्रार्थयतां नृणाम्॥४३॥

Viśva-vedin spoke

When seated in the kingdom, you may do worship as the eldest with new kingly honours. What is this position of youngest the eldest? Sovereignty is for men who want it.

मार्कण्डेय उवाच

तथेति च प्रतिज्ञाते भूभुजा तेन सत्तम।
विश्ववेदी ततो मन्त्री तद् भ्रातृननयद्वशम्॥४४॥
तेषां पुरोहितांश्चैव आत्मन: शान्तिकादिषु।
नियोजयामास तत: खनित्रस्याभिचारके॥४५॥
विभेद तस्य निभृतान्सामदानादिभिस्तथा।
चक्रे च परमोद्योगं निजदण्डप्रभावने॥४६॥
आभिचारिकमत्युग्रमहन्यहनि कुर्वताम्।
पुरोधसां चतुर्णां च जज्ञे कृत्याचतुष्टयम्॥४७॥
विकरालं महावक्त्रमतिभीषणदर्शनम्।
समुद्यतहाशूलं प्रभूतमातिदारुणम्॥४८॥
ततस्तदागतं तत्र खनित्रो यत्र पार्थिव:।
निरस्तं चाप्युदुष्टस्य तस्य पुण्यचयेन तत्॥४९॥
कृत्याचतुष्टयं तेषु निपपात दुरात्मसु।
परोहितेषु भूपानां तथा वै विश्ववेदिनि॥५०॥
ततो निहन्त्या निर्दग्धा: कृत्यया ते पुरोहिता:।
विश्ववेदी तथा मन्त्री स शौरेर्दुष्टमन्त्रद:॥५१॥

Mārkaṇḍeya spoke

And on the king's assenting, "So be it," O best of men, Viśva-vedin the minister brought his brothers into subjection to him then, and brought their purohitas into subjection to himself in ceremonies performed for the removal of obstacles and other rites. Next he employed them in spells directed against Khanitra, and severed his faithful adherents by conciliation, gifts and other means; and he exerted the utmost efforts in repelling punishment from his own folk. And while the four purohitas were performing and exceedingly arduous magical incantation day by day, there was produced a four-fold female deity[3] which was very formidable, had a large mouth,

1. For bhanāṁs tatra read bhavatv atra as in the Bombay edition.
2. Teṣām; the commentator explains thus, bhrātṛṇāṁ kārya-viṣye.
3. Kṛtyā-catuṣṭaya.

was exceedingly terrible to behold, held a large pike raised aloft, was lofty and was exceedingly pitiless. It came to the place then where king Khanitra was, and it was cast out by that unblemished king's store of merit. The four-fold female deity fell on those evil-souled purohitas of his brother kings, and on Viśva-vedin indeed. Then were burnt up by that female deity, who assailed them, those purohitas and Viśva-vedin the minister who gave evil counsel to Sauri.

इति श्रीमार्कण्डेयपुराणे खनित्रचरित्रे
चतुर्दशाधिकशततमोऽध्याय:॥११४॥

♣♣♣

अथ पञ्चदशाधिकशततमोऽध्याय:

CHAPTER 115[1]

Khanitra's exploits concluded.

Khanitra, on hearing of the destruction of the family priests, lamented and took the blame on himself–He resigned the kingdom to his son kṣupa, departed to the forest, and died there in sanctity.

मार्कण्डेय उवाच

तत: समस्तलोकस्य विस्मय: सोऽभवन्महान्।
यदेककालं नेशुस्ते पृथक्पुरनिवासिन:॥ १॥
तत: शुश्राव निधनं यातान्भ्रातृपुरोहितान्।
मन्त्रिणं च तथा भ्रातुर्दग्धं तं विश्ववेदिनम्॥ २॥
किमेतदिति सोऽतीव विस्मतो मुनिसत्तम।
खनित्रोऽभून्महाराजो नाजानात्तच्च कारणम्॥ ३॥
ततो वसिष्ठं पप्रच्छ स राजा गृहमागतम्।
यत्कारणं विनेशुस्ते भ्रातृमन्त्रिपुरोहिता:॥ ४॥
तेन पृष्टस्तदा प्राह यथा वृत्तं महामुनि:।
यच्छौरिमन्त्रिणा प्रोक्तं यच्च शौरिरुवाच तम्॥ ५॥
यथा चानुष्ठितं तेन भ्रातृणां भेदकारि वै।
मन्त्रिणा तेन दुष्टेन यचचक्रुश्च पुरोहिता:॥ ६॥
यन्निमित्तं विनेशुस्ते अपापस्यापकारिण:।
पुरोहितास्तस्य राज्ञ: शत्रावपि दयावत:॥ ७॥
स तच्छ्रुत्वा ततो राजा हा हतोऽस्मीति वै वदन्।
निनिन्दात्मानमत्यर्थं वसिष्ठस्याग्रतो द्विज॥ ८॥

Thereupon there was great dismay in all the world, inasmuch as those purohitas dwelling in separate cities perished at the same time. Khanitra heard then that his brothers' purohitas had reached their death, and that his brother's minister Viśva-vedin also had been burnt up. Khanitra the great king was extremely surprised, wondering "What is this?" O best of munis; and knew not the cause. Then the king asked Vasiṣṭha who had come to his palace, what the reason was why those, the minister and purohitas of his brothers, had perished. When questioned by him the great muni related then how it had happened, what Sauri's minister had said and what Sauri had replied to him, and what he, that evil minister, had performed as a means of producing dissension among the brothers and what the purohitas had done; for what reason they, the purohitas who were absolutely compassionate even to any enemy, had perished, while injuring that sinless king. On hearing that, the king reproached himself exceedingly then, exclaiming, "Alas! I am sore stricken!" in Vasiṣṭha's presence, O dvija.

राजोवाच

धिङ्मामपुण्यसंस्थानमल्पभाग्यमशोभनम्।
दैवदोषकृतं पापं सर्वलोकविगर्हितम्॥ ९॥
मन्निमित्तं विनष्टं तत्तद्ब्राह्मणचतुष्टयम्।
मत्त: कोऽन्य: पापतरो भविष्यति पुमान्भुवि॥ १०॥
नाभविष्यं यदि पुमानहमत्र महीतले।
ततस्ते न विनश्येयुर्मम भ्रातृपुरोहिता:॥ ११॥

The king spoke

"Fie on me, who am of unholy composition, of scanty good fortune, destitute of splendour! Sin which is utterly contemned by all the worlds has been committed by me through the fault of fate. That is the reason why those four brāhmaṇas have perished; what other man besides me will there be more sinful on the earth? If I were not a man here on the earth, they, my brothers' purohitas, would not have perished then.

धिग्राज्यं धिक्च मे जन्म भूभुजां महतां कुले।

1 Chap 119 in the Calcutta edition.

कारणत्वं गतो योऽहं विनाशस्य द्विजन्मनाम्॥ १२॥

कुर्वन्तः स्वामिनां तेऽथ भ्रातृणां मम याजकाः।

नाशं ययुर्न दुष्टास्ते दुष्टोऽहं नाशकारणे॥ १३॥

Fie on the kingdom! fie too on my birth in the family of great kings–I who have become the cause of the destruction of the brāhmaṇas! They, my brother's sacrificing priests, met their and while working at their masters' object; no wicked men were they; I am wicked in causing their destruction.

किं करोमि क्व गच्छामि नान्यो मत्तो हि पापकृत्।

पृथिव्यामस्ति हेतुत्वं द्विजनाशस्य योगतः॥ १४॥

What am I to do? Where am I to go? No one verily is a sinner on the earth but I who have become the cause of the brāhmaṇas' destruction."

इत्थमुद्विग्नहृदयः खनित्रः पृथिवीपतिः।

वनं यियासुः पुत्रस्य कृतवानभिषेचनम्॥ १५॥

अभिषिच्य सुतं राज्ये क्षुपसंज्ञं महीपतिः।

भार्याभिस्तिसृभिः सार्धं तपसे स वनं ययौ॥ १६॥

तत्रागत्वा तपस्तेपे वानप्रस्थविधानवित्।

शतानि त्रीणि वर्षाणां सार्द्धानि नृपसत्तमः॥ १७॥

तपसा क्षीणदेहस्तु राजवर्यो द्विजोत्तम।

निगृह्य सर्वस्रोतांसि तत्याजासून्वनेचरः॥ १८॥

ततः पुण्यान्ययौ लोकान्सर्वकामदुहोऽक्षयान्।

अश्वमेधादिभिर्यज्ञैरवाप्या ये नराधिपैः॥ १९॥

भार्याश्च तस्य तास्तिस्रः समन्तेनैव तत्यजुः।

प्राणानवापुः सालोक्यं तेनैव सुमहात्मना॥ २०॥

Thus grieving in heart, king Khanitra being desirous of departing to the forest anointed his son to the throne. After anointing his son who was named Kṣupa to the kingdom, the king departed to the forest, along with his three wives, to perform austerities. Going there he, best of kings, being well-versed in the ordinances concerning vānaprasthas, performed austerities three hundred and fifty years. Now, when his body had become emaciated through austerities, the noble king, having restrained all the organs of sense, quitted his life while dwelling in the forest, O chief of brāhmaṇas. He went then to the sacred worlds which yield every desire and are undecaying, which are to be gained by Kings by means of horse-sacrifices and other sacrifices. And those his three wives quitted their life at the very same time with him, and gained the same world[1] along with him indeed, their most high-souled lord.

एतत्खनित्रचरितं श्रुतं कल्मषनाशनम्।

पठतां च महाभाग क्षुपस्यातो निशामय॥ २१॥

This is the story of Khanitra's exploits; when heard, it destroys stains; and it destroys the stains of those who read it, illustrious sir. Hear next about Kṣupa.

इति श्रीमार्कण्डेयपुराणे खनित्रचरितसमाप्तिर्नाम
पञ्चदशाधिकशततमोऽध्यायः॥ ११५॥

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अथ षोडशाधिकशततमोऽध्यायः

CHAPTER 116[2]

Vivimśa's exploits.

Kṣupa emulated a more ancient king of the same name and enriched the brāhmaṇas–He was succeeded by his son Vīra; and Vīra by his son Vivimśa whose was a prosperous reign.

मार्कण्डेय उवाच

क्षुपः खनित्रपुत्रस्तु प्राप्य राज्यं यथा पिता।

तथैव पालयामास प्रजाधर्मेण रञ्जयन्॥ १॥

स दानशीलो यष्टा च यज्ञानामवनीपतिः।

स्रमः शत्रौ च मित्रे च व्यवहारादिवर्त्मनि॥ २॥

Mārkaṇḍeya spoke

Now Khanitra's son Kṣupa on receiving the kingdom protected his people, while delighting them in righteousness, even as his father had done. That king was by disposition liberal of gifts, and a sacrificer of sacrifices; he was just alike both to foe and friend in the path of the administration of justice and so forth.

एकदा स महीपालो निजस्थागनतो मुने।

सूतैरुक्तो यथापूर्वं क्षुपो राजा तथाऽभवत्॥ ३॥

1. For vaipuḥ samālokyaṁ read avāpuḥ sālokyam as in the Poona edition.
2. Chap. 120 in the Calcutta edition.

ब्रह्मणस्तनयः पूर्वं क्षुपोऽभूत्पृथिवीपतिः।
यादृक्चरितमस्यासीत्तादृक्तस्यैव चेष्टितम्॥ ४॥

One day the kmg, while at his own residence, O muni, was addressed by his bards,–"As was king Ksupa of yore, so are you, sir "[1] Of yore there was a king Ksupa,[2] Brahmā's son, as had been the exploits of this king, such that one indeed endeavoured to achieve

राजोवाच

श्रोतुमिच्छामि चरितं क्षुपस्य सुमहात्मनः।
यदि तादृङ्मया शक्यं चेष्टितुं तत्करोम्यहम्॥ ५॥

The king spoke

I wish to hear of the exploits of the most high-souled Ksupa If such can be accomplished by me, I will perform them

सूता ऊचुः

स चकाराकरान्भूप राजा गोब्राह्मणान्पुरा।
षष्ठांशेन कृता चोर्व्यामिष्टिस्तेन महात्मना॥ ६॥

The bards spoke

That king made cattle-keeping brāhmanas[3] multitudes of yore, O king, and with the tribute of the sixth portion that high-souled king performed a sacrifice on the earth

राजोवाच

तेषां महात्मनां राज्ञां कोऽनुयास्यति मद्विधः।
तथाप्युत्कृष्टचेतानां चेष्टासूद्यमवान्भवेत्॥ ७॥
तच्छ्रूयतां प्रतिज्ञा या साम्प्रतं क्रियते मया।
क्षुपस्यानुकरिष्यामि महाराजस्य चेष्टितम्॥ ८॥
त्रीस्त्रीन्यज्ञान्करिष्यामि सस्यापाते गतागते।
पृथिव्यां चतुरन्तायां प्रतिज्ञेयं कृता मया॥ ९॥
यच्च गोब्राह्मणाः पूर्वमदद्भूभृते करम्।
तमेव प्रतिदास्यामि ब्राह्मणानां तथा गवाम्॥ १०॥

Who like me wil follow those high-souled kings? Nevertheless, may he be strenuous after the exploits of those kings of exalted exploits! Hear then the promise which I now make–I will imitate the great king Ksupa's exploits I will perform sacrifices three and three on the present and future[4] gathering of the harvests on the earth which has four streams–this promise I have made And the tribute which cattle-keeping brāhmanas gave to that king of yore, the very same I will restore to the brāhmanas and the cattle

मार्कण्डेय उवाच

इति प्रतिज्ञाय वचः क्षुपस्तत्कृतवांस्तथा।
सस्यापाते स यज्ञांस्त्रीनयजद्यजतांवरः॥ ११॥
गोब्राह्मणाः पुरा राज्ञामददद्यं च वै करम्।
तावत्संख्यमदाद्वित्तमन्यद्गोब्राह्मणाय सः॥ १२॥

Mārkaṇḍeya spoke

Having thus pledged his word, Ksupa performed it accordingly He, best of sacrificers, offered three sacrifices on the appearance of the crops And the very tribute which a cattle-keeping brāhmana gave to kings before, of that same quantity gave he other wealth to the cattle-keeping brāhmana

तस्य पुत्रोऽभवद्वीरः प्रमथायामनिन्दितः।
यस्य प्रतापशौर्याभ्यां कृता वश्या महीभृतः॥ १३॥
तस्यापि नन्दिनी नाम वैदर्भी दयिताऽभवत्।
विविंशं तनयं तस्यां जनयामास स प्रभुः॥ १४॥

He had a son, Vīra,[5] of his wife Prmathā, a blameless prince, by whose majesty and valour kings were brought into subjection And his dear wife was a Vidarbha princess named Nandinī, he, the lord, begat a son Vivimśa[6] of her

विविंशे शासति महीं महीपाले महौजसि।

1 For tathabhavat read ththā bhavān as in the Poona edition

2 It must apparently be this Ksupa to whom reference is made in the Mahā Bh (Sānti-p clxvi 6164-65 and 6192-93) where it is said that after the sword was fashioned Manu gave it to Ksupa for the protection of the people, and Iksvāku got it from Ksupa

3 Go brahmanan The compound occurs again in verses 10 and 12 It does not seem to mean "cattle and brāhmanas," for this meaning hardly suits the verb used, and the compound occurs twice in the singular in verse 12 In that verse the Poona edition varies in reading go-brāhmanāh, plural but both editions agree in reading go-brāhmanāya, singular

4 Sasyāpāte gatāgate =sasya-prāptau jātāyām ajātāyām vā (comment)

5 This king is called Vimsa in the Visnu Pur (IV 1) Between Ksupa and Vimsa a king Iksvaku is inserted in the genealogy given in Mahā-Bh Asvam-p iii 65-68

6 The Visnu Pur calls him Vivimsa or Vivimsathi (IV 1)

महीतलमभूद्व्याप्तं निरन्तरतया नरैः।। १५।।
ववर्ष काले पर्जन्यो मही सस्यवती तथा।
सुफलानि च सस्यानि रसवन्ति फलानि च।। १६।।
रसाः पुष्टिकराश्चासन्पुष्टिर्नोन्मादकारिणी।
न वित्तनिचया नृणां प्रभूतां मदहेतवः।। १७।।

While Vivimśa was ruling the earth, as a king of great vigour, the earth became densely populated with men. Parjanya rained in due season, and the earth abounded with harvests, and the harvests were most fruitful, and the fruits were full of juice, and the juices gave nourishment, yet the nourishment caused no outrageous behaviour; nor did the stores of riches became causes of debauchery among men.

तत्प्रतापेन रिपवो भयमापुर्महामुने।
स्वास्थ्यं जनः सुहृद्वर्गो मुदमाप सुपूजितः।। १८।।
इष्टा स यज्ञानसुबहून्सम्यक्सम्पाल्य मेदिनीम्।
सङ्ग्रामे निधनं प्राप्य शक्रलोकमितो गतः।। १९।।

His enemies were cowed by his energy, O great muni. The people, who were all a band of friends, desire good health; the citizens desire mirth. After performing very many sacrifices, after protecting the earth well, he met his death in battle and departed hence to the world of Indra.[1]

इति श्रीमार्कण्डेयपुराणे विविंशचरितं नाम
षोडशाधिकशततमोऽध्यायः।। ११६।।

♣♣♣

1. For śatru-lokam read śakra-lokam, as in the Poona edition.

अथ सप्तदशाधिकशततमोऽध्यायः

CHAPTER 117[2]

Khanīnetra's exploits.

Vivimśa was succeeded by his son Khanīnetra, who was a great sacrificer– Being son-less he went hunting to kill a deer for a sacrifice, and two deer came, one having no offspring and the other many– Each pressed his claim to be killed, but the king refused to kill either.

मार्कण्डेय उवाच

तस्य पुत्रः खनीनेत्रो महाबलपराक्रमः।
यस्य यज्ञेष्वगायन्त गन्धर्वा विस्मयान्विताः।। १।।
खनीनेत्रसमो नान्यो भुवि यज्वा भविष्यति।
तने यज्ञायुते पूर्णे दत्ता पृथ्वी ससागरा।। २।।
दत्त्वा च सकलां पृथ्वीं ब्राह्मणानां महात्मनाम्।
तपसा द्रव्यमासाद्य मोदयन्साधितेन यः।। ३।।
यतश्च प्राप्य वित्तर्द्धिमतुलां दातृसत्तमात्।
जगृहुर्ब्राह्मणा विप्र नान्यराज्ञः प्रतिग्रहम्।। ४।।
सप्तषष्टिसहस्राणि सप्तषष्टिशतानि च।
सप्तषष्टिं च यो यज्ञानयजद् भूरिदक्षिणान्।। ५।।

Mārkaṇḍeya spoke

His son was Khanīnetra, great in strength and prowess, at whose sacrifices sang the Gandharvas, filled with astonishment, thus–"Like Khanīnetra there will be no other sacrificer on earth." After completing ten thousand sacrifices, he gave the earth with its seas away. And he it was who, after giving away all the earth to high-souled brāhmaṇas, acquired wealth through austerities fully performed, and lavished that also;[3] and after obtaining unparalleled increase of riches from that most noble giver, brāhmaṇas accepted no donation from any other king, O brāhmaṇa:–he it was who sacrificed sixty-seven thousand and sixty-seven hundred and sixty-seven sacrifices with abundance of largesse.

2. Chap. 121 in the Calcutta edition.
3. The Poona edition reads āsādyāmocayat sādhikena for āsādya mocayet sādhitena, "acquired wealth through austerities and lavished that together with more besides" (kośa-stha-dravyeṇa saha).

अपुत्रः स महीपालो मृगयामुपचक्रमे।

पुत्रार्थं पितृयज्ञाय मांसकामो महामुने॥ ६॥

अश्वारूढो विना सैन्यमेक एव महावने।

बद्धगोधाङ्गुलित्राणो बाणखड्गधनुर्धरः॥ ७॥

तं वाहयन्तं तुरमन्यतो गहनाद्वनात्।

विनिष्क्रम्य मृगः प्राह मां हत्वाभिमतं कुरु॥ ८॥

That monarch being son-less engaged in a hunt with the desire of obtaining flesh for a sacrifice to the pitṛs in order to obtain a son, O great muni. He rode on his horse, away from his troops absolutely alone in a great forest, having his leathern bow-guard and finger-protector bound on him, and carrying arrows, sword and bow. A deer issuing out of a dense forest from another side said to the horse that carried him–"Accomplished your object by killing me."

राजोवाच

अन्ये: मृगाः पलायन्ते महाभीत्या विलोक्य माम्।

कथमात्मप्रदानं त्वं मृत्यवे कर्तुमिच्छसि॥ ९॥

The king spoke

Other deer on seeing me flee in great terror; how is it that you wish to yield yourself as a gift to death?

मृग उवाच

अपुत्रोऽहं महाराज वृथा जन्मप्रयोजनम्।

विचारयन्न पश्यामि प्राणानाहिम धारणम्॥ १०॥

The deer spoke

I have no son, O great king; vain is the purpose of my existence; while wandering about I do not perceive the use of maintaining my life here.

मार्कण्डेय उवाच

अभाभ्येत्य मृगः प्राह तमन्यो वसुधाधिपम्।

मृगस्य तस्य प्रत्यक्षमलमेतेन पार्थिव॥ ११॥

घातयस्वेति मां मांसैर्मम कर्म समाचार।

यथा कृतार्थता ते स्यान्मम चाप्युपकारि तत्॥ १२॥

Mārkaṇḍeya spoke

Now another deer approached the king and said in the presence of that first deer–"Enough of this, O king; slay me, perform your rite with my flesh. As you may thus succeed in your object, so will that also be beneficial to me.

पुत्रार्थं त्वं महाराज स्वपितॄन्यष्टुमिच्छसि।

अपुत्रस्यास्य मांसेन लप्स्यसे वाञ्छितं कथम्॥ १३॥

यादृक्कर्म विनिष्पाद्यं तादृग्द्रव्यमुपाहरेत्।

दुर्गन्धैर्न सुगन्धानां गन्धज्ञानविनिर्णयः॥ १४॥

You, O great king, desire to sacrifice to your pitṛs in order to obtain a son; how will you gain your earnest with by means of the flesh of this other son-less deer? As is the rite that is to be performed, such is the thing one should offer. Knowledge of the odours of sweetly-odorous things is not ascertained by means of ill-odorous things.

राजोवाच

वैराग्यकारणं प्रोक्तमनेनापुत्रता मम।

कथ्यतां प्राणसंत्यागे यत्ते वैराग्यकारणम्॥ १५॥

The king spoke

This other deer has declared to me that the reason of his indifference to worldly desires in his son-lessness: tell you me what is the reason of your indifference to worldly desires in your abandonment of life.

मृग उवाच

बहवो मे सुता भूप बह्व्यो दुहितरस्तथा।

यच्चिन्तादुःखदावाग्निज्वालामध्ये वसाम्यहम्॥ १६॥

सर्वसाध्या नरेन्द्रेयं मृगजातिः सुकातरा।

तेष्वपत्येषु मे चातिममत्वं तेन दुःखितः॥ १७॥

The deer spoke

Many are my sons, O king; many are my daughter also; in the miseries of my anxieties for whom I dwell as amid the flames of a raging conflagration. O king, this most weakly deer-tribe is to be mastered by every one, and I have excessive self-interest in those my children–therefore I am distressed.

मनुष्यसिंहशार्दूलवृकादिभ्यो बिभेम्यहम्।

विहीनात्सर्वसत्त्वेभ्यः श्वशृगालादपि प्रभो॥ १८॥

सोऽहं निमित्तं बन्धूनामिमां शून्यां वसुन्धराम्।

नृसिंहादिभयात्सर्वामिच्छामि सुनृशंसकृत्॥ १९॥

I am in fear of men, lions, tigers, wolves, and other ravenous beasts, but not of a feeble animal, nor of all good creatures, nor even of a dog or jackal, my lord. Being such, I desire most earnestly for the sake of my kindred, that all this earth my be free for once from the fear of men, lions and other beasts.

तृणान्यन्येऽपि खादन्ति गोऽजावितुरगादिकाः।
तांस्तेषां पोषणायाहमिच्छामि निधनं गतान्॥२०॥

Some animals, cows, goats, sheep, horses and such like, feed on grass; for their thriving I wish those beasts sent to destruction.

निष्क्रान्तेषु ततस्तेषु ममापत्येषु वै पृथक्।
भवन्ति चिन्ताः शतशो ममत्वावृतचेतसः॥२१॥
किं कूटपाशं किं वज्रं वागुरां किं सुतो मम।
प्राप्तश्चरन्वने किं वा नृसिंहादिवशं गतः॥२२॥

After those beasts then have departed and my offspring remain separate, anxious thoughts occur by hundreds to me whose mind is enveloped by self-interest, such as–'Has a son of mine while browsing in the forest encountered a crafty trap, or a thunderbolt, or a noose? or has he fallen into the power of a man, or lion or other dangerous creature?

प्राप्तोऽयमेकः सम्प्राप्तास्तेऽवस्थां कीदृशीं मम।
साम्प्रतं ते चिरायन्ते ये गताः सुमहावनम्॥२३॥
दृष्ट्वा प्राप्तान्ममाभ्याशमहं तानात्मजान्नृप।
ईषदुच्छ्वसितः क्षेममिच्छामि रजनीं पुनः॥२४॥
प्रभाते दिवसं क्षेममस्तगेऽर्के निशामपि।
वाच्छाम्यहं कदा क्षेमं सर्वकालं भविष्यति॥२५॥
एतत्ते कथितं भूप महोद्वेगस्य कारणम्।
अतः प्रसादं कुरु मे बाणोऽयं पात्यतां मयि॥२६॥

What condition has this one reached? what condition have those sons of mine reached, who while actually grazing have now gone to the very great forest?' On seeing that those my sons have reached my presence,[1] O king, I, panting somewhat, wish for night however as security. At dawn I desire day earnestly as security, and when the sun has set I desire again the night earnestly: when will there be safety at every time? This I have declared to you, O king, is the cause of my anxiety. Be gracious to me therefore–let this your arrow be discharged at me!

इति दुःखशताविष्टः प्राणान्नाहं त्यजामि यत्।
तत्कारणं निबोध त्वं ब्रुवतो मम पार्थिव॥२७॥

That is the cause why pierced by hundreds of sufferings I thus forsake even my life: hearken you as I speak, O king!

असूर्यानाम ते लोका यान्गच्छन्त्यात्मघातकाः।
यज्ञोपयुक्ताः पशवः सम्प्रयान्त्युच्छ्रितीः प्रभो॥२८॥
अग्निः पशुरभूत्पूर्वं पशुरासीज्जलाधिपः।
भास्वानथोच्छ्रितीः प्राप्ता यज्ञे निष्ठामुपागताः॥२९॥
तन्ममैतां कृपां कृत्वा नय मामुच्छ्रितिं नृप।
आत्मनश्चेप्सितं कामं पुत्रलाभादवाप्स्यसि॥३०॥

Named 'The Sun-less' are the worlds, to which those who kill themselves go; but cattle that are suitable for sacrifice attain thus to exalted stations,[2] O lord. Agni was a domestic animal[3] formerly; the lord of the waters was a domestic animal; and so was the Sun, who gained exalted stations and reached his culmination in sacrifice.[4] Show me this pity then, and conduct me to an exalted position; and you shall obtain the earnestly desired with of your soul by gaining a son.

पूर्वमृग उवाच

राजेन्द्र नैष हन्तव्यो धन्योऽयं सुकृती मृगः।
बहवस्तनया ह्यस्य हन्तव्योऽहमसन्ततिः॥३१

The first deer spoke

O supreme king, this deer must not be killed; he is happy as a kind deer, who has many sons; I must be killed who have no progeny.

उत्तरमृग उवाच

एकदेहभयं यस्य दुःखं धन्यः स वै भवान्।
बहूनि यस्य देहानि तस्य दुःखान्यनेकधा॥३२॥

1 This is the reading of the Bombay edition prāptān mamābhyāśam; instead of the Calcutta reading prāpta-samābhyāsam, which seems incorrect; samābhyāsa is not in the dictionary.

2. Uttama-lokān (comment.)
3. Paśu.
4. Or "and the Sun gained exalted stations and reached his culmination in sacrifice."

एको यदाहमासं तु प्राक्तदा देहजं मम।

दु:खमासीन्ममत्वे तु भार्यायास्तदभूद्द्विधा॥ ३३॥

The second deer spoke

Happy in truth are you, sir deer, being such a one for whom suffering exists in a single body! He who has many bodies has manifold sufferings. But formerly when I was single, the suffering that arises from the body consisted then in my regard for myself; that become doubled when there was a wife.

यदाजातान्यपत्यानि तदा यावन्ति तानि वै:।

तावच्छरीरभूमीति मम दु:खान्यथाभवन्॥ ३४॥

न कृतार्थो भवाम्यस्य नातिदु:खाय सम्भव:।

इह दु:खाय मत्सूति:परत्र च विरोधनी॥ ३५॥

यतो रक्षणपोषार्थमपत्यानां करोमि तत्।

चिन्तयामि च सम्भूतिस्तेन मे नरके ध्रुवम्॥ ३६॥

When children were born, then as many as they were, so many sites in my body did my sufferings find in sooth. Have not you, sir, been successful, for whom existence has not tended to excessive suffering? My offspring are for suffering in this world, and will be of opposite qualities in the next world. Since I do that for the preservation and nourishment of my children, and am anxious about that, my birth will therefore certainly be in hell.[1]

राजोवाच

न वेद्मि किं सन्ततिमान्धन्योऽपुत्रोऽत्र किं मृग।

पुत्रार्थश्चायमारम्भो मम दोलायते मन:॥ ३७॥

दु:खाय सन्तति: सत्यमैहिकामुष्मिकाय तत्।

तथाप्यतनयान्यान्ति ऋणानीति श्रुतं मया॥ ३८॥

सोऽहं यतिष्ये पुत्रार्थमृते प्राणिवधं मृग।

तपसैव प्रचण्डेन यथापूर्वं महीपति:॥ ३९॥

The king spoke

I know out, O deer, whether he who has offspring is happy in this world, or he who has no son; and this undertaking of mine in order to obtain a son makes my mind vacillate. Offspring verily tend then to cause suffering both in this world and in the other world; nevertheless, debts come upon those who have no son-so have I heard. I being such will strive to obtain a son, without the slaughter of breathing beings, O deer, even with very arduous austerities, as did a king of yore.

इति श्रीमार्कण्डेयपुराणे खनीनेत्रचरितवर्णनं नाम सप्तदशाधिकशततमोऽध्याय:॥ ११७॥

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अथाष्टादशाधिकशततमोऽध्याय:

CHAPTER 118[2]

Karandhama's exploits.

Khanīnetra propitiated Indra and obtained the gift of a son, Balāśva–King Balāśva was besieged by his rebellious vassal kings and was delivered by an army which issued from his hands that shook with distress–Hence he was named Karandhama.

मार्कण्डेय उवाच

तत: स नृपतिर्गत्वा गोमतीं पापनाशिनीम्।

तत्र तुष्टाव नियतो भूत्वा देवं पुरन्दरम्॥ १॥

Mārkaṇḍeya spoke

Thereupon the king went to the sin-destroying river Gomatī[3], and practising self-restraint, gratified the god Purandara there.

तप्यमानस्तपश्चोग्रं यतवाक्कायमानस:।

तुष्टाव प्रयत: शक्रमपत्यार्थं महीपति:॥ २॥

तस्य स्तोत्रेण तपसा भक्त्या चापि सुरेश्वर:।

तुतोष भगवानिन्द्र: प्राह चैनं महामुने॥ ३॥

अनेन तपसा भक्त्या स्तोत्रेणोच्चारितेन च।

परितुष्टोऽस्मि ते भूप व्रियतां भवता वर:॥ ४॥

And assiduously practising severe austerities, subduing his voice, body and mind, and controlling himself, the king gratified Indra in order to obtain a son. The adorable Indra, lord of

1 The Poona edition reads instead cintayāmi ca sambhūtiṁ tena me narako dhruvam, "and am anxious about my offspring (sambhūti-santati, comm nt.) therefore hell is certainly destined for me."

2. Chap. 122 in the Calcutta edition.

3. See p. 246, note.

the gods, was gratified with his praise, austerities and faith, and said to him, O great muni,–"By reason of these austerities, faith and praise uttered by you, I am well satisfied with you, O king, choose a boon, sir!"

राजोवाच

अपुत्रस्य सुतो मेऽस्तु सर्वशस्त्रभृतां वरः।
सदा चावहतैश्वर्यो धर्मकृद्धर्मवित्कृती॥५॥

The king spoke

May I who am son-less obtain a son, who shall be chief among all who bears arms, and always unrepulsed in his sovereignty,[1] a doer of righteousness, a knower of righteousness, and skilful

मार्कण्डेय उवाच

तथेति चोक्तः शक्रेण राजा प्राप्तमनोरथः।
प्रजाः पालयितुं भूप आजगाम निजं पुरम्॥६॥
तत्रास्य कुर्वतो यज्ञं सम्यक्पालयतः प्रजाः।
अजायत सुतो विप्र तदा शक्रप्रसादतः॥७॥
तस्य नाम पिता चक्रे बलाश्व इति भूपतिः।
अस्त्रग्राममशेषं च ग्राहयामास तं सुतम्॥८॥
पितर्युपरते विप्र सोऽधिराज्ये स्थितो नृपः।
स बलाश्वो वशं निन्ये भुवि सर्वमहीक्षितः॥९॥
करं च दापयामास सारग्रहणपूर्वकम्।
स सर्वभूमिपान्राजा पालयामास च प्रजाः॥१०॥

Mārkaṇḍeya spoke

And when Indra said to him,"Be it so!" the king gained his desire The king returned to his own city to protect his people As he was performing sacrifice there, as he was duly protecting his people, a son was born to im then through Indra's favour, O brāhmana. The king, his father, gave him the name Balāśva,[2] and caused the son to acquire skill in every kind of weapon When his father died, O brāhmana, he stood as king in the supreme sovereignty[3] Balāśva brought all kings on the earth into subjection, and the king after first taking away their choice property,[4] made all the kings pay him tribute; and he protected his people

अथाखिलनरेन्द्रास्ते दायादास्तस्य दुर्मदाः।
न चाभ्युत्थाय सततं त चास्मै प्रददुः करान्॥११॥

Now all those kings as claimants were furious against him, and at all times they neither rose up before him nor paid him tribute

व्युत्थिताः स्वेषु राष्ट्रेषु न सन्तोषपरास्ततः।
भुवं तस्य नरेन्द्रस्य जगृहुस्ते नराधिपाः॥१२॥

They stood up[5] then in their own countries, disregarding contentment as the chief good, those kings seized that king's territory

स गृहीत्वा स्वकं राज्यं पृथिवीशो बलान्मुने।
तस्थौ स्वनगरे भूपैर्विरोधो बहुभिः कृतः॥१३॥

That king held fast his own kingdom by force,[6] O muni, and made his stand in his own city Many kings besieged him

समेत्य सुमहावीर्याः ससाधनधनास्ततः।
रुरुधुस्तं महीपालं पुरे तत्र नरेश्वराः॥१४॥

Kings, very great in valour, possessing military apparatus and riches, assembled then and besieged that king in that city.

पुररोधेन तेनाथ कुपितः स महीपतिः।
स्वल्पकोशोऽल्पदण्डश्च वैकलव्यं परमं गतः॥१५॥

Now the king was enraged at that siege of his city, but, having very little treasure and a small army, fell into the utmost distress

अपश्यमानः शरणं सबलो द्विजसत्तम।
करौ मुखग्रतः कृत्वा निशश्वासार्तमानसः॥१६॥

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1 For cābhyāhataiśvaryo read cāvyāhataiśvaro as in the Poona edition

2 He was also called Survārcas (Mahā-Bh , Aśvam -p iii 72-79) and Balakāśva or Subalāśva, but his most famous name was Karandhama which is fancifully explained in verse 21, and in the above-mentioned passage of the Mahā-Bhārata A king Vibhūti or Ati-vibhūti is sometimes inserted between Khaninetra and this king This famous Karandhama must be distinguished from another king of the same name, who was fourth in descent from Yayāti's son Turvasu (Hari-V , xxxii 1829-31, and Matsya Pur xlviii 1, 2)

3 The Mahā-Bh says Khaninetra was deposed by his subjects (Aśvam -p iii 70-72)

4 Sāra-grahana-pūrvakam, sāra=śrestha-vastu (comment)

5 Vyutthitāh The root vy-ut-thā is given only in the caused form in the dictionary

6 For pṛthiviśe balān the Poona edition reads pṛthiviso 'balān, pṛthiviso 'balān appears therefore to be the correct reading

ततोऽस्य हस्तविवरान्मुखानिलसमाहता:।
निर्जग्मु: शतशो योधा रथनागतुरङ्गमा:॥ १७॥
तत: क्षणेन तत्सर्वं नगरं तस्य भूपते:।
व्याप्तमासीद्बलौघेन सारेणातिबलान्मुने॥ १८॥

Beholding no succour though possessing an army, O best of dvijas, he put his hands before his face and sighed in mental suffering. Then compacted together[1] by the breath from his mouth, which issued through the interstice between his hands, there went forth[2] in hundreds warriors accompanied by chariots, elephants and horses. Thereby in a moment all that city of that king was pervaded by a host of forces, choice by reason of their extreme strength, O muni.

अथ सोऽतिबलौघेन महता तेन संवृत:।
निर्मथ्यनगरात्तस्मात्तान्विजिग्ये नराधिप:॥ १९॥

Surrounded then by that exceeding great host of forces, the king sallied forth from that city and conquered those foes.

जित्वा च वशमानीय चकार करदान्पुन:।
यथापूर्वं महाभाग महाभाग्यो नरेश्वर:॥ २०॥
धुतयो: करयोर्जज्ञे यतसतस्यारिदाहदम्।
बलं करन्धमस्तस्मात्स बलाश्वोऽभिधीयते॥ २१॥
स धर्मात्मा महात्मा च स मैत्र: सर्वजन्तुषु।
करन्धमोऽभवद् भूपस्त्रिषु लोकेषु विश्रुत:॥ २२
सम्प्राप्तस्य परामार्त्तिं ददावरिविनाशनम्।
बलं धर्मेण चाक्षिप्तमभ्युपेत्य स्वयं नृपम्॥ २३॥

And after vanquishing them the king, having great good fortune, brought them into subjection and made them pay tribute again as before, illustrious sir. Because from his agitated hands was produced an army which burnt up his foes, Balāśva in thence called Karandhama.[3] He was righteous of soul and great of soul; he was benevolent to all living creatures. King Karandhama was celebrated in the three worlds. And Power, which is denounced by Righteousness itself approaching the king, who had undergone intense suffering, granted him the destruction of his enemies.[4]

इति श्रीमार्कण्डेयपुराणे करन्धमचरितं
नामाष्टादशाधिकशततमोऽध्याय:॥ ११८॥

♣♣♣

अथैकोनविंशत्यधिकशततमोऽध्याय:

CHAPTER 119[5]

Avīkṣita's exploits.

Karandhama had a son Avīkṣita, who was so called because benign planets looked upon his birth–Avīkṣita was a great prince; he was chosen by many princesses and he also carried off others at their svayam-varas–He carried off Vaiśālini princess of Vidiśā, and other kings arrayed themselves against him.

मार्कण्डेय उवाच

वीर्यचन्द्रसुता सुभ्रूर्वीरा नाम शुभव्रता।
स्वयंवरे सा जगृहे महाराजं करन्धमम्॥ १॥
तस्यां पुत्रं स राजेन्द्रो जनयामास वीर्यवान्।
अविक्षितमिति ख्यातिमुपेतं जगतीतले॥ २॥

Mārkaṇḍeya spoke

Vīrya-candra's[6] beautiful-browed daughter was named Virā; she was noble in her vows. She chose the great king Karandhama for her husband at her svayam-vars. That valiant king of kings begat of her a son named Avīkṣita,[7] who attained fame on the face of the earth.

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1. Samāhatāḥ appears to be the reading, but hardly yields a suitable meaning; samāhitāh, "put into order," "arrayed" would be preferable.
2. For hasta-viravān read hasta-vivarān, and for ni-jagmuḥ read nir-jagmuḥ as in the Poona edition.
3. The derivation given here is from karayor dhutayor, but this is insufficient; the root dhmā would support this fanciful explanation better than dhu or dhū.
4. The verse seems involved. The Poona edition has been followed. It reads samprāptam paramām ārtim for samprāptasya parām ārtim and nṛpam for nṛpaḥ; and the commentator says balam is the subject and ari-vināśanam the object.
5. Chap. 123 in the Calcutta edition.
6. I have not found this king elsewhere.
7. He is called Aviṣit and Avīkṣi in various passages in the following cantos (see canto 127, verse 22); see also Mahā-Bh., Aś vam,-p. iii. 80-85, and Viṣṇu Pur. IV. i. in the former of these passages he is also called Kārandhama, is highly extolled as a great king, and is said

जाते तस्मिन्सुते राजा स दैवज्ञानपृच्छत।
कच्चित्प्रशस्तनक्षत्रे शस्तलग्ने सुतो मम॥ ३॥
कच्चिच्चालोकितं जन्म मम पुत्रस्य शोभनै:।
ग्रहै: कच्चिन्न दुष्टानां ग्रहाणां दृक्पथं गतम्॥ ४॥

When that son was born, the king asked the astrologers who could read fate–"I trust my son is born under an excellent constellation, at an excellent conjuncture? And I trust that benignant planets have looked upon my son's birth; I trust it did not pass into the path of view of evil planets?"

इत्युक्तास्तेन दैवज्ञास्तमूचुर्नृपतिं तत:।
शस्ते मुहूर्ते नक्षत्रे लग्ने चैव सुतस्तव॥५॥
समुत्पन्नो महावीर्यो महाभागो महाबल:।

When addressed thus by him, the astrologers spoke then to the king–"When the moment, the constellation and the conjuncture have been excellent, your son has been born to be great in valour, great in his parts, great in strength.

भविष्यति महाराज महाराजस्तवात्मज:॥ ६॥
अवेक्षतेमं देवानां गुरु: शुक्रश्च सप्तम:।
सोमश्चतुर्थस्तनयं तवैनं समवेक्षत॥ ७॥
उपान्तसंस्थितश्चैव सोमपुत्रोप्यवेक्षत।

O great king, your son shall be a great king. The planet Jupiter, preceptor of the gods, has looked on him, and Venus which is the seventh; and the Moon the forth planet has looked upon this your son; and Soma's son Mercury also, which is stationed at the edge, has guarded him.

नावेक्षतेमं सविता न भौमो न शनैश्चर:॥ ८॥
तव पुत्रं महाराज धन्योऽयं तनयस्तव।
सर्वकल्याणसम्पत्तिसमवेतो भविष्यति॥ ९॥

The Sun has not looked on him; nor has Mars or Saturn looked on your son, O great king. Happy is this your son! he will be endowed with all good fortune and prosperity."

मार्कण्डेय उवाच

इति दैवज्ञवचनं निशम्य वसुधाधिप:।
हर्षपूर्णमना: प्राह निजस्थानगतस्तदा॥ १०॥

to have reigned at the beginning of the Tretā Age with Aṅgiras as his priest.

अवेक्षतेमं देवानां गुरु: सामे: सितो बुध:।
नावेक्षतैनमादित्यो नार्कसूनुर्न भूमिज:॥ ११॥
अवेक्षतेति यत्प्रोक्तं भवद्भिर्बहुशो वच:।
अविक्षितेति तेनास्य ख्यातं नाम भविष्यति॥ १२॥

Mārkaṇḍeya spoke

On hearing this the astrologers' speech, the king was filled with gladness in his mind, and going then to his own abode he said– "The preceptor of the gods has looked on him, and so has Soma's son Mercury. The Sun has not looked on him, nor has the Sun's son[1] nor Mars. This word 'Has looked upon'[2] that ye, sirs, have uttered often,–celebrated by reason of it his name shall be Avīkṣita."

मार्कण्डेय उवाच

अविक्षित: सुतस्तस्य वेदवेदाङ्गपारग:।
अस्त्रग्राममशेषं स कण्वपुत्रादथाग्रहीत्॥ १३॥
स्वरूपेणातिभिषजौ देवानां पार्थिवात्मज:।
बुद्ध्या वाचस्पतिं कान्त्या शशाङ्कं तेजसा रविम्॥ १४॥
धैर्येणाब्धिं तथोर्वीं च सहिष्णुत्वेन वीर्यवान्।
शौर्येण न समस्तस्य कश्चिदासीन्महात्मन:॥ १५॥

Mārkaṇḍeya spoke

His son Avīkṣita learnt the whole of the Vedas and Vedāṅgas. He acquired too from Kaṇva's son perfect skill in every weapon. The prince surpassed both the Physicians of the gods in figure, Vācas-pati in intellect, the Moon in loveliness, the Sun in splendour, the Ocean in steadfastness, and the Earth in endurance, full of valour as he was. In heroism no one was the equal of that high-souled prince.

स्वयंवरे तं जगृहे हेमधर्मात्मजा वरा।
सुदेवतनया गौरी सुभद्रा बलिन: सुता॥ १६॥
लीलावती वीरसुता वीरभद्रसुता निभा।
भीमात्मजा मान्यवती दम्भपुत्री कुमुद्वती॥ १७॥
याश्चैनं नाभिनन्दन्ति स्वयंवरकृतक्षणा:।
ताश्चापि स बलाद्वीरो जग्राह नृपते: सुत:॥ १८॥

1. Arka-sūnu.
2. Avaikṣata from the root ava+ikṣ.

निराकृत्य नृपान्सर्वांस्तासां पितृकुलानि च।
स्वय हि वीर्यमाश्रित्य बलवान्स बलोद्धतः॥१९॥

At her svayam-vara Hema-dharma's daughter Varā chose him for her husband, so also did Sudeva's daughter Gaurī, Balin's daughter Subhadrā, Vira's daughter Līlāvati, Vira-bhadra's daughter Anibhā,[1] Bhīma's daughter Mānya-vati, Dambha's daughter Kumud-vatī. And those maidens who, awaiting the precise moment at their svayam-varas, did not approve him,[2] even them the hero prince took by force Driving off all the kings and the father and families of those princesses and trusting in his own valour, the mighty prince was indeed proud of his strength

एकदा तु विशालस्य विशालाधिपतेः सुताम्।
वैशालिनीं स सुदतीं स्वयवरकृतक्षणाम्॥२०॥
परिभूयाखिलान्भूपान्स्वेच्छया न वृतस्तया।
बलाज्जग्राह विप्रर्षे यथान्या बलगर्वितः॥२१॥
ततस्ते भूभृतः सर्वे बहुशस्तेन मानिना।
निराकृताः सुनिर्विण्णाः प्रोचुरन्योन्यमाकुलाः॥२२॥
क्षमता वञ्चनामेतामेकस्माद्बलशालिनाम्।
बहूनामेकवर्णानां जन्म धिग्वो महीभृताम्॥२३॥
क्षत्रियो यः क्षतात्त्राणं वध्यमानस्य दुर्मदैः।
करोति तस्य तन्नाम वृथैवान्ये हि बिभ्रति॥२४॥
आत्मनोऽपि क्षतत्राणं दुष्टादस्मादकुर्वताम्।
भवतां क्षत्रियकुले जातानां कीदृशी मतिः॥२५॥
उच्चार्यते स्तुतिर्या वः सूतमागधबन्दिभिः।
सा सत्या मा वृथा वीरा भवत्वरिविनाशनात्॥२६॥
चरतां सा तथैवैषा भूपाश्चारैर्दिगन्तरे।
पौरुषाश्रयिणः सर्वे विशिष्टकुलसम्भवाः॥२७॥

Now one day he seized Vaiśālinī of the beautiful teeth, daughter of the Vaidiśa[3] king Viśāla, as she was waiting for the proper moment at her svayam-vara, after vanquishing all the kings he seized her by force, because in her own free fancy she chose him not, O brāhmana-ṛsi, just as, proud of his strength, he had seized other princesses Then all those kings, being repeatedly driven off by that haughty prince and being sorely dejected, spoke to one another, all thronging together,– "Fie on the birth of you kings, who being endowed with strength submit to his defrauding deed[4] at the hands of a single man, and who are many, of the same caste! A ksatriya is he who delivers from injury[5] a man, who is being killed by ferocious men, that is the name of such a one, for in vain verily do others bear that name! Of you, sirs, who, though born of ksatriya lineage, cannot save even your own selves from injury at the hand of this scoundrel, what is your resolution like? Let the praise, which is poured forth to you[6] by bards and minstrels and heralds, be true-let it not be in vain–O heroes, by reason of the destruction of your foes! Let not his story vainly spread itself about by messengers belonging to other regions,[7] O kings! Ye all rely on your manhood, ye are sprung from exalted families Who fear not death?

बिभेति को न मरणात्को युद्धेन विनाऽमरः।
विचिन्त्यैतत्र हातव्यं पौरुषं शस्त्रवृत्तिभिः॥२८॥

Who is immortal without battling? With these thoughts ye whose profession is arms must not abandon your manhood"

एतन्निशम्य ते भूपा विस्पष्टामर्षपूरिताः।
ऊचुः परस्पर सर्वे समुत्तस्थुश्च सायुधाः॥२९॥
केचिद्रथानारुरुहुः केचिन्नागांस्तथा हयान्।
अन्येऽमर्षपराधीनास्तमुपेताः पदातयः॥३०॥

On hearing this the kings were filled with openly displayed wrath, all spoke at once to one

1 Or Nibhā
2 For caivam nsamprāptam paramām ārtim bhinandanti read cainam nābhyanandanta as in the Poona edition
3 The adjective of Vidiśā, a town, see p 343, note
4 For lalanām read vañcanam as in the Bombay edition
5 Kṣatriyo yah kṣata trānam karoti This fanciful derivation is also in Raghu-Vamsa ii 53 For a different derivation, see note, chap 111, 36
6 For cu readh vah with the Bombay edition
7 The Calcutta edition reads caratām sā vṛthaivaiṣa bhūpai cārair digantaraih, the Bombay edition caratām sā tathaivaiṣābhūpās cārair dig-antare, and the Poona edition caratām mā vṛthaivaiṣa bhūpa-śabdo dig-antre The first is incorrect, the second is sound whether it reads dig-antare or dig-antaraiḥ, and the third is also good Comparing these, the best reading appears to be caratām mā vṛthaivaiṣā bhūpās cārair dig-antaraiḥ, and I have taken this

another and rose up with their weapons, Some mounted chariots, some elephants and others horses; Others overpowered with wrath advanced on foot against him.

इति श्रीमार्कण्डेयपुराणेऽविक्षिरच्चरितं
नामैकोनविंशत्यधिकशततमोऽध्यायः॥११९॥

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अथ विंशत्यधिकशततमोऽध्यायः

CHAPTER 120[1]

Avīkṣita's exploits.

The kings had a great battle with Avīkṣita and conquered and captured him.–The svayam-vara was re-opened, but the princess would not choose any husband, and the wedding was postponed.

मार्कण्डेय उवाच

इति संग्रामसज्जास्ते भूपा भूपसुतस्तथा।
निराकृताः सुबहुशस्तत्कालं चाप्यविक्षिता॥१॥
ततो बभूव संग्रामस्तस्य तैः सह दारुणः।
एकस्य बहुभिर्भूपैर्भूपपुत्रवरैर्मुने॥२॥
तेऽसिशक्तिगदाबाणपाणयस्तं सुदुर्मदाः।
अभिघ्नन्तो युयुधिरे तैः समस्तैरसावपि॥३॥
स ताञ्छरशतैरुग्रैर्बिभेद नृपनन्दनः।
कृतास्त्रो बलवान्बाणैस्ते च तं विभिदुः शितैः॥४॥
कस्यचिच्चिच्छिदे बाहुमन्यस्य च शिरोधराम्।
हृदि विव्याध चैवान्यमन्यं वक्षस्यताडयत्॥५॥
करं चिच्छेद करिणस्तुरगस्य तथा शिरः।
रथस्येषां तथैवाश्वान्रथस्यान्यस्य सारथिम्॥६॥

Mārkaṇḍeya spoke

Thus were prepared for battle those kings and princes, who had been beaten off repeatedly and yet were not destroyed[2] at that time. Then began a terrible battle between him and them, between the prince single-handed and many kings and noble princes, O muni. In great ferocity they fought, assailing him with their swords, spears, clubs, arrows, and hands; and he fought with them all. The prince mighty and skilled in weapons pierced them with hundreds of fierce arrows; and they pierced him with sharp arrows. He cut off the arm of one, and the neck of another; and pierced another in the heart, and smote another in the breast. He cut off the trunk of an elephant and the head of a horse, and wounded the horses of the chariot of these foes,[3] and the driver of the chariot of another.

बाणानापततश्चक्रे द्विधा बाणैस्तथा द्विषाम्।
चिच्छेदान्यस्य खड्गं च धनुरन्यस्य लाघवात्॥७॥
तनुत्रेऽपहृते तेन ननाशान्यो नृपात्मजः।
अविक्षिताहतश्चान्यः पदातिः प्रजहौ रणम्॥८॥

And he split in two with his own arrows his enemies arrows which were falling on him, and in his agility cracked the scimitar of another and the bow of another. One prince perished when his armour was torn away by the prince, and another who was on foot being wounded by Avīkṣita quitted the battle.

इत्याकुलीकृते तस्मिन्समग्रे राजमण्डले।
तस्थुः सप्तशतं वीरा मरणे कृतनिश्चयाः॥९॥
आभिजात्यवयः शौर्यलज्जाभारसमन्विताः।
निर्जिते सकले सैन्ये पलायनपरायणे॥१०॥

When that entire band of kings was thus thrown into confusion, seven hundred warriors stood forth resolute to death, who were nobly born, in the flower of their age, heroic, valiant, and modest, after all the army was defeated and was in a panic of flight.

तैः समेत्य महीपालैः स तु पुत्रो महीभृतः।
युयुधे धर्मयुद्धेन तेन तं नातिकोपितः॥११॥

Now the king's son coming to close quarters with those kings fought in righteously-conducted determined combat.[4]

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1. Chap. 124 in the Calcutta edition.
2. For a-vikṣitāh read a-vi-kṣitāḥ as in Bombay edition.
3. For tathānyeṣāṁ and rathasyaiṣāṁ, which the Bombay edition seems to mean by rathasyeṣāṁ.
4. Dharma-yuddha, "battle according to the kṣatriyas') code of Right." It appears to mean a battle according to the fair rules of war, fought out to the end till one or other combatant is completely vanquished or slain. Thus Bhīṣma said to Karṇa–"If this most terrible enmity cannot be relinquished, I give permission, O Karṇa; fight you with the desire to gain heaven. Without passion, with impetuosity subdued, do the deed of a king in sooth, to

विच्छिन्नयन्त्रकवचान्स तानपि महाबलः।
कर्तुं व्यवस्थितस्ते च ततः क्रुद्धा महामुने॥ १२॥
धर्ममुत्सृज्य युयुधुर्युध्यमानेन धर्मतः।
नरेन्द्रपुत्राः प्रस्वेदजलक्लिन्नाननाः समम्॥ १३॥
विव्याध कश्चिद्बाणौघैः कश्चिच्चिच्छेद कार्मुकम्।
ध्वजमस्यापरो बाणैश्छित्त्वा भूमावपातयत्॥ १४॥
जघ्नुरन्ये तथैवाश्वान्बभञ्जुश्चापरे रथम्।
गदापातेनाथ चान्ये बाणैः पृष्ठमताडयन्॥ १५॥
छिन्ने धनुषि सक्रोधः स तदा नृपतेः सुतः।
जग्राहासि तथा चर्म तदप्यन्योन्वपातयत्॥ १६॥

Deeply angered by this and that foe, he great in his strength, set himself to cleave asunder their harness and armour[1] also, and enraged thereat, O great muni, those princes forsaking the code of Right[2] all together fought with him, who continued to fight according to the code of Right, while their faces were wet with drops of perspiration Once pierced him with multitudes of arrows, another split his bow, another splitting his banner with arrows, laid it low on the ground Moreover, others smote his horses, and others broke his chariot, and others besides smote[3] his back with blows of their clubs and with arrows, When his bow was split, the king's son enraged then grasped his sword and shield, but that also another struck down[4]

छिन्नासिचर्मा जग्राह स गदा गदिनां वरः।
तामप्यन्यः क्षुरप्रेण चिच्छेद कृतहस्तवत्॥ १७॥
अन्ये शरसहस्रेण शतेनान्ये नराधिपाः।
विव्युधुः कोष्ठकीकृत्य धर्मयुद्धपराङ्मुखाः॥ १८॥
स विह्वलः पपातोर्व्यामेको बहुभिरर्दितः।
राजपुत्रा महाभागा बबन्धुस्ते च त ततः॥ १९॥

When his sword and shield were broken, he best of club-wielders grasped his club, and another, like a dextrous man, split it with a sharp curved-headed arrow The kings, turning their faces away from righteously conducted combat, surrounded him and pierced him, some with a thousand arrows, some with a hundred He fell exhausted on the earth, one tormented by many, and those illustrious princes then bound him

तमधर्मेण ते सर्वे गृहीत्वा नृपतेः सुतम्।
विशालेन सम राज्ञा वैदिशं विविशुः परम्॥ २०॥
हृष्टाः प्रमुदिता बद्धं समादाय नृपात्मजम्।
स्वयवरा च सा कन्या न्यस्ता तेन ततः पुरः॥ २१॥
पुनः पुनश्च पित्रोक्ता तथापि च पुरोधसा।
आलम्ब्यतामिति वरो यस्ते राजसु रोचते॥ २२॥
यदा सा मानिनी कञ्चिन्न जग्राह वरं मुने।
तदा पप्रच्छ दैवज्ञं विवाहार्थं नरेश्वरः॥ २३॥
विशिष्टतरमेतस्या विवाहाय दिनं वद।
अद्यैतदीदृक्सञ्जातं युद्धं विघ्नोपपादकम्॥ २४॥

Having captured that king's son by unrighteousness they all in company with king Viśāla entered the Vaidiśa city, glad and merry, taking the king's son bound And the maiden, who was holding her svayam-vara, was placed by that king in front of them, and was asked by her father again and again and likewise by the family priest,–"Take by the hand as your bridegroom him who among these kings pleases you" Wen the high-spirited maiden chose not any of them as her bridegroom, O muni, the king enquired of the

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the utmost of thy power, with thy full effort, conducting thyself according to the conduct of good men You shall gain from Dhanañjaya the worlds which are won by the righteousness of kṣatriyas' (kṣātra-dharma) Fight without arrogance, relying on thy strength and valour, for there is nought better for a kṣatriya than righteously conducted battle' (dharma yuddha M-Bh, Bhiṣma-p cxxiv 5851-4) Again, Soma-datta said to Sātyaki,–"How is it that you O Sattvata have forsaken the righteousness of kṣatriyas, which was seen of old by the high-souled gods, and delightest in the righteousness of Dasyus? At one who has turned to flee, at one in distress, at one who has laid down his arms, at one who begs for quarter–how indeed did a wise man, who delights in the righteousness of kṣatriyas even strike at such a one in battle?" (Drona p clvi 6730 1) The matter is summed up by Karna thus This, we have heard, is a kṣatriya's chiefest righteousness (dharma), that he lie, slain in battle highly honoured by the good" (Karna-p xl 1858-9

1 Vicchinna-yantra-kavacān in the Calcutta and Bombay editions, but the Poona edition reads Vicchinna-patra-kavacan their vehicles and armour"

2 Dharman utsṛjya

3 For atāḍayat read atāḍayan with the Bombay edition

4 For anyena pātayat read anyo nv apātayat as in Bombay edition

astrologer then concerning her marriage,–"Tell me the most distinguished day for the wedding; such a battle as this which has occurred to-day imposes an obstacle."

मार्कण्डेय उवाच

इति पृष्टो नरेन्द्रेण स दैवज्ञो विमृश्य तत्।
दुर्मना: प्राह विज्ञातपरमार्थो महीपतिम्॥ २५॥
भविष्यन्त्यपराणीह दिनानि पृथिवीपते।
प्रशस्तलग्नयुक्तानि शोभनान्यचिरेण वै॥ २६॥

Mārkaṇḍeya spoke

When asked thus by the king, the astrologer reflected thereon and perceiving the real truth spoke with troubled mind[1] to the king,–"There will be, O king, other days here, characterized by excellent conjunctures, auspicious, and after no long delay.

करिष्यसि विवाहं त्वं तेषु प्राप्तेषु मानद।
अलमेतेन यत्रायं महाविघ्न उपस्थित:॥ २७॥

You shall perform the wedding[2] when they have arrived, O bestower of honour. Enough of this day, wherein a great obstacle has presented itself, O noble Sir!"

इति श्रीमार्कण्डेयपुराणेऽविक्षिच्चरितं नाम
विंशत्यधिकशततमोऽध्याय:॥१२०॥

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अथैकविंशत्यधिकशततमोऽध्याय:

CHAPTER 121[3]

Avīkṣita's exploits

Avīkṣita's mother Virā roused up his father and allied kings to rescue Avīkṣita, and they defeated Viśāla and his confederates–Avīkṣita was set free, but refused to marry the princess as she had seen him overpowered, although she praised him and his father entreated him–She vowed to marry no one else, and departed to the forest and were herself away with austerities–The gods in compassion sent a messenger to her and promised that she should have a son who should be a universal monarch–She then regained her health.

मार्कण्डेय उवाच

तत: शुश्राव तं बद्धं तनयं स करन्धम:।
तस्य पत्नी तथा वीरा अन्ये चापि महीभृत:॥ १॥
तमधर्मेण तनयं बद्धं श्रुत्वा महीपति:।
समन्तै: पृथिवीपालैश्चिरं दध्यौ महामुने॥ २
केचिदूचुर्महीपाला वध्या: सर्वे महीभृत:।
यैरेक: संयुगे बद्ध समस्तैस्तैरधर्मत:॥ ३॥
युज्यतां वाहिनी शीघ्रमूचुरन्ये किमास्यते।
विशालो बध्यतां दुष्टस्तत्र येऽन्ये समागता:॥ ४॥
अन्ये तथोचुर्धर्मोऽत्र त्यक्त: पूर्वमहीक्षिता।
अन्यायेन बलाद्येन गृहीता तमवाञ्छती॥ ५॥
स्वयंवरेष्वशेषेषु तेन राजसुतास्तदा।
खिलीकृतास्तत: सर्वे समेत्य स वशीकृत:॥ ६॥

Mārkaṇḍeya spoke

Karandhama heard then that his son had been captured; and his wife Virā and other kings also heard it. On hearing that his son had been captured unrighteously, the king pondered a long time in company with the neighbouring[4] kings, O great muni. Some of the kings said,–"All those kings should be slain, who banding themselves all together captured him single-handed unrighteously in fight." Let the army be made ready; why sit the other still? Let wicked Viśāla be slain!" said others who were assembled there. And others said,– "Righteousness was first discarded in this affair by Avīkṣit,[5] who acting unjustly forcibly seized the princess who did not desire him. In all svayam-varas then he has reduced all the princes to ruin at once; when they combined, he was subdued."

तेषामेतद्वच: श्रुत्वा वीरा वीरप्रजावती।
वीरगोत्रसमुद्भूता वीरपत्नी प्रहर्षिता॥ ७॥
उवाच भर्तु: प्रत्यक्षमन्येषां च महीक्षिताम्।

1. For dur-manā read dur-manāḥ.
2. The Calcutta text is kariṣyati vivāhārtham and the Bombay text kariṣyasi vivāha tvam; the proper reading should then be kariṣyasi vivāhaṁ tvam.
3. Chap. 125 in the Calcutta edition.
4. For samataiḥ read samantaiḥ with the Bombay edition.
5. For manikṣitaiḥ the Bombay edition reads aharikṣitā; the correct reading seems to be avīkṣitā and this I have adopted.

भद्रं कृतं भद्रभुजा मम पुत्रेण पार्थिवा॥८॥

गृहीता यद्बलात्कन्या जित्वा सर्वमहीक्षितः।

तदर्थं युध्यमानोऽयं बद्ध एको न धर्मतः॥९॥

तदप्यस्मत्सुतस्याजौ मन्ये नापचयप्रदम्।

एतदेवहि पौरुष्यं यदमर्षवशान्नरः॥१०॥

नीतिं न गणयत्येवं जिघांसुरिव केसरी।

स्वयंवराय विन्यस्ता मम पुत्रेण कन्यका॥११॥

बह्व्यो गृहीता भूपानां पश्यतामतिमानिनाम्।

क्व क्षत्रियकुले जन्म क्व याच्ञा हीनसेविता॥१२॥

बलादेव समादत्ते क्षत्रियो बलिनां पुरः।

लोहशृंखलबद्धा वा न वशं यान्ति कातराः॥१३॥

On hearing this their speech Virā, mother of a hero, daughter of a race of heroes, and wife of a hero, rejoiced and spoke in view of her husband and of the other kings,–"A noble deed, O kings, has my son who feasts on noble deeds done, in that vanquishing all the kings he seized the maiden by force. While fighting for that object single-handed he was captured[1] unrighteously. Even that I reckon entails no deterioration on my son in battle. For this in truth is manliness, that a man under the influence of passion[2] recks not so of good policy, just as a lion when attacking recks not Many maidens[3] presented for their svayamvara have been seized by my son in full sight of exceedingly proud kings. What comparison is there between birth in a ksatriya family and entreaty which is used by the feeble? By force verily a kṣatriya takes things to himself in the presence of the mighty. On the other hand do not weaklings, being bound with iron chains, pass into subjection?

प्रसह्यकारिणो यान्ति राजो धर्मशालिनः।

तदलं दौर्मनस्येन श्लाघ्यमेवास्य बन्धनम्॥१४॥

Do kings imbued with righteousness, who do daring deeds, pass *thereinto*? Away then with weak-minded-ness!

युष्माकमपि ये पूर्वे कृत्वारीणां निपातनम्।

हत्वेव पृथिवीशनां पृथ्वीपुत्रादिकं वसु॥१५॥

भार्यावीर्यनिमित्तनि ततो यातातिगौरवम्।

तत्त्वर्यतां रणायाशु स्यन्दनान्यधिरोहत॥१६॥

सज्जीकुरुत नागाश्वमचिरेण ससारथिम्।

मन्यवं किं महीपालैर्बहुभिः सह विग्रहम्॥१७॥

Praiseworthy in sooth is his captivity! Let there be the down-rush of your weapons among bodies and heads! After ye have actually taken from the kings their territory, sons and other wealth, then the objects aimed at by your valour, even their wives,[4] have become matters of importance.[5] Hasten then quickly to battle; mount ye the chariots; make ready the elephants and horses without delay, and also the charioteers.[6] What think ye of battling with many kings?

प्रभूता एवं तोषाय शूरस्याल्परणे क्रियाः।

कस्य नाल्पेषु सामर्थ्यं नरेन्द्रादिषु जायते॥१८॥

येभ्यो न विद्यते भीतिर्विक्रान्तस्यापि शत्रुषु।

व्याप्य लोकान्समस्तान्यो ह्यभिभूय यतो नरः॥

व्यरोचतेऽतिशूरः स तमांसीव दिवाकरः॥१९॥

Deeds have occurred, indeed, enough to satisfy a warrior in a small battle. Who finds not strength when amongst petty kings and other petty men that inspire no fear? For in sooth O muni, the man who, after prevailing so as to slay my son's foes[7] which have all pervaded the world, is self-

1 For yuddha read vaddha with the Bombay edition

2 Amarṣa-vaśān in the Bombay edition is better than adharma-vaśān

3 Both editions read kanyakā, but the plural kanyakāḥ is required by the adject bahvyo

4 For bhāryācāry nimittāni read bhāryā virya-nimittāni as in the Bomb edition

5 Or, "the ob s of your wives and spiritual guides then attained to improtance" The Bombay edition reads differently in verse 15 and the first half of verse 16,–"For you also, by accomplishing the slaughter of your foes and by taking away in sooth the territory, sons and other wealth of the kings, stood foremost, a wife became then of exceeding importance as being the sum of the objects of your valour" But neither text seems satisfactory, and the future appears to be intended rather than the past

6 For sa-sārathim read sa-sārathi as in the Poona edition (corrigenda)

7 The Bombay edition reads differently, thus,–"Who finds not strength when amongst petty kings and other petty men, that inspire no fear in one who hs really displayed his prowess against foes? For in sooth the man who, after prevailing over all those men which have pervaded the world, was self-controlled shone forth, etc"

controlled, he shines forth[1] a hero, just as the sun after prevailing over the darknesses."

मार्कण्डेय उवाच

इत्थमुद्धर्षितो राजाऽनया पत्न्या करन्धमः।
चकार स बलोद्योगं हन्तुं पुत्राहितान्मुने॥ २०॥

Mārkaṇḍeya spoke

Thus was king Karandhama aroused to boldness by this his wife. He set his army in array to slay his son's foes, O muni.

ततस्तस्य समं भूपैर्विशालेन च सङ्गरः।
बभूव बद्धपुत्रस्य तैरशेषैर्महामुने॥ २१॥
दिनत्रयमभूद्युद्धं तेन राज्ञा समं तदा।
करन्धमेन भूपानां विशालस्यानुकुर्वताम्॥ २२॥
यदा पराजितप्रायं तत्सर्वं भूपमण्डलम्।
तदा विशालोऽर्घ्यकरः करन्धममुपस्थितः॥ २३॥
करन्धमोऽपि सम्प्रीत्या तेन राज्ञाभिपूजितः।
विमुक्ते तनये तत्र निशान्तां सुखमावसत्॥ २४॥
तां च कन्यामुपादाय विशालं समुपस्थितम्।
अविक्षित्प्राह विप्रर्षे विवाहार्थं पितुः पुरः॥ २५॥
नाहमेतां ग्रहीष्यामि न चान्यां योषितं नृप।
परैर्यस्या निरीक्षन्त्याः संग्रामेऽहं पराजितः॥ २६॥

Then occurred a conflict between him whose son had been captured and all those kings and Viśāla, O great muni. Three days lasted the battle then between king Karandhama and the kings who followed Viśālas lead. When all that confederacy of kings was almost defeated,[2] Viśāla with arghya offering in hand approached Karandhama then. And that king highly honoured Karandhama with kindly feeling. On his son being set free,[3] he abode there that night in happiness. And when Viśāla taking the maiden came near, Avīkṣit spoke before his father touching the marriage, O bramarsi: – "O king, I will not take this maiden, nor any other woman, in whose very sight I have been vanquished by adversaries in fight.

अन्यस्मै सम्प्रयच्छेमामियं चान्यं वृणोतु तम्।
अखण्डितयशो वीर्यो यः परैर्नापमानितः॥ २७॥
परैः पराजितोऽहं यत्कातरेयं यथाऽबला।
किमत्र मानुषत्वं मे नैतस्या मम चान्तरम्॥ २८॥

Bestow her on some one else, and let her choose some one else, who is unscathed in fame and valour and has not been subjected to indignity by adversaries. Since I have been vanquished by adversaries just as this weak girl might be, what manhood have I here? there is no difference between her and me.

स्वतन्त्रता मनुष्याणां परतन्त्रा सदाऽबला।
नरोऽपि परतन्त्रो यस्तस्य कीदृङ्मनुष्यता॥ २९॥
सोऽहमस्या मुखं भूयो दृष्टं दर्शयिता कथम्।
योऽहमस्याः पुरो भूमौ परै र्भूपैः खिलीकृतः॥ ३०॥

Self-reliance is the quality of men; a girl is always dependant on others. Of what kind is the manhood of that man who is even dependant on others? How shall I, who am such, show her again the face which she has often seen, I who have been worsted to the ground in her presence by adverse kings?"

इत्युक्ते तेन तनयामुवाच जगतीपतिः।
श्रुतं ते वचनं वत्से वदतोऽस्य महात्मनः॥
वरयान्यं पतिं यत्र मनस्ते रमते शुभे॥ ३१॥
वयं वा सम्प्रयच्छामो यस्मिंस्तस्मिंस्तवादृतिः।
एतयोर्ह्येकमातिष्ठ मार्गयो रुचिरानने॥ ३२॥

When he had thus spoken, the king spoke to the maiden,–"You have heard, dear child, the speech of this high-souled prince as he has been speaking. Choose another as your husband in whom your mind delights, O beauteous one. We bestow perfume[4] whomsoever you do honour.[5] Adopt one of these two very courses, O sweet-faced one!"

कन्योवाच

पराजितोऽयं बहुभिर्न सम्यक्सम्यगाचरन्।

1 Vyarocata+iti The past tense does not seem happy, and the iti is wrong Virocate ca is the reading of the Poona edition (corrigenda), and is preferable

2 For parājaya-prāyam read parājita-prāyam as in the Poona edition (corrigenda)

3 For viyukte read vimukte as in the Poona edition (corrigenda)

4 Vāsum, or "a dwelling", or "clothing"

5 For ādṛtāh read ādṛtih with the Bombay edition. ādṛti is not in the dictionary The Poona edition reads yasmimsthehy ādṛtam manas with the same sense

संग्रामे तद्यशो वीर्यहानिकारि न पार्थिव॥ ३३॥

एको बहूनां युद्धाय गजानामिव केसरी।

यत्संस्थित: परं शौर्यं तेनास्य प्रकटीकृतम्॥ ३४॥

न केवलमयं तस्थौ युद्धे तेप्यखिला जिता:।

बहुशोऽनेन यत्नेन विक्रमोऽपि प्रकाशित:॥ ३५॥

The maiden spoke

Vanquished he has been by many together, yet they dealt not absolutely honourably in the fight which brought loss to his fame and valour, O king. Since he set himself single-handed to battle with many, like a lion with elephants, he has manifested thereby the highest heroism. It is not only that he stood fast in the battle, but also that they were all defeated.

शौर्यविक्रमसंयुक्तमिमं सर्वमहीक्षित:।

धर्मयुद्धधर्मेण जितवन्तोऽत्र का त्रपा॥ ३६॥

न चापि रूपमात्रेऽहं लोभमस्य गता पित:।

शौर्यविक्रमधैर्याणि हरन्त्यस्य मनो मम॥ ३७॥

तत्किमुक्तेन बहुना याच्यतां मत्कृते नृप:।

त्वया महानुभावोऽयं नान्यो मे भविता पति:॥ ३८॥

He displayed prowess also abundantly by his efforts.[1] All the kings have by unrighteousness conquered him, who is endued with heroism and prowess and who observed righteous combat; what fame is there herein? And it is certainly not for mere beauty that I have become desirous of him, O father! His heroism, prowess and fortitude captivate may mind. What need then of much speaking? Do you make entreaty to this most excellent king on my behalf; no other shall be my husband.

विशाल उवाच

राजपुत्रसुता प्राह ममैतच्छोभनं वच:।

एवं चैव त्वया तुल्य: कुमारो न महीतले॥ ३९॥

अविसंवादिते शौर्यमतीव च पराक्रम:।

पावयास्मत्कुलं वीर दुहितुर्मे परिग्रहात्॥ ४०॥

Viśāla spoke

O prince! my daughter has pronounced this splendid declaration, and there lives not on the earth a royal youth, who is thus indeed your peer. Your heroism cannot be gainsaid, and your prowess is surpassing; purify my family, O warrior, by marrying my daughter!

राजपुत्र उवाच

नाहमेतां ग्रहाष्यामि न चान्यां योषितं नृप।

आत्मन्येवहि मे बुद्धि: स्त्रीमयी मनुजेश्वर॥ ४१॥

The prince spoke

I will not take her nor any other woman, O king, for is my inmost self my intellect in womanish, O lord of men.

मार्कण्डेय उवाच

तत: करन्धम: प्राह पुत्रेयं गृह्यतां त्वया।

विशालतनया सुभ्रूस्त्वयि हार्द वती दृढम्॥ ४२॥

Mārkaṇḍeya spoke

Then spoke Karandhama,–"O son, take you this beauteous-browed daughter of Viśāla; she is deeply enamoured of you."

राजपुत्र उवाच

नाज्ञाभङ्ग: कदाचिते कृत: पूर्वं मया प्रभो।

तथाऽऽज्ञापय मां तात यथाज्ञां करवाणि ते॥ ४३॥

The prince spoke

No infringement of your command have I ever committed before, O lord; command me in such wise, dear father, as I may obey they command.

मार्कण्डेय उवाच

अत्यन्तनिश्चिमतौ तस्मिन्राजसुते सुताम्।

तामुवाच विशालोऽपि व्याकुलीकृतमानस:॥ ४४॥

निवर्त्यतां मन: पुत्रि एतस्माच्च प्रयोजनात्।

अन्यं वरय भर्त्तारं सन्त्यनेके नृपात्मजा:॥ ४५॥

Mārkaṇḍeya spoke

Since the prince was so exceedingly determined in his sentiments, Viśāla also troubled in mind spoke to his daughter.[2] –"Turn back your mind, my daughter, even from this object; choose some other as your husband; there are many princes here."

1. For yat tena read yatnena, as in the Bombay edition.

2. For satām read sutām.

कन्योवाच

वरं वृणोम्यहं तात मामेष यदि नेच्छति।

तपसाऽन्यो न मे भर्त्ता जन्मन्यस्मिन्भविष्यति॥४६॥

The maiden spoke

A boon I chooses, dear father! I this prince wants me not, no other than a course of religious austerities shall be my husband in this life!

मार्कण्डेय उवाच

ततः करन्धमो राजा विशालेन समं मुदा।

स्थित्वा दिनत्रयं तत्र निजमभ्याययौ पुरम्॥४७

अविक्षितोपि तेनैव पित्रान्यैश्च नराधिपैः।

निदर्शनैः पुरावृत्तैः सान्त्वितोऽभ्यागमत्पुरम्॥४८॥

सापि कन्या वनं गत्वा निसृष्टा निजबान्धवैः।

तपस्तेपे निराहारा वैराग्यं परमास्थिता॥४९॥

निराहारा यदा सा तु मासत्रयमवस्थिता।

सम्प्राप परमामार्त्तिं कृशाधमनिसन्तता॥५०॥

Mārkaṇḍeya spoke

Then king Karandhama stayed there three days joyously with Viśāla and returned to his own city. Avīkṣita also, after being soothed by his own father and the other kings and by precepts of ancient times, returned to his city, that maiden also went to the forest, being set free by her relative, and practised austerities, abstaining from food and adhering to utter passionlessness. Now when abstaining from food she had dwelt there three months, she reached the deepest distress, being emaciated, in the lowest condition and prostrated.[1]

मन्दोत्साहातितन्वङ्गी मुमूर्षुरपि बालिका।

देहत्यागाय सा चक्रे तदा बुद्धिं नृपात्मजा॥५१॥

आत्मत्यागाय तां ज्ञात्वा कृतबुद्धिं सुरास्ततः।

समेत्य प्रेषयामासुर्देवदूतं तदन्तिकम्॥५२॥

समुपेत्य स तां प्राह दूतोऽहं पार्थिवात्मजे।

प्रेषितस्त्रिदशैस्तुभ्यं यत्कार्यं तन्निशामय॥५३॥

न भवत्या परित्याज्यं शरीरमतिदुर्लभम्।

त्वं भविष्यसि कल्याणि जननी चक्रवर्तिनः॥५४॥

पुत्रेण च महाभागे भोक्तव्यानि हतारिणा।

अव्याहताज्ञेन चिरं सप्तद्वीपवती मही॥५५॥

हन्तव्यस्तेन तरुजिद्देवानां पुरतो रिपुः।

अयः शंकुस्तथा क्रूरो धर्मे स्थाप्यास्ततः प्रजाः॥५६॥

The maiden was weakened in energy, extremely thin in body, even ready to die. The princess then made up her mind to quit the body. Thereupon the gods, perceiving that she had made up her mind to abandon herself, assembed and despatched the gods messenger to her. Approaching the maiden he said:– "I am a messenger, O princess, sent to you by the thirty gods; hearken to what must be done! You, O lady, must not forsake your body which is exceedingly difficult to be obtained. You, O fortunate one, shall become the mother of a universal monarch; and along with your son, who shall have slain his foes and whose command shall be unresisted, you, O illustrious lady, shall long enjoy the earth and its seven continents. He must kill the enemy Taru-jit in the present of the gods, and Aya and cruel Saṅku, and then establish the people in righteousness.

परिपालनीयमखिलं चातुर्वर्ण्यं स्वधर्मतः।

हन्तव्या दस्यवो म्लेच्छा ये चान्ये दुष्टचेष्टिताः॥५७॥

All the four castes must be fully safeguarded according to their respective rules of righteousness; he must slay the robbers, the mlecchas and others who work wickedness.

यष्टव्यं विविधैर्यज्ञैः समाप्तवरदक्षिणैः।

वाजिमेधादिभिर्भद्रे षट् सहस्रैश्च संख्यया॥५८॥

He must sacrifice with manifold sacrifices replete with gifts and largesse, and with horse-sacrifices and other sacrifices six thousand in number, O noble lady.

मार्कण्डेय उवाच

तं दृष्ट्वा साऽन्तरिक्षस्थं दिव्यस्रगनुलेपनम्।

देवदूतमुवाचेदं राजपुत्री ततो मृदु॥५९॥

सत्यं त्वमागतः स्वर्गाद्देवदूतो न संशयः।

किन्तु भर्त्रा विना पुत्रः स कथं मे भविष्यति॥६०॥

अविक्षितमृते भर्त्ता मम नान्योऽत्र जन्मनि।

1. Kṛśādhama-nisantatā; ni-san-tata Om ni-san-tan, not in the dictionary.

भवितेति प्रतिज्ञातं मयैतत्सन्निधौ पितुः॥६१॥
स च नेच्छति मां प्रोक्तो मत्पित्रा जनकेन च।
करन्धमेनाथ सम्यग्याचितश्च मया तथा॥६२॥

Mārkaṇḍeya spoke

Seeing that messenger of the gods, stationed in the air, adorned with heavenly garlands and unguents, the weakened princes then said this, – "Truly you have come from Svarga, a messenger of the gods without doubt nevertheless how shall I have such a son without a husband? 'No one but Avīkṣita shall be my husband in this life,'–this I vowed in my father's presence. And me he wants not, though he was admonished by my father and his sire Karandhama, and though he was entreated by me also in seemly wise."

देवदूत उवाच

किमनेन महाभागे बहुनोक्तेन ते सुतः।
समुत्पत्स्यति मा त्याक्षीस्त्वमात्मानमधर्मतः॥६३॥

The gods' messenger spoke

What need of this further speaking. O illustrious lady! A son shall be born to you. Abandon not yourself unrighteously!

अत्रैव कानने तिष्ठ तनुं क्षीणां च पोषय।
तपःप्रभावादेतत्ते सर्वं साधु भविष्यति॥६४॥

Remain in this very forest and nourish up your emaciated body. Through the power of austerities all this shall be well for you.

मार्कण्डेय उवाच

इत्युक्त्वा देवदूतोऽसौ यथागतमगच्छतः।
चकारानुदिनं सुभ्रूः साप्यात्मतनुपोषणम्॥६५॥

Mārkaṇḍeya spoke

After speaking thus, the messenger of the gods went away as he had come. And the beautiful-browed lady nourished up her body day by day.

इति श्रीमार्कण्डेयपुराणेऽविक्षिच्चरितं
नामैकविंशत्यधिकशततमोऽध्यायः॥१२१॥

* * *

अथ द्वाविंशत्यधिकशततमोऽध्यायः

CHAPTER 122[1]

Avīkṣita's exploits.

Avīkṣita's mother induced him to engage in the 'What-want-you?' penance, in which he declared he would bestow on any one who asked whatever he wanted– His father Karandhama, being entreated by his ministers, pressed Avīkṣita to forgo his religious continence and beget a son– Avīkṣita though very loth was obliged to promise compliance.

मार्कण्डेय उवाच

अथ साऽविक्षितो माता वीरा वीर प्रजावती।
पुण्येऽहनि समाहूय प्राह पुत्रमविक्षितम्॥१॥

Mārkaṇḍeya spoke

Now Avīkṣita's mother Vīrā, mother of a hero called her son Avīkṣita on a sacred day and said:– "My son, permitted by your high-souled father, I will engage in a fast; it is this difficult penance, the 'What-want-you?'[2]

पुत्राहमभ्यनुज्ञाता तव पित्रा महात्मना।
उपवासं करिष्यामि दुष्करोऽयं किमिच्छकः॥२॥
स चायत्तस्तव पितुस्त्वया साध्यो मयापि च।
प्रतिज्ञाते त्वया पुत्र ततस्तत्र यताम्यहम्॥३॥
द्रव्यस्यार्द्धं महाकोशात्तव दास्याम्यहं पितुः।
धनं ते पितुरायत्तमनुज्ञाताऽस्मि तेन च॥४॥
क्लेशसाध्यो मदायत्तः स हि श्रेयो भविष्यति।
साध्यो भवेद्वा यदि ते कश्चिद्बलपराक्रमैः॥५॥
स तेऽसाध्यो ह्यन्यथा वा दुःखसाध्यो भविष्यति।
तत्त्वं प्रतिज्ञां कुरुषे यदि पुत्रात्र चैव ते॥
तदैतदहमावाप्स्ये कथ्यतां यन्मतं तव॥६॥

And it depends[3] on your father, and must be achieved by you and by me also. When you have

1. Chap. 126, in the Calcutta edition.
2. Kim-icchakaḥ, "Whatever one wants I will give." A penance in which one binds one's self to satisfy the wish of any applicant (comment).
3. Ayattas.

consented, my son, I will then give my endeavours thereto. I will give you half the riches from your father's great treasury; your riches depend on your father, and I have his permission. To be achieved through affliction is the part of the penance that depends upon me; it will indeed be a noble thing. If, on the other hand, any part of it may be achievable by you through strength and prowess, that will indeed be unachievable by you otherwise, or will be achievable with difficulty. If then you give me a promise, my son I also will pledge you here the very same thing. Tell me what do you think."

अविक्षिदुवाच

वित्तं मे पितुरायत्तं मत्स्वामित्वं न तत्र वै।

यन्मच्छरीरनिष्पाद्यं तत्करिष्ये त्वयोदितम्॥७॥

किमिच्छकं व्रते मातर्निश्चिन्ता भव निर्व्यथा।

राज्ञा पित्राऽभ्यनुज्ञातं यदि वित्तेश्वरेण मे॥८॥

Avīkṣita spoke

Riches depend on my father; I indeed have no ownership therein.[1] I will perform what can be accomplished by my body, as you have said, even the 'What-want-you?' penance, O mother– cease then from anxiety and distress[2]–if it has been approved for me by the king, my father, the master of the riches.

मार्कण्डेय उवाच

ततः सा राजमहिषी तद् व्रतं समुपोषिता।

यथोक्तं साऽकरोत्पूजां राजराजस्य संयता॥९॥

निधीनामप्यशेषाणां निधिपालगणस्य च।

लक्ष्म्याश्च परया भक्त्या यतवाक्कायमानसा॥१०॥

Mārkaṇḍeya spoke

Then the queen applied herself wholly to that penance. She performed the worship of the king of kings[3] as directed, with self subdued, and the worship of all the Nidhis[4] and of the band of Nidhi-guardians and of Lakṣmī, with profound faith, with voice, body and mind restrained.

विविक्ते तु गृहस्थोऽयमथ राजा करन्धमः।

आसीन उक्तः सचिवैर्नीतिशास्त्रविशारदैः॥११॥

Now this king Karandhama dwelt in his house in a sequestered part. As he sat there, his ministers, learned in the books of Good Policy, addressed him.

सचिवा ऊचुः

राजन्वयः परिणतं तवैतच्छासतो महीम्।

एकस्ते तनयोऽनिक्षित्यक्तदारपरिग्रहः॥१२॥

अपुत्रः स च ते निष्ठां यदा भूप गमिष्यति।

तदारिपक्षं पृथिवीनिश्चितं तव यास्यति॥१३॥

वंशक्षयस्ते भविता पितृपिण्डोदकक्षयः।

एतन्महत्तेऽरिभयं क्रियाहान्या भविष्यति॥१४॥

तस्मात्कुरु तथा भूप यथा ते तनयः पुनः।

करोति सततं बुद्धिं पितृणामुपकारिणीम्॥१५॥

The ministers spoke

O king, this your time of life has reached its decline, while you are ruling the earth. Your only son Avīkṣit has forsworn possession of his wives; and he has no son. When he shall reach your condition,[5] O king, your territory will assuredly pass to your enemies then. There will be ruin to your family, and ruin to the cakes and water offered to the pitṛs; you will have this great dread of enemies[6] with loss of sacrifices. Contrive therefore, O king, so that your son shall again steadfastly apply his mind so as to benefit the pitṛs!

मार्कण्डेय उवाच

एतस्मिन्नन्तरे शब्दं शुश्राव जगतीपतिः।

पुरोहितस्य वीराया गदतो ह्यर्थिनं प्रति॥१६॥

कः किमिच्छति दुःसाध्यं कस्य किं साध्यतामिति।

करन्धमस्य महिषी किमिच्छिकमुपोषिता॥१७॥

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1. For mām asi tvaṁ read mat-svāmitvaĉ as in the Bombay edition.
2. Or "cease then, mother, from anxiety and distress with regard to the 'What-want-ye' penance." (comment).
3. Kuvera (comment).
4. See chap 65
5. I.e., the decline of life; niṣṭhām = antam (comment).
6. Te 'ri-bhayaṁ; this is the Bombay reading. The Calcutta edition reads te viravaṁ, which is incorrect; virava is masc., and a Vedic word. The Poona edition reads te vivaraṁ, "thou wilt have this great breach with loss of sacrifices."

Mārkaṇḍeya spoke

At this moment the king heard the sound of Vīra's family priest speaking to some petitioner;– "Who wishes for what, that is hard to be achieved? Who must achieve what?' –this 'What-want-you?' penance Karandhama's queen is intent upon!"

राजपुत्रोऽप्यविक्षित्तु श्रुत्वा पौरोहितं वचः।
प्रत्युवाचार्थिनः सर्वान्राजद्वारमुपागतान्॥ १८॥
मया साध्यं शरीरेण यस्य किञ्चिद्ब्रवीतु सः।
मम माता महाभागा किमिच्छिकमुपोषिता॥ १९॥
शृण्वन्तु मेऽर्थिनः सर्वे प्रतिज्ञातं मया तदा।
किमिच्छथ ददाम्येष क्रियमाणो किमिच्छिके॥ २०॥

Now prince Avīkṣit also heard the priest's speech and replied to all the petitioners who were assembled at the king's gate;–"Let him speak out, for whom I must accomplish anything with my body; my illustrious mother is intent upon the 'What-want-you?' penance. Let all petitioners hear me. I have promised then; what want you? here I give it, while the 'What-want-you?' penance is being performed!"

मार्कण्डेय उवाच

ततो राजा निशम्यैतद्वाक्यं पुत्रमुखाच्च्युतम्।
समुत्पत्याब्रवीत्पुत्रमहमर्थी प्रयच्छ मे॥ २१॥

Mārkaṇḍeya spoke

Thereupon the king, on hearing this speech that fell from his son's mouth, springing up said to his son,– "I have a petition; grant it me!"

अविक्षिदुवाच

दातव्यं यन्मया तात भवते तद्ब्रवीहि माम्।
कर्तव्यं दुष्करं वा ते साध्यं दुःसाध्यमेव वा॥ २२॥

Avīkṣit spoke

Tell me, dear father, what I must give to your highness; I must do it for you, whether it be difficult, or readily accomplishable, or truly hard to be accomplished!

राजोवाच

यदि सत्यप्रतिज्ञस्त्वं ददासि च किमिच्छकम्।
पौत्रस्य दर्शय मुखं ममोत्सङ्गगतस्य तत्॥ २३॥

The king spoke

If you are true to your word, and you grant the 'What-want-you?' boon, show me then the face of a grandson lying upon my lap!

अविक्षिदुवाच

अहं तवैकस्तनयो ब्रह्मचर्यं च मे नृप।
न मे पुत्रोऽस्ति पौत्रस्य दर्शयामि कथं मुखम्॥ २४॥

Avīkṣit spoke

I am your only son, and religious continence is my lot, O king; no son have I, how can I show you a grandson's face?

राजोवाच

पापाय ब्रह्मचर्यं ते यदिदं धार्यते त्वया।
तस्मात्त्वं मोचयात्मानं मम पौत्रं च दर्शय॥ २५॥

The king spoke

Your religious continence tends to sin, if you hold to this. Therefore deliver you your own self and show me a grandson!

अविक्षिदुवाच

विषमं स्यान्महाराज यदन्यत्तत्समादिश।
वैराग्येण मया त्यक्तः स्त्रीसंभागस्तथास्तु सः॥ २६॥

Avīkṣit spoke

Any other thing that may be arduous,[1] O great king, command me that. Intercourse with women has been eschewed by me, with passionlessness– let it be so still!

राजोवाच

बहुभिर्युध्यमानानां दृष्टो वै वैरिणां जयः।
तत्रापि यदि वैराग्यमुपैषि तदपण्डितः॥ २७॥
किं वा नो बहुनोक्तेन ब्रह्मचर्यं परित्यज।
मातुस्त्वमिच्छया वक्त्रं पौत्रस्य मम दर्शय॥ २८॥

The king spoke

You in sooth have seen victory over enemies who were fighting against you with numbers; yet, there if you have recourse to passionlessness, then you are unwise. Yet what need have we of more talking? Abandon your religious continence. At

1. For viṣam asmān read viṣamaṁ syān as in the Bombay edition.

your mother's desire show you me a grandson's face!

मार्कण्डेय उवाच

यदा स बहुशस्तेन प्रोक्तः पुत्रेण पार्थिवः।
नान्यत्प्रार्थयते किंचित्तदा पुत्रोऽब्रवीत्पुनः॥२९॥
दत्त्वा किमिच्छकं तुभ्यं प्राप्तोऽहं तात सङ्कटम्।
तत्करिष्यामि निर्लज्जो भूयो दारपरिग्रहम्॥३०॥
स्त्रियाः समक्षं विजितः पतितो धरणीतले।
स्त्रीपतिर्भविता भूयस्तातैतदतिदुष्करम्॥३१॥

Mārkaṇḍeya spoke

When the king, though accosted by the son in many words, makes no other request, the son then spoke again;– "By granting you the 'What-want-you?' boon, I am in a strait, dear father. I will therefore without shame wed a wife again. He, who in a woman's sight has been vanquished and has fallen to the face of the earth, shall further be that woman's husband–this is exceedingly hard, dear father.

तथापि किं करोम्येष सत्यपाशवशङ्गतः।
करिष्यामि यथाऽऽत्थ त्वं भुज्यतां निजशासनम्॥३२॥

Nevertheless what am I to do here, who have passed under the power of Truth's fetters? I will do as you have said; do you enjoy your prevailing in this matter!"

इति श्रीमार्कण्डेयपुराणेऽविक्षिच्चरितं नाम
द्वाविंशत्यधिकशततमोऽध्यायः॥१२२॥

♣♣♣

अथ त्रयोविंशत्यधिकशततमोऽध्यायः

CHAPTER 123[1]

Avīkṣita's exploits.

Avīkṣit while hunting found a Daitya had seized a maiden who called herself his (Avīkṣi's) wife–He killed the Daitya–The gods appeared and offered him a boon–He asked for a son, and they said he should have a son, who would be a universal monarch, by her–She then explained to him she was king Viśāla's daughter, and told him her history.

मार्कण्डेय उवाच

कदाचिद्राजपुत्रोऽसौ मृगयामचरद्वने।
मृगान्विध्यन्वराहांश्च शार्दूलादींश्च दंष्ट्रिणः॥१॥

Mārkaṇḍeya spoke

The prince went hunting in the forest one day, piercing deer and wild boars and tigers and other beasts and elephants.

शुश्राव सहसा शब्दं त्राहित्राहीति योषितः।
विक्रोशन्त्याः सुबहुशो भयगद्गदमुच्चकैः॥२॥
माभैर्माभैरिति वदन्राजपुत्रः स वेगितः।
चोदयामास तुरगं यतः शब्दः समागतः॥३॥
ततश्च सापि चुक्रोश कन्यका विजने वने।
गृहीता दनुपुत्रेण दृढकेशेन मानिनी॥४॥
करन्धमसुतस्याहं भार्या चाहमविक्षितः।
हरत्यनार्यो विपिने पृथिवीशस्य धीमतः॥५॥
यस्य सर्वे महीपालास्तथा गन्धर्वगुह्यकाः।
न समर्थाः पुरः स्थातुं तस्य भार्या हृतास्म्यहम्॥६॥
यस्य मृत्योरिव क्रोधः शक्रस्येव पराक्रमः।
करन्धमसुतस्यैषा तस्य भार्या हृतास्म्यहम्॥७॥

Suddenly he heard the cry, "Save me! Save me!" from a woman who was screaming aloud very often in a voice inarticulate through terror. The prince exclaiming, "Fear not! fear not!" urged his horse in haste thither whence the sound proceeded. And the maiden then cried out, for seized by Danu's son Dṛḍha-keśa in the lonely forest was she, a high-spirited lady:– "I belong to Karandhama's son and I am Avīkṣit's wife; a villain is carrying off into a thicket me, the wife of the wise king. I, wife of him, before whom all the kings with the Gandharvas and Guhyakas could not stand, am carried off! I here, wife of him, Karandhama's son, whose wrath is like that of Death, whose prowess is like Indra's am carried off!"

मार्कण्डेय उवाच

इत्याकर्ण्य महीपालतनयः सशरासनी।
चिन्तयामास किमिदं मम भार्यात्र कानने॥८॥
मायेयं रक्षसां नूनं दुष्टानां काननौकसाम्।

1 Chap. 127 in the Calcutta edition.

अथवा गत एवाहं सर्वं वेत्स्यामि कारणम्॥ ९॥

Mārkaṇḍeya spoke

On hearing this, the king's son, bearer of the bow, reflected,– "What is this? Have I a wife here in the forest? She is surely an illusion produced by the wicked Rākṣasas who inhabit the forest. However[1] I have certainly come; I will ascertain the whole cause."

मार्कण्डेय उवाच

त्वरित: स ततो गत्वा ददर्शातिमनोरमाम्।
कानने कन्यकामेकां सर्वालङ्कारभूषिताम्॥ १०॥
गृहीतां दनुपुत्रेण दृढकेशने दण्डिना।
त्राहित्राहीति करुणं विक्रोशन्ती पुन: पुन:॥ ११॥
मा भैरिति स तामाह हतोऽसीति च तं वदन्।
शासतीमां महीं दुष्ट: को दूयेत करन्धमे॥ १२॥
यस्य प्रतपावनता भुवि सर्वे महीक्षित:।
ततस्तमागतं दृष्ट्वा गृहीतवरकार्मुकम्॥ १३॥

Mārkaṇḍeya spoke

Hastening on then he beheld a surpassingly fascinating maiden alone in the forest, adorned with every kind of ornament, seized by Danu's son Dṛḍha-keśa who bore a staff, and screaming out pitifully "Save me! save me!" again and again. "Fear not!" said he to her, and exclaiming "You are slain!" to him, he said– "What wicked man exercise rule over this earth while Karandhama is king here,[2] before whose majesty all kings bow down to the earth?"

मां त्राहीत्याह तन्वङ्गी हतास्म्येषेति चासकृत्।
राज्ञ: करन्धमस्याहं स्नुषा भार्याप्यविक्षित:॥
हतास्म्येतेन दुष्टेन सनाथाऽनाथवद्वने॥ १४॥

Seeing him at hand then, grasping his choice bow, the slender-limbed maiden exclaimed more than once–"Save me!" and– "Here I am carried off! I am king Karandhama's daughter-in-law and Avīkṣit's wife. I am carried off by this wicked demon in the forest, – I who belong to a master–as if I belong to no master."

1. Atha-vā.
2. Or, "Who is this wicked man, while Karandhama rules this earth as king here, etc."

मार्कण्डेय उवाच

ततो विममृशे वाक्यमविक्षित्स तथोदितम्।
कथमेषा हि मे भार्या स्नुषा तातस्य वा कथम्॥ १५॥
अथवा मोचयाम्येतां तन्वीं वेत्स्यामि तत्पुन:।
क्षत्रियैर्धायते शस्त्रमार्तानां त्राणकारणात्॥ १६॥

Mārkaṇḍeya spoke

[3]Thereupon Avīkṣit considered the speech so uttered,– "How in truth is she my wife? or how is she my dear father's daughter-in-law? However I will set her free, the slender maiden; I will find that out afterwards. Kṣatriyas bear arms for the sake of delivering the afflicted."

तत: क्रुद्धोऽब्रवीद्वीरो दानवं तं सुदुर्मतिम्।
जीवन्गच्छ विमुच्यैनामन्यथा न भविष्यसि॥ १७॥
तत: स तां विहायोच्चैर्दण्डमुत्क्षिप्य दानव:।
तमभ्यधावतसोऽप्येनं शरवर्षैरवाकिरत्॥ १८
स वार्यमाणो बाणौघैर्दानवोऽतिमदान्वित:।
राजपुत्राय चिक्षेप दण्डं शंकुशतावृतम्॥ १९॥
तमापतन्तं चिच्छेद शरैर्भूपसुतस्तत:।
सोऽप्यासन्नं गृहीत्वोच्चैर्द्रुममाजौ व्यवस्थित:॥ २०॥
सृजत: शरवर्षाणि तं चिक्षेप ततो द्रुमम्।
स च तं तिलशश्चैके भल्लै: कार्मुकमोचितै:॥ २१॥
ततश्चिक्षेप च शिलां राजपुत्राय दानव:।
सापि मोघा पपातोर्व्यामुज्झिता तेन लाघवात्॥ २२॥

Then the angry hero addressed that most evil-minded Dānava,–"Release her and depart while alive; otherwise you shall not live!" Quitting her then the Dānava raised his staff aloft and rushed at him; and he also, the prince, poured a shower of arrows on him. The Dānava, filled with exceeding frenzy, warded them off with a multitude of arrows, and hurled his staff that was studded with a hundred spikes at the prince. The prince split it then, as it was rushing onwards, with arrows. And he, the Dānava, grasping aloft a tree that was near, stood firmly in the battle and then hurled that tree at the prince who was discharging clouds of arrows. And he shattered it into small fragments

3. The Calcutta edition numbers this verse 15 also, and numbers all the following verses incorrectly.

with crescent-headed arrows shot from his bow.[1] And the Dānava next flung a piece of rock at the prince, and it fell vainly on the ground, for he avoided[2] it by agility.

राजपुत्राय कुपितो यद्यच्चिक्षेप दानवः।
तत्तच्चिच्छेद बाणौघैर्भूभृत्सूनुः सलीलया॥२३॥

Whatever the enraged Dānava flung at the prince, each thing the king's son playfully split with multitudes of arrows.

ततो विच्छिन्नदण्डोऽसौ विच्छिन्नसकलायुधः।
मुष्टिमुद्यम्य सक्रोधो राजपुत्रमधावत॥२४॥

Then, his staff being shattered and all his weapons shattered, he raised his fist in anger and rushed upon the prince.

तस्यापतत एवासौ करन्धमसुतः शिरः।
छित्त्वा वेतसपत्रेण पातयामास वै भुवि॥२५॥

Karandhama's son struck off his head with a two-edged sword,[3] as he was in the act of falling upon him, and felled him to the very ground.

तस्मिन्विनिहते देवैर्दानवे दुष्टचेष्टिते।
करन्धमसुतः सर्वैः साधुसाध्विति भाषितः॥२६॥

When that Dānava, the evil doer, was slain, all the gods exclaimed to Karandhama's son, "Well done, well done!"

वरं वृणीष्वेति तदा देवैरुक्तो नृपात्मजः।
वव्रे पुत्रं महावीर्यं पितुः प्रियचिकीर्षया॥२७॥

The gods said to the prince then, "Choose you a boon!" and he replied by reason of his desire to benefit his father, "I choose a son, great in valour."

देवा ऊचुः

भविष्यति हि ते पुत्रश्चक्रवर्त्ती महाबलः।
अस्यामेव हि कन्यायां मोक्षितायां त्वयानघ॥२८॥

The gods spoke

Verily you shall have a son, who shall be a universal monarch great in valour, by this very maiden in sooth whom you, O sinless one, have delivered!

राजपुत्र उवाच

पित्राहं सत्यपाशेन बद्ध इच्छाम्यहं सुतम्।
राजभिर्निर्जितेनाजौ त्यक्तो मे दारसंग्रहः॥२९॥
सा च मे यावता त्यक्ता विशालनृपतेः सुता।
तया च मत्कृते त्यक्तो मामृते नरसङ्गमः॥३०॥
तत्कथं तामपास्याद्य विशालतनयामहम्।
नृशंसात्मा करिष्यामि अन्यनारीपरिग्रहम्॥३१॥

The prince spoke

Being bound to my father by a bond of truthfulness I wish for a son, but having been vanquished by the kings in fight I have discarded wedlock. And I have abandoned king Viśāla's daughter, who wanted[4] me, and she has for my sake abandoned union with any man but me. How then after discarding her, Viśāla's daughter, shall I with cruel soul[5] marry another woman now?

देवा ऊचुः

इयमेव हि ते भार्या श्लाघ्यते या त्वया सदा।
विशालस्य सुता सुभ्रूस्त्वत्कृते याऽऽश्रिता तपः॥३२॥
अस्यामुत्पत्स्यते वीरः सप्तद्वीपप्रसाधकः।
यष्टा यज्ञसहस्राणां चक्रवर्ती सुतस्तव॥३३॥

The gods spoke

This very maiden is indeed your wife, whom you do always extol, even Viśāla's beautiful-browed daughter, who has devoted herself to austerities for your sake. Of her shall be born to you a son who shall be a hero, an embellisher of the seven continents,[6] a sacrificer of a thousand sacrifices, a universal monarch.

मार्कण्डेय उवाच

इत्युच्चार्य ययुर्देवाः करन्धमसुतं द्विज।
सोऽप्याह तां तदा पत्नी कथ्यतां भीरु किन्त्विदम्॥३४

1 For kārmukam ujjhitaih read kārmuka-mocitaiḥ as in the Bombay edition
2 For uñcitā read ujjhitā with the Bombay edition.
3 Vetasa-patra, a "reed-leaf" on "cane-leaf". It is not in the dictionary, but appears to denote a weapon shaped like the leaf of a reed or of a cane, and would seem to mean something like a narrow double-edged sword
4 For yāvati read yācati as in the Poona edition
5 For nṛśamsānām read nṛśamsātmā as in the Poona edition
6 Or "islands" or "do-abs", dvīpa.

सा चास्मै कथयामास त्यक्ताहं भवता यदा।
त्यक्तबन्धुजनाऽरण्यं निर्वेदत्समुपागता॥ ३५॥
अत्राहं तपसा वीर क्षीणप्रायं कलेवरम्।
त्युक्तुकामा समभ्येत्य देवदूतेन वारिता॥ ३६॥

Mārkaṇḍeya spoke

After announcing this to Karandhama's son the gods departed, O brāhmana; and he then addressed her who was his wife–"Say, timid one, what now is this?" And she told him this story:– "When you, sir, did forsake me, I forsook my kinsfolk and came away to the forest in despair. There I wished to quit this body which became almost wasted away with austerities, O hero, but a messenger of the gods came to me and prevented me, saying–

भविष्यति च पुत्रस्ते चक्रवर्त्ती महाबलः।
प्रीणयिष्यति यो देवानसुरांश्च हनिष्यति॥ ३७॥
इति देवाज्ञया तेन देवदूतेन वारिता।
न सन्त्यक्तवती देहं त्वत्सङ्गमनोरथा॥ ३८॥
परश्वश्च महाभाग स्नातुं गङ्गाह्रदं गता।
अवतीर्णा विकृष्टास्मि वृद्धनागेन केनचित्॥ ३९॥
ततो रसातलं नीता तेन तत्र च मे पुरः।
नागाः सहस्रशस्तस्थुर्नागपत्न्यः कुमारकाः॥ ४०॥
तुष्टुवर्मां समभ्येत्य मामन्येऽपूजयंस्तथा।
ययाचिरे सविनयं नागा मामङ्गनास्तथा॥ ४१॥

'You shall also have a son, a universal monarch great in valour, who shall please the gods and slay the demons.' By this command from the gods that messenger of the gods prevented me. I did not abandon my body, having my thoughts fixed on union with you. And the day before yesterday, O illustrious one, I went to Gangā-hrada[1] to bathe, and as I went down into the water, I was dragged away by a certain old Nāga. He took me then to Rasātala, and there in front[2] of me stood Nāgas and Nāga wives and youths in thousands; they approached and offered me praise, and some others paid me worship; and the Nāga women besought me respectfully,–

प्रसादं कुरु सर्वेषां त्वमस्माकं सुतस्त्वया।
अपराधमुपेतानां संनिवार्यो वधोन्मुखः॥ ४२॥

'Do you shew favour to us all; you must turn aside your son,[3] who will seek to slay us who shall have incurred offence.

अपराधं करिष्यन्ति त्वत्पुत्रस्यानिलाशनाः।
तन्निमित्तं निवर्योऽसौ प्रसादः क्रियतामिति॥ ४३॥

The Nāgas will commit offence against your son; for that reason you must turn him aside; let this favour be done!'

तथेति च मया प्रोक्ते दिव्यैः पातालभूषणैः।
भूषिताहं तथा पुष्पैर्गन्धवासोभिरुत्तमैः॥ ४४॥

And when said, 'Be it so,' they decorated me with divine ornament from Pātāla and with choice flowers odorous and fragrant.

समानीता तथा लोकमिमं तेनानिलाशिना।
पुरा यथा कान्तिमती पूर्ववद्रूपशालिनी॥ ४५॥
इति रूपवतीं दृष्ट्वा सर्वालङ्कारभूषिताम्।
जग्राह दृढकेशोऽयं हर्तुकामः सुदुर्मतिः॥ ४६॥
युष्मद्बाहुबलेनाहं राजपुत्र विमोक्षिता।
तत्प्रसीद महाबाहो मा प्रतीच्छ त्वया समः॥
भूलोके राजपुत्रोऽन्यो नास्ति सत्यं ब्रवीम्यहम्॥ ४७॥

And that Nāga brought me back to this world, as lovely as I was before, as beautiful in form as before. Seeing me so beautiful and adorned with every kind of ornament, this most evil-minded Dṛḍha-keśa seized me in the desire to carry me off. By the strength of your arm, O prince, I have been rescued; therefore be gracious, O mighty-armed one; receive me! Equal to you lives no other prince in the world; I speak the truth."

इति श्रीमार्कण्डेयपुराणेऽविक्षिच्चरितं नाम
त्रयोविंशत्यधिकशततमोऽध्यायः॥ १२३॥

***

1 This is also mentioned as a sacred place of pilgrimage in the Mahā-Bh., Vana-p lxxxiii 7046-49, and Anuśās.-p xxv 1720-21

2 For puran read purah, as in the Poona edition

3 The son which should be born to her in the future, named Marutta See chap 127, verses 11-14

अथ चतुर्विंशत्यधिकशततमोऽध्याय:

CHAPTER 124[1]

Avīkṣita's exploits.

Avīkṣit agreed to marry the rescued maiden–The Gandharvas appeared then, and one of them explained she was his daughter and had been born as king Viśāla's daughter Bhāvinī because of Agastya's curse–They were married and lived in the Gandharvas' world–She gave birth to a son there–All the celestial beings came to the boy's birth-ceremony, and because of the blessings invoked for him from the Maruts he was called Marutta.

मार्कण्डेय उवाच

इति तस्या वच: श्रुत्वा स्मृत्वा पितृवच: शुभम्।
किमिच्छके प्रतिज्ञाते यदुक्तं तेन भूभृता॥ १॥
प्रत्युवाच स तां कन्यामविक्षिन्नृपते: सुत:।
सानुरागमना: कन्यां त्यक्तभोगां च तत्कृते॥ २॥
यदाहं त्यक्तवांस्तन्वीं त्वामरातिपराजित:।
विजित्य शत्रून्सम्प्राप्ता त्वं मयात्र करोमि किम्॥ ३॥

Mārkaṇḍeya spoke

On hearing this her speech, he remembered his father's fine speech which the king had uttered upon the promise regarding the "What-want-you" penance, and prince Avīkṣit replied to the maiden, he with mind full of love to the maiden who had also abandoned all enjoyments for his sake,– "When I forsook you, O slender one, I was vanquished by my enemies. I have now met[2] you here after conquering the foes; what shall I do?"

कन्योवाच

मम पाणिं गृहाण त्वं रमणीयेऽत्र कानने।
सकामाया: सकामेन सङ्गमो गुणवान्भवेत्॥ ४॥

The maiden spoke

Take you my hand in wedlock in this charming forest. May the union of a loving maiden and a lover be fraught with merit!

राजपुत्र उवाच

एवं भवतु भद्रं ते विधिरेवात्र कारणम्।
अन्यथा कथमन्यत्र त्वामहं च समागत:॥ ५॥

The prince spoke

Be it so; may welfare be thine! Destiny itself is the cause here. Otherwise how have you and I met together here?[3]

मार्कण्डेय उवाच

एतस्मिन्नन्तरे प्राप्तो गन्धर्वतनयो मुने।
वराप्सरोभि: सहितो गन्धर्वैरपरैर्वृत:॥ ६॥

Mārkaṇḍeya spoke

At this moment, O muni, the Gandharva's son arrived, accompanied by the fairest Apsarases and surrounded by other Gandharvas.

गन्धर्व उवाच

राजपुत्र सुतेयं मे भामिनी नाम मानिनी।
अभिशापादगस्त्यस्य विशालतनयाऽभवत्॥ ७॥
बालभावेन योऽगस्त्य: कोपित: क्रीडमानया।
ततस्तेन तदा शप्ता मानुषी त्वं भविष्यसि॥ ८॥
प्रसादित: स चास्माभिर्बालेयमविवेकिनी।
तवापराद्धा विप्रर्षे प्रसाद: क्रियतामिति॥ ९॥

The Gandharva spoke

O prince, this high-spirited maiden is my daughter, by name Bhāminī. By reason of Agastya's curse she became Viśāla's daughter. It was Agastya who was angered with her as she was playing in a child's manner, so he cursed her then, saying, "You shall become a woman!"[4] And we appeased him by saying, "She is a child and cannot reflect; do you show favour for the offence against you.

प्रसाद्यमान: सोऽस्माभिरिदमाह महामुनि:।
बालेति मत्वा शापोऽल्पो दत्तोऽस्या नान्यथैव तत्॥ १०

O brāhmaṇa ṛṣi." Being appeased by us the great muni said this–"I passed a lenient curse on

1. Chap. 128 in the Calcutta edition.
2. For samprāpto read samprāptā as in the Poona edition.

3. Anyatra tvam ahaṁ ca samāgataḥ; the Poona edition reads atra tvam ahaṁ caiva samāgataḥ. These can hardly be correct; read atra tvam ahaṁ caiva samāgatau?
4. That is, of human race. The Gandharvas were semi-celestial.

her, because I considered she is but a child; it cannot indeed be altered."

इति शापादगस्त्यस्य विशालभवने शुभा।
जातेयं मत्सुता सुभ्रूर्भामिनी नाम नामतः॥ ११॥
तदस्याहं कृते प्राप्तो गृहाणेमां नृपात्मजाम्।
ममात्मजां सुतस्तेऽत्र चक्रवर्ती भविष्यति॥ १२॥

By reason of that curse by Agastya my daughter was born in Viśāla's house as this beautiful fine-browed maiden, called by the name Bhāminī. Therefore I have come on this account; take this princess who is my daughter in marriage; of her you shall have a son, a universal monarch.

मार्कण्डेय उवाच

तथेत्युक्त्वेति तस्याश्च स पाणिं पार्थिवात्मजः।
जग्राह विधिवद्धोमं चक्रे तत्र च तुम्बुरुः॥ १३॥
प्रजगुर्देवगन्धर्वा ननृतुश्चाप्सरोगणाः।
पुष्पाणि ससृजुर्मेघा देववाद्यानि सस्वनुः॥ १४॥
विवाहे राजपुत्रस्य तया तत्र समेयुषः।
समस्तवसुधात्राणकर्तृकारणभूतया॥ १५॥

Mārkaṇḍeya spoke

Uttering the words "Be it so!" the prince then took her[1] hand according to the ordinance, and Tumburu[2] offered up the sacrifice there. The gods and Gandharvas sang forth, and bevies of Apsarases danced, the clouds dropped down flowers, and the heavenly instruments sounded forth,[3] as the prince united in marriage with her, who became the instrument for the agent of the deliverance of the whole world.

ततो गन्धर्वलोकं ते सह तेन महात्मना।
निःशेषेणं ययुः सा च स च राजसुतो मुने॥ १६॥

Then they went everyone with that high-souled muni to the Gandharvas' world, and she and the prince went also, O muni.

1 For tathety uktveti tasyātha read tathety uktvā tatas tasyāḥ as in the Poona edition.

2 A muni, see verse 26. He may be the person mentioned in the Mahā-Bh., whose happy conjugal life with his wife Rambhā was famous (Udyoga-p. cxvi. 3975). There was a Gandharva of this name (Sabhā-p. vi. 1831), and in the Viṣṇu Pur. as a friend of Nala Candanodaka-dhundubhi.

3. Ni-sasvanuḥ; this root as a verb is not in the dictionary.

भामिन्या मुमुदे सार्द्धमविक्षिन्नृपनन्दनः।
सा तेन समं तत्र भोगसम्पत्समन्विता॥ १७॥

Prince Avīkṣit took his joy in company with Bhāminī, and she obtained the riches of enjoyment together with him there.

कदाचिदतिरम्येऽसौ नगरोपवने तया।
विक्रीडति समं तन्व्या कदाचिदुपपर्वते॥ १८॥
कदाचित्पुलिने नद्या हंससारसशोभिते।
कदाचिद्भवनस्यान्ते प्रासादे चातिशोभने॥ १९॥

Sometimes he sports with that slender one in a charming grove near the city; sometimes on a low hill;[4] sometimes on a sand-bank brightened by geese and sārasa cranes in a river; sometimes near the mansion and in the very resplendent palace.

विहारदेशेष्वनयेषु रमणीयेष्वहर्निशम्।
स रेमे सहितस्तन्व्या सा च तेन महात्मना॥ २०॥

In other charming pleasure-grounds he sported in company with the slender bride, and she with that high-souled prince.

भक्ष्यानुलेपनं वस्त्रं स्रक्पानादिकमुत्तमम्।
उपाजह्रुस्तयोस्तत्र मुनिगन्धर्वकिन्नराः॥ २१॥

Munis, Gandharvas and Kinnaras offered them both food and unguents, clothing, and the choicest garlands, beverages and other gifts there.

तया च रमतस्तस्य भामिन्या सह दुर्लभे।
गन्धर्वलोके वीरस्य पुत्रं सा सुषुवे शुभा॥ २२॥
तस्मिञ्जाते महावीर्ये गन्धर्वाणां महोत्सवः।
बभूव मनुजव्याघ्रे तेन कार्यमवेक्षताम्॥ २३॥
जगुः केचित्तथैवान्ये मृदङ्गपटहानकान्।
अवादयन्त चैवान्ये वेणुवीणादिकांस्तथा॥ २४॥
ननृतुश्च तथा तत्र बहवोऽप्सरसां गणाः।
पुष्पवृष्टिमुचो मेघो जगर्जुर्मृदुनिस्वनाः॥ २५॥
तथा कोलाहले तस्मिन्वर्तमानेऽथ तुम्बुरुः।
प्रणयेन स्मृतोऽभ्येत्य जातकर्माकरोन्मुनिः॥ २६॥
देवाः समाययुः सर्वे तथा देवर्षयोऽमलाः।
पातालात्पन्नगेन्द्राश्च शेषवासुकितक्षकाः॥ २७॥

4. Upa-parvate; not in the dictionary. The Poona edition reads varaparvate, "On a choice hill."

तथा देवासुराणां च ये प्रधाना द्विजोत्तम।
यक्षाणां गुह्यकानां च वायवश्च तथाऽखिला:॥ २८॥

And when the hero sported with Bhāminī in the hardly accessible world of the Gandharvas, the bright bride gave birth to a son. When he was born, who would be great in valour, a tiger among men, the Gandharvas perceiving what he would accomplish held a great festival; and some of them sang, and others beat drums and kettle-drums and double drums, and others played on flutes, lutes and other musical instruments; and many bevies of Apsarases also danced there; the clouds showered down flowers while they rumbled with gentle sound. Now while that medley of sounds so continued, the muni Tumburu, who was remembered by Tanaya,[1] approached[2] and performed the birth-ceremonies. All the gods assembled, and the pure divine ṛṣis; and from Pātāla came the Nāga lords, Seṣa, Vāsuki, and Takṣka; and there came also the chiefs of the gods and Asuras, of the Yakṣas and Guhyakas, O brāhmaṇa, and all the Winds[3] also.

तदाऽऽगतैरशेषर्षिदेवदानवपन्नगै:।
मुनिभिश्चाकुलमभूद्गन्धर्वाणां महत्पुरम्॥ २९॥
तत: स तुम्बुरु: कृत्वा जातकर्मादिका: क्रिया:।
चक्रे स्वस्त्ययनं तस्य बालस्य स्तुतिपूर्वकम्॥ ३०॥
चक्रवर्ती महावीर्यो महाबाहुर्महाबल:।
महान्तं कालमीशि:त्वमशेषाया: क्षिते: कुरु॥ ३१॥
इमे शक्रादय: सर्वे लोकपालस्तथर्षय:।
स्वस्ति कुर्वन्तु ते वीर वीर्यं चारिविनाशनम्॥ ३२॥
मरुत्तव शिवायास्तु वाति पूर्वेण योऽरजा:।
मरुत्ते विमलोऽक्षीणोऽवैषम्यायास्तु दक्षिण:॥ ३३॥
पश्चिमस्ते मरुद्वीर्यमुत्तमं ते प्रयच्छतु।
बलं यच्छतु चोत्कृष्टं मरुते च तथोत्तर:॥ ३४॥

Then the Gandharva's great city was thronged with those who had come, all the ṛṣis, gods, Dānavas and Nāgas and the munis. Tumburu then performed the birth-ceremony and other rites, and performed the rite, which is preceded by praises, to secure good fortune on behalf of that boy, saying– "As a universal monarch, great in valour, mighty of arm, great in strength, exercise you sovereignty over the entire earth a long time. May Indra and all these other world-guardians and the ṛṣis bestow bliss and foe-destroying valour on you, O hero! May the wind[4] tend to what is auspicious for you, even the east wind that blows no dust! May the south wind which is clean and unflagging tend to gentleness for you! May the west wind bestow heroism on you, the noblest heroism on you! And may the north wind likewise confer on you excellent strength also!"

इति स्वस्त्ययनस्यान्ते वागुवाचा शरीरिणी।
मरुत्तवेति बहुशो यदिदं गुरुरब्रवीत्॥ ३५॥
मरुत्त इति तेनायं भुवि ख्यातो भविष्यति।
भुवि चास्य महीपाला यास्यन्त्याज्ञावशा यत:॥ ३६॥
एष सर्वक्षितीशानां वीर: स्थास्यति मूर्द्धनि।
चक्रवर्ती महावीर्य: सप्तद्वीपवतीं महीम्॥ ३७॥
आक्रम्य पृथिवीपालानयं भोक्ष्यत्यवारित:।
प्रधान पृथिवीशानां भविष्यत्येष यज्विनाम्॥
आधिक्यं शौर्यवीर्येण भविष्यत्यस्य राजसु॥ ३८॥

At the end of this rite to secure good fortune a voice came, issuing from no earthly body,– "Because the preceptor uttered this phrase 'Marut-tava'[5] repeatedly, hence this boy shall be famed on earth as 'Marutta;' and because kings shall pass into subjection to his commands on the earth, this boy as a hero shall stand on the head[6] of all kings. As a universal monarch, great in valour, he shall assail kings and shall unobstructed enjoy the earth which contains seven continents. He shall be chief among kings who offer sacrifices. His shall be the

1. Tumburu had solemnized the parents' wedding, see verse 13. Tunaya is the Gandharva of verse 6. The Poona edition reads instead praṇayena smṛto, "who was remembered with affection."
2. For jāta-jāta-karmākaron read 'bhetya jāta-karmākaron as in the Poona edition.
3. Vāyu in the plural; they are mentioned here because of the invocation which comes afterwards, in which they are called Marut.
4. Marut, with tava orthoadded here and in the following sentences.
5. "May the wind for thee;" the words used in the preceeding invocations.
6. Or "at the head."

supremacy among kings by reason of valour and heroism "

मार्कण्डेय उवाच

इत्याकर्ण्य वच: सर्वे केनाप्युक्त दिवौकसाम्।
तुतुषुर्विप्रगन्धर्वाश्चास्य माता तथा पिता॥३९॥

Mārkaṇḍeya spoke

On hearing this speech uttered by some one from among the dwellers in heaven, all were gratified, the brāhmanas and Gandharvas also and his mother and father

इति श्री मार्कण्डेयपुराणेऽविक्षिच्चरितेऽविक्षितो
मरुत्तपुत्रोत्पत्तिवर्णनं नाम
चतुर्विंशत्यधिकशततमोऽध्याय:॥१२४॥

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अथ पञ्चविंशत्यधिकशततमोऽध्याय:

CHAPTER 125[1]

Marutta's exploits

Avīksit returned and presented his son to his father Karandhama, and there was great rejoicing–The boy grew up, learned in sacred lore and skilful with all weapons–Karandhama resigned the kingdom, but Avīksit refused it because of the shame of his former captivity–Marutta was made king, and Karandhama retired to the forest

मार्कण्डेय उवाच

तत: स राजपुत्रस्तमादाय दयितं सुतम्।
पत्नी चानुगतो विप्र गन्धर्वैराययौ पुरम्॥१॥

Mārkaṇḍeya spoke

Then the prince, taking that beloved son and followed by his wife[2] and the brāhmanas and Gandharvas, went to his city

स पितुर्भवन प्राप्य ववन्दे पितुरादरात्।
चरणौ सा च तन्वङ्गी ह्रीमती नृपते: सुता॥२॥

Reaching his father's palace he extolled his father's feet with respect, and so did his slender-limbed wife, the bashful princess

तथाह राजपुत्रोऽसौ गृहीत्वा बालकं सुतम्।
धर्मासनगतं भूपं राज्ञां मध्ये करन्धमम्॥३॥
मुखं पौत्रस्य पश्यैतदुत्सङ्गस्थस्य यन्मया।
किमिच्छके प्रतिज्ञातं तुभ्यं मातु: कृते पुरा॥४
इत्युक्त्वा पितुरुत्सङ्गे तं कृत्वा तनयं तत:।
यथावृत्तमशेषं स कथयामास तस्य तत्॥५॥
स परिष्वज्य तं पौत्रमानन्दास्राविलेक्षण:।
स भाग्योऽस्मीत्यथात्मानं प्रशशंस पुन: पुन:॥६॥
तत: सोऽर्घ्यादिना सम्यग्गन्धर्वान्समुपागतान्।
सम्मानयामास मुदा विस्मृतान्यप्रयोजन:॥७॥

And the prince holding his infant son addressed king Karandhama, who was seated on the throne of justice in the midst of kings,–"Behold this face of your grandson who rests in my lap, as I promised formerly to you for my mother's sake at the 'What-want-you?' vow " So saying he laid that son then on his father's lap, and related to him everything as it had occurred The king embracing his grandson, while his eyes were beclouded with tears of joy, felicitated himself again and again in saying "Fortunate am I!" Then he duly paid honour to the assembled Gandharvas with the *arghya* offering and other presents,[3] forgetting other needs by reason of his joy [4]

तत: पुरे महानासीदानन्द: पौरवेश्मसु।
अस्माकं सन्ततिर्जाता नाथस्येति महामुने॥८॥

In the city then there was great rejoicing in the houses of the citizens, who exclaimed–"A son has been born to our master!"

हृष्टपुष्टे पुरे तस्मिन्गीतवाद्यैर्वराङ्गना:।
विलासिन्योऽतिचार्वङ्ग्यो ननृतुर्लास्यमुत्तमम्॥९॥
राजा च द्विजमुख्येभ्यो रत्नानि च वसूनि च।
गावो वस्त्राण्यलङ्कारानददाद्धृष्टमानस:॥१०॥

O great muni In that glad and opulent city sportive courtesans of the prettiest forms danced

1 Chap 129 in the Calcutta edition
2 For padbhyām read patnyā, as in the Poona edition
3 For 'rdhyādinā read 'rghyādinā, as in the Poona edition
4 The Poona edition amplifies this and, instead of the second line as in the Calcutta edition reads–"Then he duly paid honour to the assembled Gandharvas with the arghya offering and other presents joyfully, and dismissed them with propriety He continues playing with his grandson, forgetful of other needs "

an exquisite dance to the accompaniment of songs and musical instruments. And the king with glad mind bestowed on the chief brāhmaṇas both gems and riches, cattle, clothing and ornaments.

ततः स बालो ववृधे शुक्लपक्षे यथा शशी।
पितॄणां प्रीतिजनको जनस्येष्टश्च सोऽभवत्।। ११।।
आचार्याणां सकाशात्स प्राग्वेदाञ्जगृहे मुने।
ततः शास्त्राण्यशेषाणि धनुर्वेदं ततः परम्।। १२।।
कृतोद्योगो यदा सोऽभूत्खड्गकार्मुककर्मणि।
अन्येषु च तथा वीरः शस्त्रेषु विजितश्रमः।। १३।।

The boy grew thenceforward, as the moon waxes in its bright fortnight. He was the source of pleasure to his parents, and the desire of the people. He acquired the Vedas first from the religious teachers, O muni, then skill in all kinds of weapons, then complete knowledge of archery. When he had completed his efforts in the use of the sword and bow, he next overcame toil like a hero in learning the use of other weapons also.

ततोऽस्त्राणि स जग्राह भार्गवाद्भृगुसम्भवात्।
विनयावनतो विप्र गुरोः प्रीतिपरायणः।। १४।।
गृहीतास्त्रः कृती वेदे धनुर्वेदस्य पारगः।
निष्णातः सर्वविद्यासु न बभूव ततः परः।। १५।।

Then he obtained weapons from Bhārgava,[1] descendant of Bhṛgu,–bowing modestly and intent on pleasing his guru, O brāhmaṇa. Accomplished in the use of weapons, skilled in the Veda, thoroughly master of the knowledge of archery, deeply versed in all sciences–none such had there been before him.

विशालोऽपि सुतावार्त्तामुपलभ्याखिलामिमाम्।
हर्षनिर्भरचित्तोऽभूद्दौहित्रस्य च योग्यताम्।। १६।।

Viśāla also, on hearing all this story of his daughter and of the ability of his daughter's son, rejoiced exceedingly in mind.

अथ राजा सुतसुतं दृष्ट्वा प्राप्तमनोरथः।
यज्ञाननेकान्निष्पाद्य दत्त्वा दानानि चार्थिनाम्।। १७।।
कृतशेषक्रियो युक्तः स वर्णैर्धर्मतो महीम्।
परिपाल्यारिविजयी बलबुद्धिसमन्वितः।। १८।।

Now the king Karandhama had attained his wishes, in that he had seen his son's son and had offered many sacrifices, and had bestowed gifts on those who asked. He had performed all ceremonies; he was united with his fellow-kings;[2] having safeguarded the earth righteously, he had conquered his enemies; he was endowed with strength and intelligence.

स यियासुर्वनं पुत्रमविक्षितमभाषत।
पुत्र वृद्धोऽस्मि गच्छामि वनं राज्यं गृहाण मे।। १९।।
कृतकृत्योऽस्म नास्त्यन्यत्किञ्चित्त्वदभिषेचनात्।
सुनिष्पन्नमतो राज्यं त्वं गृहाण मयार्पितम्।। २०।।

Being desirous of departing to the forest he addressed his son Avīkṣit– "My son, I am old, I am going to the forest, take over the kingdom from me. I have done what ought to be done; nothing remains but to anoint you. Do you who are highly accomplished in your opinions take the kingdom which I have transfered to you."

इत्युक्तः पितरं प्राह सोऽविक्षिन्नृपनन्दनः।
प्रश्रयावनतो भूत्वा यियासुस्तपसे वनम्।। २१।।
नाहं तात करिष्यामि पृथिव्याः परिपालनम्।
नापैति ह्रीर्मे मनसि राज्येऽयं त्वं नियोजय।। २२
तातेन मोक्षितो बद्धो न स्ववीर्यादहं यतः।
ततः कियत्पौरुषं मे पुरुषैः पाल्यते महीम्।। २३।।

Being addressed thus, Avīkṣit the prince, respectfully bowing down, said to his father who was desirous of going[3] to the forest to perform austerities, – "I will not, dear father, do the safeguarding of the earth; shame departs not from my mind; do you appoint some one else to the kingdom. Since I when captured was delivered by my dear father and not by my own valour, how much manliness then have I? The earth is protected by real men.

योऽहं न पालनायालमात्मनोऽपि वसुन्धराम्।
स कथं पालयिष्यामि राज्यमन्यत्र विक्षिप।। २४।।

1. That is Sukra Acārya (comment). He was the preceptor of the Asuras.

2. Sa-varṇair,- māṇḍalika-nṛpaiḥ (comment). "With his provincial kings,"; "with his vassal kings."

3. For yiyāsus read yiyāsuṁ, as in the Poona edition.

स स्त्रीसधर्मा पुरुषो यश्चान्येनावद्रुह्यते।
आत्माऽमोहाय भवता बन्धनाद्येन मोक्षितः॥२५॥
सोऽहं कथं भविष्यामि स्त्रीसधर्मा महीपतिः।
स्त्रियः पुमान्भवेद्भर्त्ता य शूरः स महीपतिः॥२६॥

I who was not sufficient to protect even myself, how shall I, being such, protect the earth? Cast the kingdom on some one else. On the same level as a woman[1] is the man who is downright injured by another. And my soul has been delivered from delusion by you, sir[2], who have delivered me from bondage. How shall I, being such, who am on the same level as a woman, become king?"

पितोवाच

न भिन्न एव पुत्रस्य पिता पुत्रस्तथा पितुः।
नान्येन मोक्षितो वीर यस्त्वं पित्रा विमोक्षितः॥

The father spoke

Not distinct[3] in sooth is the father from the son, nor the son from the father. Not delivered by any one else you brave, you were delivered by your father.

पुत्र उवाच

हृदयं नान्यथा नेतुं मया शक्यं नरेश्वर॥२७॥
हृदये ह्रीर्ममातीव यस्त्वहं मोक्षितस्त्वया॥२८॥

The son spoke

I cannot direct my heart in any other wise, O king. There is exceeding shame in my heart– I, who was delivered by you.

पित्रोपात्तां श्रियं भुङ्क्ते पित्रा कृच्छ्रात्समुद्धृतः।
विज्ञायते च यः पित्रा मानवः सोऽस्तु नो कुले॥२९॥
स्वयमर्जितवित्तानां ख्यातिं स्वयमुपेयुषाम्।
स्वयं निस्तीर्णकृच्छ्राणां या गतिः साऽस्तु मे गतिः॥

He who has been rescued by his father consumes the glory acquired by his father; and let not the man, who is known by reason of his father, exist in the family. Let mine be that course, which is the course of those who have themselves amassed riches, who have themselves attained to fame, who have themselves come forth safe out of difficulties[1]

मार्कण्डेय उवाच

इत्याह बहुशः पित्रा यदाप्युक्त्वाऽप्यसौ मुने।
तदा तस्य सुतं राज्ये मनुरूत्तमकरोन्नृपः॥३१॥
स पित्रा समनुज्ञातं राज्यं प्राप्य पितामहात्।
चकार सम्यक्सुहृदामानन्दमुपपादयन्॥३२॥

Mārkaṇḍeya spoke

When he, although exhorted[4] often by his father, spoke thus, O muni, the king then appointed his[5] son Marutta to the kingdom. Receiving from his grandfather the sovereignty as authorized by his father, he ruled well, inspiring gladness among his friends.

राजा करन्धमश्चापि वीरामादाय तां तथा।
वनं जगाम तपसे यतवाक्कायमानसः॥३३॥

And king Karandhama, taking Vīrā also, departed to the forest to practise austerities with voice, body and mind restrained.

तत्र वर्षसहस्रं स तपस्तप्त्वा सुदुश्चरम्।
विहाय देहं नृपतिः शक्रस्याप सलोकताम्॥३४॥
सास्य पत्नी तदा वीरा वर्षाणामपरं शतम्।
तपश्चचार विप्रर्षे जटिलामलपङ्किनी॥३५॥
सालोक्यमिच्छती भर्तुः स्वर्गतस्य महात्मनः।
फलमूलकृताहारा भार्गवाश्रमसंश्रया॥
द्विजातिपत्नीमध्यस्था द्विजशुश्रूषणादृता॥३६॥

After practising very arduous austerities there a thousand years, the king quitted his body and gained the world[6] of Indra. His wife Vīrā then practised austerities a hundred years longer, with her hair matted and her body covered with dirt and

1 For mantrí sa-dharmah read sa strí-sadharmah, as in the Poona edition

2 Ava-druhyate, the verb ava-druh is not in the dictionary

3 For ātmā 'mohāya bhavato the Poona edition reads ātmā 'mahāca bhavatā, and the comment says amohāt=snehāt (which seems strange) The meaning then would be, "Since I myself have been delivered from bondage by thee, sir, out of affection, how shall I etc" But I have ventured to read ātmā mohāc ca bhavatā.

4 For yadāpy ukto read yadā prokto, as in the Poona edition Avíksit is mentioned in the Mahā-Bh , Aśvam -p iv 80-85, but rarely elsewhere His name chiefly occurs in the patronymic from Aviksita applied to Marutta There was another Avíksit, a son of Kuru, Adi-p xciv 3740

5 Tasya, i e Avíkṣit's

6 For sa lokatām read sa-lokatām

mud, desirous of gaining the same world as her high-souled lord who had reached Svarga, making fruits and roots her food, dwelling in Bhārgava's hermitage, encircled by wives of twice-born men, and sustained by the devoted attendance of the twice-born

इति श्रीमार्कण्डेयपुराणे मरुत्तचरिते
पञ्चविंशत्यधिकशततमोऽध्यायः॥१२५॥

♣♣♣

अथ षड्विंशत्यधिकशततमोऽध्यायः

CHAPTER 126[1]

Marutta's exploits

Marutta reigned as a universal monarch–Samvarta was his priest– Marutta was a great sacrificer, and a liberal benefactor to brāhmana–Some verses in his honour are quoted–But the Nāgas troubled the ṛsis grievously, and his grandmother Vīrā sent him a message to administer justice and secure peace

क्रौष्टुकिरुवाच

भगवन्विस्तरात्सर्वं ममैतत्कथितं त्वया।
करन्धमस्य चरितमविक्षिच्चरितं च यत्॥१॥
अविक्षितस्य नृपतेर्मरुत्तस्य महात्मनः।
श्रोतुमिच्छामि चरितं श्रूयते सोऽतिचेष्टितः॥२॥
चक्रवर्ती महाभागः शूरः कान्तो महामतिः।
धर्मविद्धर्मकृच्चैव सम्यक्पालयिता भुवः॥३॥

Krauṣṭuki spoke

Adorable sir, you have fully narrated all this to me, namely, Karandhama's exploits and what were Avīksit's exploits I wish to hear of the exploits of the high-souled king Marutta[2], Avīksit's son,[3] he is heard of because of his surpassing feats as a universal monarch, of great parts, a warrior, a beloved king, high-minded, wise in righteousness and a doer of righteousness, a real protector of the earth

मार्कण्डेय उवाच

स पित्रा समनुज्ञातं राज्यं प्राप्य पितामहात्।
धर्मतः पालयामास पिता पुत्रानिवौरसान्॥४॥
इयाज सुबहून्यज्ञान्यथावत्स्वाप्तदक्षिणान्।
ऋत्विक्पुरोहितादेशानिर्विण्णो महीपतिः॥५॥
तस्याप्रतिहतं चक्रमासीद्द्वीपेषु सप्तसु।
गतिश्चाप्यनवच्छिन्ना स्वः पातालजलादिषु॥६॥
ततः प्राप्य धनं विप्र यथावत्स्वक्रियापरः।
अयजत्स महायज्ञैर्देवानिन्द्रपुरोगमान्॥७॥
इतरे च यथावर्णाः स्वे स्वे कर्मण्यतन्द्रिताः।
तदुपात्तधनाश्चक्रुरिष्टापूर्त्तादिकाः क्रियाः॥८॥
पाल्यमाना मही तेन मरुत्तेन महात्मना।
योऽस्पर्द्धात्त्रिदशावासवासिभिर्द्विजसत्तम॥९॥
तेनातिशयिताः सर्वे केवलं न महीक्षितः।
यज्विना देवराजोऽपि शतयज्ञाभिसन्धिना॥१०॥

Mārkaṇḍeya spoke

Receiving from his grandfather the kingdom with his father's consent, he protected it righteously, as a father protects his own begotten sons He sacrificed very many sacrifices appropriately, whereat most suitable fees were given away, as a king whose mind took pleasure[4] in the commands of his sacrificing priest and family priest His discus was unresisted in the

1 Chap 130 in the Calcutta edition

2 He is famed as a universal monarch (Mahā-Bh , Asvam -p iv 86-91 and Visnu Pur IV i), and it said he gained his supreme sovereignty through his prosperity (ṛddhyā, Sabha p xiv 650) He was one of the sixteen greatest and most famous kings of antiquity (Dronā-p lv 2170-83, Santi-p xxix 910-17) he is said to have offered a sacrifice to the brāhmana ṛsi Usiravija at the Jāmbu-nada lake in the Northern region (Udyoga-p cx 3842-3), and was praised for his liberality in that he gave his daughter to Angiras (Sānti-p ccxxxiv 8602, Anusās -p cxxxvii 6260), but more probably to Angirasa, that is Samvarta see verse 11 note

There were other less famous kings of the same name as Marutta, son of Karandhama and fifth in descent from Yayāti's son Turvasu (Hari-V , xxxii 1829-1834, Visnu Pur IV xvi), Marutta, fifth in descent from Sasa-vindu (Hari-V , xxxvii 1972-75 Matsya Pur xliv 24 also Vāyu and other Purānas, and probably Mahā-Bh , Sānti p xxix 981), and one or two more of the same or similar name

3 For Avikṣitasya read Avikṣitasya Marutta's father is generally spoken of here as Avikṣit and not as Aviksita *The Poona edition reads Avaikṣatasya*

4 Or, "was subservient to", ramya=vasya (comment)

seven continents; and his course uninterrupted[1] in the sky, in the lower regions, in the waters and elsewhere. He gained riches thereby, being duly intent on his own rites, O brāhmaṇa, and sacrificed with great sacrifices to Indra and the other gods;[2] just as these other castes also, unwearied each in its own business and possessing riches amassed thereby, performed pious obligations and other rites. The earth while under high-souled Marutta's protection entered into rivalry with the dwellers in the dwellings of the thirty gods,[3] O best of twice-born men. Not only were all kings of the earth surpassed by him, but even the king of the gods was surpassed by him as a sacrificer with declarations[4] of a hundred sacrifices.[5]

ऋत्विक्तस्य तु संवर्त्तो बभूवाङ्गिरसः सुतः।
भ्राता बृहस्पतेर्विप्र महात्मा तपसां निधिः॥ ११॥
सौवर्णो मुञ्जवान्नाम पर्वतः सुरसेवितः।
पातितं तेन तच्छृङ्गं कृते तस्य महीपतेः॥ १२॥
तेन यस्याखिलं यज्ञे भूमिभागादिकं द्विज।
प्रासादाश्च कृताः शुभ्रास्तपसा सर्वकाञ्चनाः॥ १३॥

Now his sacrificing priest was Aṅgiras' son Samvarta,[6] who was Bṛhaspati's brother, high-souled, a treasure-house of austerities. The golden mountain Yuñjavat[7] is frequented by the gods; he struck down its summit and carried it off[8] for that king. The whole of that king's[9] territory, allotment[10] and other property and palaces were made brilliant, all golden, by that priest at a sacrifice by means of austerities, O brāhmaṇa.

गाथाश्चाप्यत्र गायन्ति मरुत्तचरिताश्रयाः।
सातत्येनर्षयः सर्वे कुर्वन्तोऽध्ययनं यथा॥ १४॥
मरुत्तेन समो नाभूद्यजमानो महीतले।
सदः समस्तं यद्यज्ञे प्रासादाश्चैव काञ्चनाः॥ १५॥
अमाद्यदिन्द्रः सोमेन दक्षिणाभिर्द्विजातयः।
विप्राणां परिवेष्टारः शक्राद्यास्त्रिदशोत्तमाः॥ १६॥

And in this connection, those who are interested in Marutta's exploits sing songs, whiie all ṛṣis are carrying on their study without intermission, thus—"Equal to Marutta never lived a sacrificer on the face of the earth—at whose sacrifice his dwelling-house was cast and also golden palaces as largesse, Indra was made intoxicated with soma and twice-born brāhmaṇas with gifts, and Indra and other chiefs of the thirty gods became waiters to the brāhmaṇas.

यथा यज्ञे मरुत्तस्य तृप्ता सर्वे महीपतेः।
सुवर्णमखिलं त्यक्तं रत्नपूर्णगृहे द्विजैः॥ १७॥
प्रसादादिसमस्तं च सौवर्णं तस्य यत्क्रतौ।
त्रयो वर्णाह्यलभ्यन्त तस्मात्केचित्तथा ददुः॥ १८॥
(तेन त्यक्तेन शिष्टा ये जनाः पूर्णमनोरथाः।
तेऽपि यज्ञान्यजन्ते स्म देशे देशे पृथक्पृथक्॥)

1. For cāpy anavicchinnā read cāsya na vicchinnā, as in the Poona edition.
2. The Viṣṇu Pur. says—he offered an unparalleled sacrifice, his utensils were of gold, Indra was intoxicated with his libations of soma, and the brāhmaṇas were enriched (IV. i). So also Mahā-Bh., Aśvam.-p. x. 275-92.
3. It is said in the Mahā-Bh., the earth brought forth fruit without ploughing and was garlanded with caityas in his reign (Santi-p, xxix. 910-17).
4. Sata-yajñābhisandhibhiḥ; the Poona edition reads Śata-yajño 'pi śaṅkitaḥ.
5. The Mahā-Bh., says he overcame Indra in rivalry and so incurred Bṛhaspati's opposition (Śānti-p. xxix. 910-14).
6. The Mahā-Bh., says Aṅgiras was Avikṣit's priest (Aśvam.-p. iv. 80-85). Aṅgiras had two sons, Bṛhaspati and Samvarta, adn there was rivalry between them, but Bṛhaspati the elder got the pre-eminence and became Indra's purohita. Marutta in rivalry overcame Indra, and Bṛhaspati who desired Indra's good repulsed Marutta, and declined to be his family priest. Marutta then by Narada's advice went to Vārāṇasī (Benares) and secured Samvarta as his priest (Droṇa-p. lv. 2170-71; Śānti-p. xxix. 910-15; and Aśvām.-p. iv. 86 to ix. 274). There was a great quarrel between Bṛhaspati and Samvarta in consequence (ibid., and Vāyu Pur.). The Aitareya Brāmaṇa says Samvarta inaugurated Marutta with the Mahābhishcka ceremony, the great inauguration ceremony of Indra (VIII.iv. 21).
7. For Yuñjavat read Muñjavat, as in the Poona edition. It is a mountain on the ridge of Himavat (Mahā-Bh., Aśvam.-p. viii. 180). It seems to have been also called Muñjāvaṭa, and the summit Muñja-pṛṣtha. It was visited by Vasu-homa, king of Aṅga, and Rāma and Māndhātṛ (Śānti-p. cxxii. 4469-75). It was a sacred place of pilgrimage (Kūrma Pur. II xxxvii. 38). This may be meant by Mujavant in Atharva-Veda I. xxv. 2, 8. There was another place of pilgrimage called Muñja-vaṭa which was apparently in or near Kuru-kṣetra (Mahā-Bh., Vana-p. lxxxiii. 5092, and lxxxv. 8210).
8. For hṛtaṁ the Poona edition reads hṛte, "he struck down its summit for that king's sake."
9. Yasya, i.e. Marutta's
10. Bhāga.

At what king's sacrifice was everything of gold abandoned, as at Marutta's sacrifice, by the twice-born brāhmaṇas, whose houses were stocked with gems?[1] And at his sacrifice what gold in the shape of palaces and other things was cast as largesse, that indeed the three other castes received; therefrom some of them gave similar gifts."[2]

तस्यैवं कुर्वतो राज्यं सम्यक्पालयतः प्रजाः।
तपस्वी कश्चिदभ्येत्य तमाह मुनिसत्तम॥ १९॥
पितुर्माता तवाहेदं दृष्ट्वा तापसमण्डलम्।
विषाभिभूतमुरगैर्मदोन्मत्तैर्नरेश्वर॥ २०॥
पितामहस्ते स्वर्यातः सम्यक्संपाल्य मेदिनीम्।
पिता तव तथा शक्तो हित्वा ग्रामं वनं गतः॥
(तपश्चरणशक्ताऽहमिह चौर्वाश्रमे स्थिता)॥ २१॥
साऽहं पश्यामि वैकल्यं तव राज्यं प्रशासतः।
पितामहस्य तेनाभूद्यत्पूर्वेषां च ते नृप॥ २२॥

While thus he ruled the kingdom and protected his subjects well, a certain ascetic came, O best of munis, and said to him– "Your father's mother, seeing the community of ascetics overwhelmed with poison by the Nāgas who are raging with frenzy, say this to you, O king:– "Your grandfather, after protecting the earth well, has departed to heaven, and I am able to practise austerities here, dwelling in Aurva's[3] hermitage. I, being such, perceive disorganization while you rule the kingdom, such as was not while your grandfather and your ancestors reigned, O king.

नूनं प्रमत्तो भोगेषु सक्तो वाऽविजितेन्द्रियः।
चारान्धता यतोऽस्तीयं दुष्टादुष्टं न वेत्सि यत्॥ २३॥
पातालादभ्युपेतैस्तु भुजगैर्दर्शशालिभिः।
दष्टा मुनिसुताः सप्त दूषिताश्च जलाशयः॥ २४॥
स्वेदमूत्रपुरीषेण दूषितं सुशृतं हविः।
अपराधं समुद्दिश्य दत्तो नागबलिश्चिरात्॥ २५॥

Assuredly you are heedless or addicted to sensual enjoyments, or your senses are uncontrolled, in that you do not know the wicked and the good because they, thine organs, are blind because you have no spies. Now the Nāgas, who have come up from Pātāla possessed with frenzy, have bitten seven sons of munis, and have defiled the tanks, and have defiled the clarified butter offered in sacrifice with sweat, urine and ordure. Tribute has long been given to the Nāgas, thus fully indicating an offence.

एते समर्था मुनयो भस्मीकर्तुं भुजङ्गमान्।
किन्त्वेषां नाधिकारोऽत्र त्वमेवाधिकारवान्॥ २६॥
तावत्सुखं भूपतिजैर्भोगजं प्राप्यते नृप।
अभिषेकजलं यावन्न मूर्ध्नि विनिपात्यते॥ २७॥

These munis are able to reduce the Nāgas to ashes, but have no authority herein; you indeed has the authority herein. King's sons have the happiness that comes of sensual enjoyments so long, O king, as the water of regal inauguration is not poured on their head.

कानि मित्राणि कः शत्रुर्मम शत्रोर्बलं कियत्।
कोऽहं के मन्त्रिणः पक्षे के वा भूपतयो मम॥ २८॥
(कियान्कोशो बलं किंवा कोऽनुरक्तो जनो मम)।
विरक्तो वा परैर्भिन्नः परेषामपि कीदृशः॥
कः सम्यगत्र नगरे विषये वा जनो मम॥ २९॥
धर्मकर्माश्रयो मूढः कः सम्यगपि वर्त्तते।

But when kings they must think–'What friends are there?' ' Who is an enemy?' 'How great is my enemy's strength?' 'Who am I?' 'Who are in my minister's party?' Or, 'Whoa re my vassal

1. For ratna-pūrṇa-gṛhe read ratna-pūrṇa-gṛhair, as in the Poona edition.
2. The Poona edition adds a verse here–The well-behaved folk, who had their thoughts satisfied by what was given away, also offered sacrifices therewith in various places separately.
3. Aurva was a famous ṛṣi descended from Bhṛgu. The Matsya Pur. says he was son of Bhṛgu's son Apnuvāna and was father of Jamadgani, and that he established the gotras of the Bhārgavas (cxciv. 14-29). It is said king Sagara was brought up in his hermitage (Hari-V., xiii. 762-xiv. 795) and learnt from him the Vedas and the use of arms (Viṣṇu Pur. III.viii, and IV. iii) The Mahā-Bh. says he was born when the Bhārgavas were almost exterminated by the princes of Kārtavīrya's race after Kārtavīrya's death, because they did not restore at the demand of those princes the riches which they had amassed as Kārtavīrya's sacrificial priests; and it explains his name by saying he was born from his mother's thigh (Adi-p. clxxviii. 6802-15 and clxxix 6827).

kings?'[1] 'Either such a one is ill-disposed, or he has been alienated by others; what is he like with regard to my adversaries also?' 'Who is wholly a liege-man to me herein in the city or in the country?' He who puts his trust solely in deeds of righteousness is besotted.

को दण्ड्य: परिपाल्य: क: के चोपेक्ष्या नरा मया॥ ३०

सामभेदतया दम्या देशकालमवेक्षता।

चारांश्च चारयेदन्यैरज्ञातान्भूपतिश्चरै:॥ ३१॥

A king must take practical notice– 'Who behaves quite properly?' 'Who must be punished?' 'Who must be protected?' Or, 'What men must be regarded[2] by me, who have to consider[3] the person to be subdued, the place and the time with regard to my condition of alliance or disunion?'[4]

सचिवादिषु सर्वेषु चरान्दद्यान्महीपति:।

इत्यादौ भूपतिर्नित्यं कर्मण्यासक्तमानस:॥ ३२॥

न्येद्दिनं तथा रात्रिं न तु भोगपरायण:।

Further, a king should ward off unknown spies by other spies. A king should set spies upon all his ministers and other servants. In this and in other ways a king, whose mind is intent upon business, should constantly spend day and night, but not be engrossed with sensual enjoyments.

राज्ञां शरीरग्रहणं न भोगाया महीपते॥ ३३॥

क्लेशाय महते पृथ्वी स्वधर्मपरिपालने।

The possession by kings of bodies is not for the sake of sensual enjoyment, O king; it excites them to undertake trouble in the work of protecting the earth and their own righteousness.

सम्यक्पालयत: पृथ्वी स्वधर्मं च महीपते॥ ३४॥

इह क्लेशो महान्स्वर्गे परमं सुखमक्षयम्।

For a king who protects the earth and his own righteousness well, there is great trouble in this world and supreme undecaying happiness in heaven.

1 For tenābhūd read ta nābhūd.

2 Upekṣyās; or "must be disregarded."

3. For avekṣatā read avekṣatām? "Let a king consider, etc."

4. For saṅga-bheda-tayā-damya- the Poona edition reads mantra-bheda-bhayād atra, "who h ave to consider place and time in this matter by reason of fear lest my counsel should be divulged."

तदेतदवबुध्यस्व हित्वा भोगान्नरेश्वर॥ ३५॥

पालनाय क्षिते: क्लेशमङ्गीकर्तुमिहार्हसि।

Recognizing this therefore, O king, discard sensual enjoyments and deign to undertake trouble in this world for the protection of the earth.

इति वृत्तमृषीणां यद्व्यसनं त्वयि शासति॥ ३६॥

भुजङ्गहेतुकं भूप चारान्धो नापि वेत्सि तत्।

The calamity, which originating from the Nāgas has thus befallen the ṛṣis, while you are reigning, O king, you being blind because you have no spies do not even know it.

बहुनात्र किमुक्तेन दुष्टे दण्डो निपात्यताम्॥ ३७॥

शिष्टान्पालय राजंस्त्वं धर्मषड्भागमाप्स्यसि।

What need of saying more in this matter? Let punishment be inflicted on him who is wicked; protect you the well-behaved, O king; you shall gain the sixth part allowed you as tribute by righteous law.

अरक्षन्पापमखिलं दुष्टैरविनयात्कृतम्॥ ३८॥

समवाप्स्यस्यसन्दिग्धं यदिच्छसि कुरुष्व तत्।

By withholding protection you shall without doubtfully acquire all the sin that is committed by wicked men through unruliness. Do what you wish!

एतन्मयोक्तं सकलं यत्तवाहं पितामह:॥

कुरुष्वैवं स्थिते यत्ते रोचते वसुधाधिप॥ ३९॥

"I have told you all this that your grandmother say to you. Act, when things are so, as pleases you, O king."[5]

इति श्रीमार्कण्डेयपुराणे मरुत्तचरितवर्णनं नाम षड्विंशत्यधिकशततमोऽध्याय:॥१२६॥

5. Or "it is meant for undertaking great trouble."

अथ सप्तविंशत्यधिकशततमोऽध्याय:

CHAPTER 127[1]

Marutta's exploits

Marutta visited his grandmother's hermitage and set the Nāgas' world on fire– They implored his mother Bhāvinī's protection according to her old promise–She and Avīkṣit accepted their entreaties and went to Marutta.

मार्कण्डेय उवाच

इति तापसवाक्यं स श्रुत्वा लज्जापरो नृप:।
धिङ्मां चारान्धमित्युक्त्वा नि:श्वस्य जगृहे धनु:॥ १॥
तत: स त्वरितं गत्वा तमौर्वस्याश्रमं प्रति।
ववन्दे शिरसा वीरां मातरं पितुरात्मन:॥ २॥
तापसांश्च यथान्यायं तैश्चाशीर्भिरभिष्टुत:।
दृष्ट्वा च तापसान्सप्त नागैर्दष्टान्मृतान्भुवि॥ ३॥
निनिन्दात्मानमसकृत्पुरस्तेषां महीपति:।
उवाच चैतद्द्याहं मद्वीर्यमवमन्यताम्॥ ४॥
यत्करोमि भुजङ्गानां दुष्टानां ब्राह्मणद्विषाम्।
तत्पश्यतु जगत्सर्वं सदेवासुरमानुषम्॥ ५॥

Mārkaṇḍeya spoke

On hearing this speech from the ascetic, the king became covered with shame. Exclaiming, "Fie on me, who am blind because I have no spies, "he sighed and took his bow. He went hastily then towards Aurva's hermitage and made obeisance to his father's mother Vīrā with his head, and to the ascetics as was proper; and they landed him with blessings. And seeing the seven sons,[2] the ascetics, bitten by the Nāgas on the ground, the king reproached himself repeatedly in front of them, and said thus,– "What I do now to the wicked Nāgas, who despise my valour and who hate the brāhmaṇas, let all the world with the gods, demons and mankind see that!"

मार्कण्डेय उवाच

इत्युक्त्वा जगृहे कोपादस्त्रं संवर्तकं नृप:।
नाशायाशेषनागानां पातालोर्वीविचारिणाम्॥ ६॥
ततो जज्वाल सहसा नागलोक: समन्तत:।
महास्त्रतेजसा विप्र दह्यमानोनिवारित:॥ ७॥
हा हा तातेति हा मातर्हा हा वत्सेति संभ्रमे।
तस्मिन्नस्त्रकृते वाच: पन्नगानामथाभवन्॥ ८॥
केचिज्ज्वलद्भि: पुच्छाग्रै: फणैरन्ये भुजङ्गमा:।
क गृहीतपुत्रदाराश्च त्यक्ताभरणवासस:॥ ९॥

Mārkaṇḍeya spoke

So saying the king took his weapon Samvartaka[3] in anger, in order to destroy all the Nāgas that roamed in Pātāla and on the earth. The Nāgas' world burst into flame then suddenly all around; while it was being burnt by the glowing power of the great weapons,[4] he hemmed it in. 'Ah! Ah! dear father' –'Ah! mother!' –'Ah! Ah! dear child'– such cries arose then among the Nāgas in that confusion caused by the weapon. Some with the ends of their tails burning, other Nāgas with their hoods burning, both seized their children and wives and abandoned their ornaments and clothing.

पातालमुत्सृज्य ययु: शरणं भामिनीं तदा।
मरुत्तमातरं पूर्वं यया दत्तं तदाभयम्॥ १०॥

Quitting Pātāla they went for protection to Marutta's mother Bhāminī, who had formerly given them a promise of safety then.[5]

तामुपेत्योरगा: सर्वे सप्रणामं भयातुरा:।
सगद्गदमिदं प्रोचु: स्मर्यतां न: पुरोदितम्॥ ११॥

Approaching her all the Nāgas, sick with terror, prostrated themselves and spoke thus in broken accents, – "Let that be remembered which was formerly declared by you to us.

प्रणम्याभ्यर्थितं पूर्वं यदस्माभि: रसातले।
तस्य कालोऽयमायातस्त्राहि वीरप्रजायिनि॥ १२॥

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1 Chap. 131 in the Calcutta edition.

2. For sutān read mṛtān, "the seven dead ascetics"?

3. Saṁvartaka, "the fire that will destroy every thing at the end of the world." The Calcutta edition reads Sad-vartaka.

4. For mahāṁs ta tejasā the Poona edition reads mahāstra-tejasā, which I have followed.

5. The promise was given in chap. 123, verses 42-44. For the text yayā dattaṁ tadābhayam a better reading would be yathā-dattaṁ tayābhayam, "since she had formerly given them a promise of safety." See verse 17.

पुत्रो निर्वातां राज्ञि प्राणैः संयोज्यमस्तु नः।
दह्यते सकलो लोको नागानामस्त्रवह्निना॥ १३॥
एवं संदह्यमानानामस्माकं तनयेन ते।
त्वामृते शरणं नान्यत्कृपां कुरु यशस्विनि॥ १४॥

What we entreated[1] formerly after prostrating ourselves in Rasātala, the time for that has here arrived; save us, O mother of the hero! Let your son be turned aside, O queen; let us retain[2] our lives. All the world of the Nāgas is being burnt by the fire from his weapon. For us, who are being thus utterly burnt up by your son, there is no other refuge but you; have mercy on u s, O renowned lady!"

मार्कण्डेय उवाच

इति श्रुत्वा वचस्तेषां संस्मृत्यादौ च भाषितम्।
भर्त्तारमाह सा साध्वी ससम्भ्रममिदं वचः॥ १५॥
पूर्वमेव तवाख्यातं पाताले यद्भुजङ्गमैः।
प्रोक्तमभ्यर्थनापूर्वं ममासीत्तनयं प्रति॥ १६॥

Mārkaṇḍeya spoke

Hearing this their speech and remembering what she had said at first, the good lady spoke this speech to her husband with agitation,– "I related to you before indeed, what the Nāgas in Pātāla after making petition said to me with reference to my son.

त इमेऽभ्यागता भीता दह्यन्ते तस्य तेजसा।
मामेते शरणं पूर्वं दत्तमेभ्यो मयाऽभयम्॥ १७॥
ये मां शरणमापन्नास्ते त्वां शरणमागताः।
अपृथग्धर्मचरणा याताहं शरणं तव॥ १८॥

They are these who have come in terror; they are being burnt by his splendour; these sought refuge with me before and I gave them a promise of safety. Those who have come to me for refuge have approached you for refuge, for I do not observe a righteousness separate from thine. I have come to you for refuge.

तन्निवारय पुत्रं त्वं मरुत्तं वचनात्तव।
मया चाभ्यर्थितोऽवश्यं शममभ्युपयास्यति॥ १९॥

Therefore do you turn aside our son Marutta by your word; when besought by me also, he will assuredly proceed[3] to quietness."

राजोवाच

महापराधे नियतं मरुतः क्रोधमागतः।
दुर्निवर्त्यमहं मन्ये तस्य क्रोधं सुतस्य ते॥ २०॥

The king spoke

Marutta has given way to wrath which has become fixed in a great crime. It will be hard, I think, to turn away the wrath of him, your son.

नागा ऊचुः

शरणागतास्तव वयं प्रसादः क्रियतां नृप।
क्षत्रस्यार्तपरित्राणनिमित्तं शस्त्रधारणम्॥ २१॥

The Nāgas spoke

We have sought your protection; shew us favour, O king; weapons are borne in order to save from pain him who is wounded.

मार्कण्डेय उवाच

नागानां तद्वचः श्रुत्वा भूतानां शरणैषिणाम्।
तया चाभ्यर्थितः पत्न्या प्राहावीक्षिन्महायशाः॥ २२॥
गत्वा ब्रवीमि तं भद्रे तनयं त्वरया तव।
परित्राणाय नागानां न त्याज्याः शरणागताः॥ २३॥
नोपसंहरते सोऽस्त्रं यदि मद्वचनान्नृपः।
तदास्त्रैर्वारयिष्यामि तस्यास्त्रं तनयस्य ते॥ २४॥

Mārkaṇḍeya spoke

On hearing that speech of the Nāgas who had become suppliants for protection, and being entreated by his wife, most famous Avīkṣi[4] spoke,– "I go, lady, and will with haste speak to that your son in order to deliver the Nāgas: those who have come for protection must not be forsaken. If he, the king, does not draw back his weapon at my word, then I will parry the weapon of that your son with my own weapons."

मार्कण्डेय उवाच

1. For abhyacitam read abhyarthitam, as in the Poona edition.
2. Sāyojyam; a word not in the dictionary. Sāyujyam is given there, and this is the reading of the Poona edition.
3. Abhu-upa-yāsyati; this verb is not in the dictionary.
4. Here and in verse 25 the text shortens the name to Avīkṣi. So also in chap. 128, verses 9, 11 and 17. See chap. 119 verse 2, note.

ततो गृहीत्वा स धनुरविक्षित्क्षत्रियोत्तमः।
भार्यया सहितः प्रायात्त्वरावान्भार्गवाश्रमम्॥ २५॥

Mārkaṇḍeya spoke

Thereupon Avīkṣi, noblest of kṣatriyas, took up his bow and accompanied by his wife went in haste to Bhārgava's hermitage.

इति श्रीमार्कण्डेयपुराणे मरुत्तचरितवर्णनं नाम सप्तविंशत्यधिकशततमोऽध्याय:॥१२७॥

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अथाष्टाविंशत्यधिकशततमोऽध्याय:

CHAPTER 128[1]

Marutta's exploits (concluded).

Avīkṣit called on Marutta to spare the Nāgas, but Marutta insisting on his duty refused–Avīkṣit proposed to fight with him, and Marutta, though deprecating such combat, agreed–The ṛsi intervened, the Nāgas restored the dead ṛsis to life, and all parted affectionately–Marutta's wives and successor are named.

मार्कण्डेय उवाच

स तु तत्र सुतं दृष्ट्वा गृहीतवरकार्मुकम्।
धनुः शस्त्रं च तस्योग्रं ज्वालाव्याप्तदिगन्तरम्॥ १॥
उद्गिरन्तं महावह्निं दीपिताखिलभूतलम्।
पातालान्तर्गतं प्राप्तमसह्यं घोरभीषणम्॥ २॥
स तं दृष्ट्वा महीपालं भृकुटीकुटिलाननम्।
मा क्रुधस्त्वं मरुत्तास्त्रमुपसंह्रियतामिति॥ ३॥
प्राहासकृच्यानुलुप्तवर्णनक्रममुदारधीः।
स निशम्य गुरोर्वाक्यं दृष्ट्वा तं च पुनः पुनः॥ ४॥
गृहीतकार्मुकः पित्रोः प्रणिपत्य सगौरवम्।
प्रत्युवाचापरुद्धा मे सुभृशं पन्नगाः पितः॥ ५॥

Mārkaṇḍeya spoke

Now he, Avīkṣit, on seing his son there[2] grasping his choice bow, and seeing his sons's bow and keen weapon filling all the regions of the sky with its fiery light, belching forth a great flame, illuminating all the surface of the earth penetrating down into Pātāla, unendurable, dreadful and terrifying, and actually ready for use–he, seeing the king whose countenance was wrinkled with frowns, said,–"Be not you wrathful, O Marutta; let your weapon be drawn back." More than once so said he, lofty-minded Avīkṣit, to him, the varying course of whose colour speedily vanished in pallor. Listening to his father's speech and looking at him again and again, he, still grasping his bow, prostrated himself before his parents with veneration and replied:– "Most grievously have the Nāgas offended me, O father.

शासतीमां मयि महीं परिभूय बलं मम।
सप्ताश्रममुपागम्य दष्ट्वा मुनिकुमारकाः॥ ६॥
ऋषीणामाश्रमस्थानाममीषामवनीपते।
मयि शासति दुर्वृत्तैर्दूषितानि हवींषि च॥ ७॥
जलाशयास्तथाप्येतैः सर्व एव हि दूषिताः।
तदेत्कारणं किञ्चिन्न वक्तव्यं त्वया पितः॥
न निवारयितव्योऽहं ब्रह्मघ्नान्प्रतिपन्नगान्॥ ८॥

While I rule this earth, they despising my might advanced to the hermitage and bit seven youthful munis; and the fire-offerings of these ṛsis who dwell in the hermitage have been defiled by the evil-behaved Nāgas, while I am reigning, O king. Moreover every one of the tanks has in truth been defiled by them. This then is the reason; you must say nothing in their favour, O father. I am not to be turned aside as regards the brāhmaṇa killing Nāgas."

अविक्षिदुवाच

यद्येभिर्निहता विप्रा यास्यन्ति नरकं मृताः।
ममैतत्क्रियतां वाक्यं विरमास्त्रप्रयोगतः॥ ९॥

Avikṣi[3] spoke

If these Nāgas have slain brāhmaṇas, they will go to hell when dead. Let this my word be complied with; desist from using your weapon.

मरुत्त उवाच

नाहमेषां क्षमिष्यामि दुष्टानामपराधिनाम्।
अहमेव गमिष्यामि नरकं यदि पापिनाम्॥
न निग्रहे यताम्येषां मां निवारय मा पितः॥ १०॥

1. Chap. 132 in the Calcutta edition.
2 Tatra of the Bombay edition is better than tasyāḥ.

3. The text reads Avikṣi here and in the following places. See chap. 119, verse 2, note.

Marutta spoke

I will not pardon these wicked offenders. I in truth shall go to hell if I strive not to curb these sinners. Turn me not back, O father!

अविक्षिदुवाच

मामेते शरणं प्राप्ताः पन्नगा मम गौरवात्।
उपसंह्रियतामस्त्रमलं कोपेन ते नृप॥ ११॥

Avikṣit spoke

These Nāgas have come to me for refuge. Because of the veneration due to me draw back your weapon. Enough of your wrath, O king!

मरुत्त उवाच

नाहमेषां क्षमिष्यामि दुष्टानामपराधिनाम्।
क स्वधर्ममुल्लंघ्य कथं करिष्यामि वचस्तव॥ १२॥

Marutta spoke

I will not pardon these wicked offenders. How shall I, transgressing my own righteousness, comply with your word?

दण्ड्ये निपातयन्दण्डं भूपः शिष्टांश्च पालयन्।
पुण्यलोकानवाप्नोति नरकांश्चाप्युपेक्षणात्॥ १३॥

By inflicting punishment on him who ought to be punished and by protecting the well-behaved, a king gains the sacred worlds and disregards the hells.

मार्कण्डेय उवाच

एवं स बहुशः पित्रा वार्यमाणोऽम्बया सह।
नोपसंहरते सोऽस्त्रं ततोऽसौ पुनरब्रवीत्॥ १४॥
हिंससे पन्नगान्भीतान्ममैताञ्छरणं गतान्।
वार्यमाणोऽपि तस्मात्ते करिष्यामि प्रतिक्रियाम्॥ १५॥
मयाप्यस्त्राण्यवाप्तानि न त्वमेकोऽस्त्रविद्भुवि।
ममाग्रतः सुदुर्वृत्तपौरुषं च कियत्तव॥ १६॥

Mārkaṇḍeya spoke

When the son thus repeatedly forbidden by his father draws not back the weapon, he, the father, then spoke again,– "You injure these terrified Nāgas who have come to me for refuge, although you are forbidden; I will therefore employ a means to counteract you. I also acquired skill in weapons; not you alone are skilled in weapons on the earth; and how great will be your manhood in my presence, O most ill-behaved one?"

ततः कार्मुकमारोप्य कोपताम्रविलोचनः।
अविक्षिदस्त्रं जग्राह कालस्य मुनिपुङ्गव॥ १७॥
ततो ज्वालापरीवारमरिसंघघ्नमुत्तमम्।
कालास्त्रं तु महावीर्यं योजयामास कार्मुके॥ १८॥
ततश्चुक्षोभ जगती संवर्त्तास्त्रप्रतापिता।
साब्धिशैलाऽखिला विप्र कालस्यास्त्रे समुद्यते॥ १९॥

Avīkṣi, the lordly muni, with eyes dusky-red through anger, strung his bow and grasped the weapon of fate. Next he fitted in his bow the noblest weapon of fate, which was surrounded with fiery light, which could slaughter hosts of foes, which had great vigour. Then made hot by the weapon of conflagration,[1] quaked the whole heaven and earth with the seas and mountains, O brāhmaṇa, when the weapon of fate was[2] raised aloft.

मार्कण्डेय उवाच

कालास्त्रमुद्यतं पित्रा मरुत्तः सोऽपि वीक्ष्य तत्।
प्राहोच्चैरस्त्रमेतन्मे दुष्टशास्तिसमुद्यतम्॥ २०॥
न त्वद्वधाय कालास्त्रं मयि मुञ्चति किं भवान्।
स्वधर्मचारिणि सुते सदैवाज्ञाकरे तव॥ २१॥
मया कार्यं महाभाग प्रजानां परिपालनम्।
त्वयैवं क्रियते कस्मान्मद्वधायास्त्रमुद्यतम्॥ २२॥

Mārkaṇḍeya spoke

Marutta also, seeing that weapon of fate made ready by his father, spoke aloud,– "This my weapon is raised aloft for the punishment of the wicked–not to kill you. Why do you, sir, discharge the weapon of fate at me, your son, who observe true righteousness and who have ever indeed obeyed your command? I must protect my subjects fully, illustrious sir; why do you thus prepare the weapon to kill me?"

अविक्षिदुवाच

शरणागतसंत्राणं कर्तुं व्यवसिता वयम्।
तस्य व्याघातकर्त्ता त्वं न मे जीवन्विमोक्ष्यसे॥ २३॥

1. Saṁvarta; see chap. 127 verse 6.
2. Kālāstra.

मां वा हत्वास्त्रवीर्येण जहि दुष्टानिहोरगान्।
त्वां वा हत्वाऽहमस्त्रेण रक्षिष्यामि महोरगान्॥ २४॥
धिक्तस्य जीवितं पुंसः शरणार्थिनमागतम्।
योनार्तमनुगृह्णाति वैरिपक्षमपि ध्रुवम्॥ २५॥
क्षत्रियोऽहमिमे भीताः शरणं मामुपागताः।
अपकर्त्ता त्वमेवैषां कथं वध्यो न मे भवान्॥ २६॥

Avikṣit spoke

We are determined to accomplish the rescue of him who has come for refuge; you are his assailant, you shall not be let go alive by me. Either slay you me by the might of your weapon and then slay the wicked Nāgas here; or I will slay you with my weapon and save the great Nāgas. Fie on the life of that man that shew no favour to one in pain, who has come seeking for protection even though certainly belonging to an enemy's party! A kṣatriya am I; these terrified Nāgas have come to me for protection; you indeed are their injurer; why should you not be killed by me?

मरुत्त उवाच

मित्रं वा बान्धवो वाऽपि पिता वा यदि वा गुरुः।
प्रजापालनविघ्नाय यो हन्तव्यः स भूभृता॥ २७॥
सोऽहं ते प्रहरिष्यामि न क्रोद्धव्यं त्वया पितः।
स्वधर्मः परिपाल्यो मे न मे क्रोधस्तवोपरि॥ २८॥

Marutta spoke

Whoever tends to be an obstacle to the protection of the subjects, whether he be a friend or even a kinsman or a father or a spiritual preceptor, he must be killed by a king. I, being such a king, will fight with you; be not you angry, O father. I must preserve my own righteousness. I have no anger against you.

मार्कण्डेय उवाच

ततस्तौ निश्चितौ दृष्ट्वा परस्परवधं प्रति।
समुत्पत्यान्तरे तस्थुर्मुनयो भार्गवादयः॥ २९॥
ऊचुश्चैनं न मोक्तव्यं त्वयास्त्रं पितरं प्रति।
त्वया च नायं हंन्तव्यः पुत्रः प्रख्यातचेष्टितः॥ ३०॥

Mārkaṇḍeya spoke

Seeing those two determined to kill each other, Bhārgava and the other munis sprang up then and stood between them, and said,– "You must not discharge your weapon against this your father; nor must you slay this your son who is renowned for his deeds."

मरुत्त उवाच

मया दुष्टा निहन्तव्याः सन्तो रक्ष्या महीक्षिता।
इमे च दुष्टा भुजगाः कोऽपराधोऽत्र मे द्विजाः॥ ३१॥

Marutta spoke

I must as king slay the wicked and guard the good; and these are wicked Nāgas. What is my fault in this matter, O you twice-born?

अविक्षिदुवाच

शरणागतसन्त्राणं मया कार्यमयं च मे।
अपराध्यः सुतो विप्रा यो हन्ति शरणागतान्॥ ३२॥

Avīkṣi spoke

I must rescue those who have come to me for refuge, and this my son is an offender,[1] who kills those that have come for refuge, O brāhmaṇas.

ऋषयः ऊचुः

इमे वदन्ति भुजगास्त्रासलोलविलोचनाः।
संजीवयामस्तान्विप्रान्ये दष्टा दुष्टपन्नगैः॥ ३३॥
तदलं विग्रहेणोभौ राजवर्यौ प्रसीदताम्।
उभावपि विनिर्व्यूढप्रतिज्ञे धर्मकोविदौ॥ ३४॥

The ṛṣis spoke

These Nāgas whose eyes are rolling about in terror say, 'We will bring to life again those brāhmaṇas who were bitten by wicked Nāgas.' Enough then of combat! Be you both appeased, O noble kings! you both indeed, who are faithful to your promises, are well acquainted with righteousness.

मार्कण्डेय उवाच

सा तु वीरा समभ्येत्य पुत्रमेतदभाषत।
मद्वाक्यादेष ते पुत्रो हन्तु नागान्कृतोद्यमः॥ ३५॥
तन्निष्पत्रं यदा विप्रास्ते जीवन्ति तथा मृताः।
सञ्जीवन्तश्च मुचयन्ते यद्युष्मच्छरणं गताः॥ ३६॥

Mārkaṇḍeya spoke

1. For aparādhyaḥ read aparādhī as in the Poona edition.

Now Vīrā approaching her son said this, –"At my word this your son has tried to kill the Nāgas. That is finished. When the brāhmaṇas live unmolested and the dead munis also come to life again, the Nāgas may be set free, since they have sought you for protection."

भामिन्युवाच

अहमभ्यर्थिता पूर्वमेभिः पातालसंश्रयैः।

तन्निमित्तमयं भर्त्ता मयात्र विनियोजितः॥३७॥

तदेतत्कार्यं निर्वृत्तमुभयोरपि शोभनम्।

मम भर्तुश्च पुत्रस्य त्वत्पौत्रस्यात्मजस्य च॥३८॥

Bhāminī spoke :

I was formerly entreated by these denizens of Pātāla; for that reason I commissioned this my husband in this matter. Therefore has occurred this noble outcome, splendid, in both of them, both in my husband and my son, in your grandson and your son.

मार्कण्डेय उवाच

ततः सञ्जीवयामासुस्तान्विप्रांस्ते भुजङ्गमाः।

दिव्यैरोषधिजातैश्च विषसंहरणेन च॥३९॥

Mārkaṇḍeya spoke

Those Nāgas then restored those brāhmaṇas to life both by means of various divine herbs and by drawing out the poison.

पित्रोर्ननाम चरणौ स ततो जगतीपतिः।

मरुत्तश्च स तं प्रीत्या परिष्वज्येदमब्रवीत्॥४०॥

मानहा भव शत्रूणां चिरं पालय मेदिनीम्।

पुत्रपौत्रैश्च मोदस्व मा च ते सन्तु विद्विषः॥४१॥

The king then bowed at his parents fee; and he, Avīkṣit, embracing Marutta affectionately spoke thus–"Be you a destroyer of your enemies' pride; long do you protect the earth; be you also merry with your sons and grandsons; and may they not be haters of you!

ततो द्विजैरनुज्ञातौ वीरया च नरेश्वरौ।

समारूढौ रथं सा च भामिनी स्वपुरं गता॥४२॥

Permitted[1] then by the brāhmaṇas and by Vīrā to depart, the two kings mounted the chariot together; and Bhāminī went to her own city.

1 For anujñāto read anujñātau, as in the Poona edition.

वीराऽपि कृत्वा सुमहत्तपो धर्मभृतां वरा।

भर्तुः सलोकतां प्राप्ता महाभागा पतिव्रता॥४३॥

Vīrā also, best of those who maintain righteousness, after performing very good austerities, gained the same world[2] as her husband, she an illustrious wife, devoted to her lord.

मरुत्तोऽपि चकारोर्व्यां धर्मतः परिपालनम्।

विनिर्जितारिषड्वर्गो भोगांश्च बुभुजे नृपः॥४४॥

Marutta also protected the earth fully in righteousness, and having vanquished the six classes of enemies enjoyed enjoyments as king.

तस्य पत्नी महाभागा विदर्भतनया तथा।

प्रभावती सुवीरस्य सौवीरी चाभवत्सुता॥४५॥

सुकेशी केतुवीर्यस्य मागधस्यात्मजाऽभवत्।

सुता च सिन्धुवीर्यस्य मद्रराजस्य केकयी॥४६॥

केकयस्य च सैरन्ध्री सिन्धुभर्तुर्वपुष्मती।

चेदिराजसुता चाभूद्भार्या तस्य सुशोभना॥४७॥

तासां पुत्रास्तस्य चासन्भूभृतोऽष्टादश द्विज।

तेषां प्रधानो ज्येष्ठश्च नरिष्यन्तः सुतोऽभवत्॥४८॥

And his wife was Prabhā-vatī, the illustrious daughter of the king of Vidarbha; and Suvīra's daughter Sauvīrī was also his wife; Su-keśī, daughter of the Māgadha king Ketu-vīrya was his wife. Kekayi also, daughter of Sindhu-vīrya king of Madra, and Kekaya's daughter Sairandhri, and Vapuṣmati, daughter of the lord of Sindhu,[3] were also his wives; and Su-śobhanā, daughter of the king of Cedi, was his wife. And his sons by those queens became eighteen kings, O brāhmaṇa. Chief among them and the eldest son was Nariṣyanta.

एवं वीर्यो मरुत्तोभून्महाराजो महाबलः।

2. For sā lokatām read sa-lokatām, as in the Poona edition.
3. These names seem to be confused so as to be in impossible combinations, for Sindhu, Kekaya and Madra were distinct countries, see chap. 55, verses 36 and 37. For Saurindhrí read Sairandhri as in the Poona edition. The second line of verse 46 and the first of verse 47 would read better thus, by merely transposing the words,–
Sutā ca Sindhu-vīryasya Sindhu-bhartur Vapuṣmatī,
Madra-rājasya, Sairandhrí, Kekayasya ca Kekayí.
"Vapuṣmatí also daughter of Sindhu-vírya lord of Sindhu, Sairandhri daughter of the king of Madra, and Kekayí daughter of the king of Kekaya were also his wives."

तस्याप्रतिहतं चक्रमासीद्द्वीपेषु सप्तसु॥४९॥

यस्य तुल्योऽपरो राजा न भूतो न भविष्यति।

सत्त्वविक्रमयुक्तस्य राजर्षेरमितौजसः॥५०॥

तस्यैतच्चरितं श्रुत्वा मरुत्तस्य महात्मनः।

जन्म चाग्र्यं द्विजश्रेठ मुच्यते सर्वकिल्बिषैः॥५१॥

Such in valour was Marutta, a great king, great in strength. His discus was unopposed in the seven continents; equal to whom no other king ever lived or shall live. After hearing of these exploits of that royal ṛṣi, high-souled Marutta, who was endowed with goodness and prowess, and who was of boundless vigour, and of his pre-eminent birth, O brāhmaṇa, a man is freed from all offences.

इति श्रीमार्कण्डेयपुराणे
मरुत्तचरितेऽष्टाविंशत्यधिकशततमोऽध्यायः॥१२८॥

♣♣♣

अथैकोनत्रिंशदधिकशततमोऽध्यायः

CHAPTER 129[1]

Nariṣyanta's exploits.

Marutta gave the kingdom to his son Nariṣyanta --Nariṣyanta resolved to do some great deed and performed a great sacrifice at which he enriched the brāhmaṇas for life–Consequently he could not induce any brāhmaṇas to attend a second sacrifice except after great difficulty–All brāhmaṇas then were themselves offering sacrifices.

क्रौष्टुकिरुवाच

मरुत्तचरितं कृत्स्नं भगवन्कथितं त्वया।

तत्सन्ततिमशेषेण श्रोतुमिच्छा प्रवर्तते॥१॥

Krauṣṭuki spoke

Adorable sir, you have narrated all Marutta's exploits; the wish to hear completely about his descendants prevails in me.

तत्सन्ततौ क्षितीशा ये राज्यार्हा वीर्यशालिनः।

तानहं श्रोतुमिच्छामि त्वया ख्यातान्महामुने॥२॥

I wish to hear of those among his descendants, as you describe them, who were lords of the earth, worthy of sovereignty, and endowed with valour, O great muni.

मार्कण्डेय उवाच

नरिष्यन्त इति ख्यातो मरुत्तस्याभवत्सुतः।

अष्टादशानां पुत्राणां स ज्येष्ठः श्रेष्ठ एव च॥३॥

वर्षाणां च सहस्राणि सप्तति दश पञ्च च।

बुभुजे पृथिवीं कृत्स्नां मरुत्तः क्षत्रियर्षभः॥४॥

कृत्वा राज्यं स्वधर्मेण इष्टा यज्ञाननुत्तमान्।

नरिष्यन्तसुतं ज्येष्ठमभिषिच्य ययौ वनम्॥५॥

Mārkaṇḍeya spoke

Marutta's son was famed as Nariṣyanta;[2] he was the eldest and indeed the best of the eighteen sons. And for eighty-five thousands of years the lordly kṣatriya Marutta enjoyed the entire earth. After ruling the kingdom according to his own righteousness, after offering peerless sacrifices, he anointed his eldest son Nariṣyanta as king and departed to the forest.

एकाग्रचित्तः स नृपस्तप्त्वा तत्र तपो महत्।

आरुरोह दिवं विप्र यशसावृत्य रोदसी॥६॥

With his mind concentrated on one idea the king practised great austerities there. He ascended to the sky, covering the heaven and earth with his glory, O brāhmaṇa.

नरिष्यन्तः सुतः सोऽस्य चिन्तयामास बुद्धिमान्।

पितुर्वृतं समालोक्य तथान्येषां च भूभृताम्॥७॥

His son Nariṣyanta, being wise, pondered thus, considering how his father had acted and other kings also,–

अत्र वंशे महात्मानो राजानो मम पूर्वजाः।

यज्विनो धर्मतः पृथ्वीं पालयामासुरूर्जिताः॥८॥

दातारश्चापि वित्तानां संग्रामेष्वनिवर्तिनः।

तेषां कश्चरितं शक्तस्त्वनुयातुं महात्मनाम्॥९॥

किन्तु तैर्यत्कृतं कर्म धर्म्यमाहवनादिभिः।

तदहं कर्तुमिच्छामि तच्च नास्ति करोमि किम्॥१०॥

धर्मात्पालयतः पृथ्वीं को गुणोऽत्र महीपते:।

1. Chap. 133 in the Calcutta edition.

2. He and his descendants are given in Viṣṇu Pur. IV. i. He must be distinguished from Nariṣyanta or Nariṣya one of the sons of Manu Vaivasvata see page 460.

असम्यक्पालनात्पापी नरेन्द्रो नरकं व्रजेत्॥ ११॥

"In my family my ancestors have been high-souled kings. Offerers of sacrifices, they protected the earth righteously, being powerful and they were givers of riches; they turned not back in battle. But who is able to imitate the exploits of those high-souled kings? Yet the righteous deed which they[1] did with sacrifices and other offerings, that I wish to do; and that is not feasible; what can I do? The earth is protected according to righteousness; what virtue has the king in this? If he does not duly protect, a king is sinful and goes to hell.

सति वित्ते महायज्ञा: कर्तव्या एव भूभृता।
दातव्यं चात्र किं चित्रं सीदतामीश्वरो गति:॥ १२॥
आभिजात्यं तथा लज्जा कोपश्चारि जनाश्रय:।
कारयन्ति स्वधर्मश्च सङ्ग्रामादपालायनम्॥ १३॥

If he has riches, a king must certainly offer great sacrifices, and must bestow gifts; what is there wonderful herein? A king is the refuge of those who are perishing. High birth and shame and anger, dependence on hostile folk and one's own rules of righteousness ensure that there is no fleeing from battle.

एतत्सर्वं यथा सम्यङ्मत्पूर्वै: पुरुषै: कृतम्।
पित्रा च मे मरुत्तेन तथा तत्केन शक्यते॥ १४॥
तदहं किं करिष्यामि यत्तु तै: पूर्वजै: कृतम्।
ये यज्विनो वरा दान्ता: संग्रामाच्चानिवर्तिन:॥ १५॥
महत्सङ्ग्रामसंमर्देष्वविसंवादिपौरुषा:॥
क्रमेणाहं यतिष्यामि कस्मै तानभिसन्धितुम्॥ १६॥

As all this has been well achieved by my ancestors and by my father Marutta, who now can do it so well? What then shall I do, that has not been done by those ancestors, who were sacrificers, choice men, gentle, and who turned not back from battle, whose manliness did not fail in great battles and conflicts?[2] With whose deed shall I coming strive unappalledly?

अथवा तै: स्वयं यज्ञा: कृता: पूर्वजनेश्वरै:।
अविश्रमद्भिर्नान्यैस्तु कारितास्तत्करोम्यहम्॥ १७॥

Moreover those kings, my ancestors, themselves performed sacrifices unweariedly, but did not have them performed by others; I will do that."

मार्कण्डेय उवाच

इति सञ्चित्य यज्ञं स चकारैकं नरेश्वर:।
यादृशं न चकारान्यो वित्तोत्सर्गोपशोभितम्॥ १८॥
द्विजानां जीवनायालं दत्त्वा तु सुमहाधनम्।
तत: शतगुणं तेषां यज्ञार्थमददान्नृप:॥ १९॥
गावो वस्त्राण्यलङ्कारं धान्यागारादिकं तथा।
प्रत्येकमदात्तेषां सर्वपृथ्वीनिवासिनाम्॥ २०॥

Mārkaṇḍeya spoke

After deliberating thus the king performed a single sacrifice, the like of which, made splendid by the lavishing of riches, no one else had performed. Now after giving very great wealth to the twice-born brāhmaṇas, enough for life, the king further gave them a hundred times as much food at the sacrifice, and cattle, clothing, ornaments and granaries and other gifts. Thus he intoxicated each one of them who dwelt in the earth.

ततस्तेन यदा यज्ञ: प्रारब्धो भूभुजा पुन:।
प्रारब्धे स मखे यष्टुं ततो नालभत द्विजान्॥ २१॥
यान्यान्वृणोति स नृपो विप्रानार्त्विवज्यकर्मणि।
ते ते तमूचुर्यज्ञाय वयमप्यत्र दीक्षिता:॥ २२॥
अन्यं वरय यद्वित्तं त्वयास्माकं विसर्जितम्।
तस्यान्तो नास्ति यज्ञेषु दद्यास्त्वं नृपते कथम्॥ २३॥

Consequently when the king began a sacrifice again, he got no twice-born brāhmaṇas then to conduct it after the sacrifice had been begun. Whatever brāhmans the king selects for the business of sacrificial priesthood,[3] they said everyone to him,—"We have consecrated ourselves for a sacrifice elsewhere.

मार्कण्डेय उवाच

न चाप ऋत्विजो विप्रांस्तदाशेषक्षितीश्वर:।
बहिर्वेद्यां तदा दानं स दातुमुपचक्रमे॥ २४॥

1. For tena read tair yat as in the Bombay edition.
2. For mahat-saṅgrāma-saṁsargā visaṁvādita-pauruṣāḥ read mahat-saṅgrāma-sammardeshv āvisaṁvādi-pauruṣāḥ as in the Bombay and Poona editions.
3. For ārttijya-karmaṇi read ārtvijya-karmaṇi.

Choose you some one else; the riches which you did lavish among us, there is no end thereof. Yet you may give wealth to others at your sacrifices."

तथापि जगृहुर्नैव धनसम्पूर्णमन्दिरा:।

द्विजाय दातुं भूयोऽसौ निर्विण्ण इदमब्रवीत्॥ २५॥

अहोऽतिशोभनं पृथ्व्यां यद्विप्रो नाधन: क्वचित्।

अशोभनं च यत्कोशो विफलोयमयज्विन:॥ २६॥

नार्त्विज्यं कुरुते कश्चिद्यजमानोऽखिलो जन:।

द्विजानां न च नो दानं ददतां सम्प्रतीच्छते॥ २७॥

Mārkaṇḍeya spoke

And the lord of the whole earth obtained no brāhmaṇas then as sacrificial priests. He began then to give a gift on the space outside the sacrificial altar. Nevertheless they did not accept it at all, having their houses full of wealth. In order to give again to a twice-born brāhmaṇas he spoke thus, being dejected,– "Alas! it is very splendid that there is no poor brāhmaṇa anywhere in the earth: and it is not splendid that this treasury is useless to one who does not sacrifice. No one undertakes sacrificial priesthood;[1] all folk among the twice-born are sacrificing, and do not assent when we are giving, a gift."

मार्कण्डेय उवाच

तत:कांश्चिद्द्विजान्भक्त्या प्रणिपत्य पुन: पुन:।

स्वयज्ञे ऋतित्वजश्चक्रे ते प्रचक्रुर्महामखम्॥ २८॥

Mārkaṇḍeya spoke

Prostrating himself then before some twice-born brāhmaṇas again and again in faith, he appointed them sacrificial priests at his own sacrifice. They performed the great sacrifice.

अत्यद्भुतमिदं चासीद्यदा तस्य महीपते:।

स यज्ञोऽभूत्तदा पृथ्व्यां यजमानोऽखिलो जन:॥ २९॥

द्विजन्मनामभून्नासीत्सदस्यस्तत्र कश्चन।

यजमाना द्विजा: केचित्केचित्तेषां तु याजका:॥ ३०॥

And this was very surprising,–when that sacrifice offered by the king took place, all folk of the twice-born on the earth were offering sacrifices at that time; no one was present as a spectator thereat. Some of the twice-born were having sacrifices offered, and some of them were themselves offering sacrifices.

नरिष्यन्तो नरपतिरियाज स यदा तदा।

तत्प्रदातुर्धनैर्यागं कुर्यु: पृथ्व्यामशेषत:॥ ३१॥

Whenever king Nariṣyanta sacrificed, people might make a sacrifice on the earth entirely with the riches given by that giver.

प्राच्यां कोट्यस्तु यज्ञानामासन्नष्टादशाधिका:।

प्रतीच्यां सप्त वै कोट्यो दक्षिणस्यां चतुर्दश॥ ३२॥

उत्तरस्यां च पञ्चाशदेककालं तदाभवन्।

मुने ब्राह्मणयज्ञानां नरिष्यन्तो यदाऽयजत्॥ ३३॥

Now in the eastern region there were more than one hundred and eighty million sacrifices; in the west seventy millions[2] in sooth; in the south fourteen tens of millions; and in the north there were then fifty tens of millions of sacrifices at one time, O brāhmaṇa muni, when Nariṣyanta was sacrificing.

एवं स राजा धर्मात्मा नरिष्यन्तोऽभवत्पुरा।

मरुत्ततनयो विप्र विख्यातबलपौरुष:॥ ३४॥

Such, O brāhmaṇa, was Marutta's son king Nariṣyanta of yore, righteous in soul, famed for his strength and manliness.

इति श्रीमार्कण्डेयपुराणे नरिष्यन्तचरितं
नामैकोनत्रिंशदधिकशततमोऽध्याय:॥१२९॥

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अथ त्रिंशदधिकशततमोऽध्याय:

CHAPTER 130[3]

Dama's exploits

Nariṣyanta was succeeded by his son Dama, an accomplished king–Sumanā daughter of the king of Daśārṇa chose him as her husband at her svayam-vara–Three other princes tried to take her by force, and Dama, after appealing to the assembled kings against their conduct, was left in accordance with marriage rules to assert his right by arms– He defeated those kings and married Sumanā.

1. For ārttijyam read ārtvijyam.

2. For kaṭyā read kaṭyo as in the Poona edition.
3. Chap. 134 in the Calcutta edition.

मार्कण्डेय उवाच

नरिष्यन्तस्य तनयो दुष्टारिदमनो दमः।

शक्रस्येव बलं तस्य दयाशीलं मुनेरिव॥ १॥

बाभ्रव्यामिन्द्रसेनायां स जज्ञे तस्य भूभृतः।

नववर्षाणि जठरे स्थित्वा मातुर्महायशाः॥ २॥

Mārkaṇḍeya spoke

Narisyanta's son was Dama,[1] the tamer of the wicked and of enemies; like Indra's was his strength; compassion such as a muni's was his disposition. That very famous son was born to that king of Indra-senā, a princess descended from Babhru,[2] after abiding nine years in his mother's womb.

यद्वाहयामास दमं मातरं जठरे स्थितः।

दमशीलश्च भविता यतश्चायं नृपात्मजः॥ ३॥

ततस्त्रिकालविज्ञानः स हि तस्य पुरोहितः।

दम इत्यकरोन्नाम नरिष्यन्तसुतस्य तु॥ ४॥

Because while abiding in her womb he caused his mother to acquire self-restraint, and because it was supposed, 'this prince also will be self-restrained in disposition,' therefore indeed his family priest, who knew the three times,[3] gave Narisyanta's son the name 'Dama'.[4]

स दत्तो राजपुत्रस्तु धनुर्वेदमशेषतः।

जगृहे सुरराजस्य सकाशाद्वृषपर्वणः॥ ५॥

दुन्दुभेर्दैत्यवर्यस्य तपोवननिवासिनः।

सकाशाज्जगृहे कृत्स्नमस्त्रग्रामं च तत्त्वतः॥ ६॥

शक्तेः सकाशाद्वेदांश्च वेदाङ्गान्यखिलानि च।

तथार्ष्टि षेणाद्राजर्षेर्जगृहे योगमात्मवान्॥ ७॥

Now prince Dama learnt the knowledge of the bow entirely from Vṛsa-parvan, king of men;[5] and he learnt the use of all kinds of weapons thoroughly from the noble Daitya Dundubhi[6] who dwelt in Tapo-vana;[7] and he learnt the Vedas and all the Vedāṅgas from Śakti;[8] and controlling himself he learnt the practice of religious devotion from the royal ṛṣi Arsṭi-ṣena.[9]

तं सुरूपं महात्मानं गृहीतास्त्रं महाबलम्।

स्वयंवरे कृता पित्रा जगृहे सुमना पतिम्॥ ८॥

सुता दशार्णाधिपतेर्बलिनश्चारुवर्मणः।

पश्यतां सर्वभूतानां ये तदर्थमुपागताः॥ ९॥

Him, who was naturally high-souled, who was accomplished in arms and was great in strength, did Sumanā, when placed[10] at the *svayam-vara* by her father, choose as her husband, she, daughter of mighty Cāru-karman[11] king of Daśārna,[12] while all the kings looked on, who had assembled there for her sake.

तस्यां च सानुरागोऽभून्मद्रराजस्य वै सुतः।

सुमनायां महानन्दो महाबलपराक्रमः॥ १०॥

तथा विदर्भाधिपतेः पुत्रः संक्रन्दनस्य च।

वपुष्मान् राजपुत्रश्च महाधनुरुदारधीः॥ ११॥

Now the Madra[13] king's son Mahā-nanda, who was great in strength and prowess, was also deeply

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1 He and his descendants are given in Viṣṇu Pur. Iv i

2 This may be Babhru or Vabhru, son of Druhyu, son of Yayāti (Hari-V, xxxii 1837) There were other kings of the same name later, as Vabhru son of Devāvṛdha (Hari-V, xxxviii 2010-13, and Matsya Pur xliv 56), Babhru son of Viśva-garbha (Hari-V, xcv 5252), etc

3 The past, the present and the future.

4 "Self-control"

5 This would appear to be Vṛsa-parvan, a famous king of the Dānavas (Mahā-Bh, Adi-p lxxxi. 3367-8, Sabhā-p. iii 58-60), whose daughter Sarmiṣṭhā married Yayāti (ibid, and Adi-p IV x) There was a famous hermitage called Vṛṣa-parvan's hermitage near Mount Kailāsa in the Himālayas (Mahā-Bh, Vana-p clviii 11541-3m clxxxvii 12340-44), but that Vṛs-parvan appears to have been contemporary with the Pāṇḍevas, according to the first of these last two passages

6 I have not found a Daitya of this name elsewhere

7 This means a "grove where austerities are practised" but there appearsthehave been a place of this name, for Yayāti retired there (Viṣnu Pur IV x)

8 This appears to be Vasiṣtha's son who was called Śakti (Wilson's Viṣṇu Pur—edit F Hall-I p 8, III, iii, pp 35 and 36) and, better, Śaktri (Mahā-Bh., Adi-p clxxvii 6757, clxxviii 6792-4, Śānti-p ccli) He was Parāśara's father (loc cit.), see chap 131 verse 32

9 For Arsni-sena read Arsṭi-sena, as in the Poona edition He is mentioned in the Mahā-Bh, as having a famous hermitage near Mount Gandha-mādana in the Himālayas (Vana-p clviii 11626-7, Śalya-p xli, AnuŚās-p xxv 1741), and be is there made a contemporary of the Pāṇḍavas. That Arsṭiṣena or another of the same name was son of Śala (or Laśa), who was son of Su-hotra (hari-V, xxix 1518-20, see also the Vāyu, Brahma and Bhāg Purānas).

10 Kṛtā, svayam-vare kṛte pitrā, "at the svayam-vara arranged by her father," would seems better

11 I have not found this name elsewhere

12 See chap. 55, verse 53.

13 See p. 257, note

enamoured of her, and so also were the son of Saṅkrandana king of Vidarbha,[1] and prince Vapuṣmat, who bore a great bow and was of lofty intellect.

ते तदा तं वृतं दृष्ट्वा दुष्टारिदमनं दमम्।
मन्त्रयामासुरन्योऽन्यं तत्रानङ्गविमोहिताः॥ १२॥
एतामस्य बलात्कन्यां गृहीत्वा रूपशालिनीम्।
गृहं प्रयामस्तस्येयमस्माकं यं ग्रहीष्यति॥ १३॥
भर्तुबद्धया वरारोहा स्वयंवरविधानतः।
तस्येच्छया नो भवित्री भार्या धर्मोपपादिता॥ १४॥
अथ नेच्छति सा कञ्चिदस्माकं मदिरेक्षणा।
ततस्तस्य भवित्री सा यो दमं घातयिष्यति॥ १५॥

Now seeing that Dama, tamer of the wicked and of enemies, was choosen by her,[2] they took counsel thus with one another there, being infatuated by love,– "We will seize this beautifully-formed maiden from him by force and go home. She shall be his among us, whom she, the maiden of beautiful hips, shall take with the intention that he shall be her husband according to the ordinance of the svayam-vara–his wife she shall be, delivered over according to righteousness by our wish. Yet if that maiden of intoxicating eyes does not desire any of us, then she shall be his who shall slay Dama."

मार्कण्डेय उवाच

इति ते निश्चयं कृत्वा त्रयः पार्थिवनन्दनाः।
जगृहुस्तां सुचार्वङ्गी दमपार्श्वानुवर्त्तिनीम्॥ १६॥

Mārkaṇḍeya spoke

Having formed this resolve, those three princes seized that most beautifully-formed maiden, as she attended by Dama's side.

ततः केचिन्नृपास्तेषां ये तत्पक्षा विचुक्रुशः।
चुक्रुशुश्चापरे भूपाः केचिन्मध्यस्थतां गताः॥ १७॥
ततो दमस्तान्भूपालानवलोक्य समन्ततः।
अनाकुलमना वाक्यमिदमाह महामुने॥ १८॥

Thereupon some kings among them who were of his party[3] cried out, and other kings shouted out on the other side; some took a neutral position. Then Dama, looking at those kings all around, made this appeal with full presence of mind, O great muni.

दम उवाच

भो भूपा धर्मकृत्येषु यद्वदन्ति स्वयंवरम्।
दशार्णपतिना भूपाः कृते धर्म्ये स्वयंवरे॥
अधर्मो वाऽथ वा धर्मो यदेभिर्गृह्यते बलात्॥ १९॥
यद्यधर्मो न मे कार्यमन्यभार्या भविष्यति।
धर्मो वा तदलं प्राणैर्ये रक्ष्यन्तेऽरिलङ्घने।२०॥

Dama spoke

"Ho, you kings! Since men say a *svayam-vara* is among the duties of righteousness, is it unrighteousness or righteousness that these have seized her by force? If it is unrighteousness, it is no duty of mine that there shall be another wife for me; or if it is righteousness, then enough of the life which is retained in an outrage by an enemy!"

ततो दशार्णाधिपतिश्चारुवर्मा नराधिपः।
निः शब्दं कारयित्वा तत्सदः प्राह महामुने॥ २१॥
दमेन यदिदं प्रोक्तं धर्माधर्माश्रितं नृपाः।
तद्वदध्वं यथा धर्मो ममास्य च न लुप्यते॥ २२॥

Then king Cāru-dharman,[4] king of Daśārṇa, making that assemblage keep silence, spoke, O great muni,–"If this which Dama has spoken depends on righteousness or unrighteousness, O kings, declare it then, so that mine and his righteousness be not violated."

मार्कण्डेय उवाच

ततः केचिन्महीपालास्तमूचुर्वसुधाधिपम्।
परस्परानुरागेण गान्धर्वो विहितो विधिः॥ २३॥
क्षत्रियाणां परमयं न विट्शूद्रद्विजन्मनाम्।
दममाश्रित्य निष्पन्नः स चास्या दुहितुस्तव॥ २४॥
इति धर्मादमस्यैषा दुहिता तव पार्थिव।
योऽन्यथा वर्त्तते मोहात्मकामात्मा सम्प्रवर्त्तते॥ २५॥

Mārkaṇḍeya spoke

Then certain kings addressed that king,–With mutual affection the Gāndharva ceremony of

1. See chap. 54, verse 47.
2. For te 'tha yātāvṛtaṁ read ta tayā taṁ vṛtaṁ as in the Poona edition.
3. Tat-pakṣā, i.e., apparently "of Dama's party."
4. Or Cāru-karman in verse 9 above.

marriage is ordained for kṣatriyas,[1] but it is not for vaiśyas, śūdras or twice-born brāmaṇas. And it has been effected by this your daughter in that she has preferred Dama. Thus according to righteousness this your daughter belongs to Dama, O king. He who behaves otherwise, proceeds through infatuation as one licentious in soul."

तथाऽपरे तदा प्रोचुर्महात्मानो हि भूभृताम्।
पक्षे ये भूभृतो विप्र दशार्णाधिपतिं वचः॥ २६॥
मोहात्किमाहुर्धर्मोऽयं गान्धर्वं क्षत्रजन्मनः।
न त्वेष शास्ता नान्यो हि राक्षसः शस्त्रजीविनाम्॥ २७।
बलादिमां यो हरति हत्वा तु परिपन्थिनः।
तस्यैषा स्याद्राक्षसेन विवाहेनावनीश्वराः॥ २८॥
प्रधानतर एषोऽत्र विवाहद्वितये मतः।
क्षत्रियाणमत्तो धर्मा महानन्दादिभिः कृतः॥ २९॥

And others, high-souled kings, who belonged to the party of the hostile kings, spoke this speech to the king of Daśārṇa, O brāhmaṇa,– "Why say they through infatuation that this Gāndharva form is the rule of righteousness for him who is kṣatriya-born? But this is certainly not approved. There is another[2] form also, the Rākṣasa,[3] for those who live by bearing arms. Now whoever carries off this maiden by force after slaying those who beset his path, his in truth she is by the Rākṣasa marriage, O kings. Of the two forms of marriage this Rākṣasa form is esteemed the more excellent here among kṣatriyas; hence Mahānanda[4] and the other princes have acted righteously.

मार्कण्डेय उवाच

अथ प्रोचुः पुनर्भूपा यैः पूर्वमुदितो नृपः।
परस्परानुरागेण जातिधर्माश्रितं वचः॥ ३०॥
सत्यं शस्तो राक्षसोऽपि क्षत्रियाणां परो विधिः।
किन्त्वसौ जनकस्वाम्ये कुमार्यानुमतो वरः॥ ३१॥

Mārkaṇḍeya spoke

Then the kings, who had first addressed the assembled kings, spoke again this speech dealing with the righteousness of their caste as concerned with mutual affection;– "It is true the Rākṣasa form also is commended as an excellent ordinance for kṣatriyas, but the maiden has approved him, Dama, as her husband under her father's authority.

हत्वा तु पितृसम्बन्धं बलेन ह्रियते हि या।
स राक्षसो विधिः प्रोक्तो नात्र भर्तृकरे स्थिता॥ ३२॥
पश्यतां सर्वभूपानामनया यद्वृतो दमः।
गान्धर्वस्येह निष्पत्तौ विवाहो राक्षसोऽत्र कः॥ ३३॥
विवाहितायाः कन्यायाः कन्यात्वं नैव विद्यते।
कन्यायाश्च विवाहेन सम्बन्धः पृथिवीश्वराः॥ ३४॥
त इमे ये बलादेनां दमादादातुमुद्यताः।
बलिनस्ते यदि ततः कुर्वन्तु न तु साधु तत्॥ ३५॥

Now she who is carried off by force by a man, who has killed her father or kinsman–that is declared to be the Rākṣasa ordinance– provided she is living in the possession of no one else as husband.[5] In this completion of the Gāndharva form here–since this maiden chose Dama in the sight of all the kings– what Rākṣasa marriage has there been here? A maiden when married certainly retains not her maidenhood, and marriage creates a bond[6] on a maiden, O kings. These particular princes, who are prepared to take her by force from Dama, let them do so then, if they are strong enough; but that is not good."

मार्कण्डेय उवाच

तच्छ्रुत्वाऽसौ दमः कोपकषायीकृतलोचनः।
आरोपयामासधनुर्वचनं चेदमब्रवीत्॥ ३६॥
ममापि भार्या बलिभिः पश्यतो ह्रियते यदि।
तत्कुलेन भुजाभ्यां वा को गुणः क्लीबजन्मनः॥ ३७॥
धिङ्ममास्त्राणि धिक्शौर्यं धिक्छरान्धिक्छरासनम्।
धिग्व्यर्थं मे कुले जन्म मरुत्तस्य महात्मनः॥ ३८॥
यदि भर्यामिमे मूढाः समादाय बलान्विताः।
प्रयान्ति जीवतो धिक्तां मम व्यर्थमनुष्यताम्॥ ३९॥

1. See Manu iii. 26 and 32.
2. For na tvaṣa śaistā nānyo hi read na tv eṣa eva Śāsto 'nyo, as in the Poona edition.
3. See Manu iii. 26 and 33.
4. Or Mahānāda, as in verse 10.
5. This is according to the comment., which makes nānya-bhartṛ-kare sthitā a clause qualifying the preceding words. The comment explains hatvā pitṛs-sambandham as "serving her tie to her father."
6. Sambandhaḥ; - svāmitvam, "ownership" (comment).

Mārkaṇḍeya spoke

Hearing that, Dama with eyes reddened with wrath strung his bow and spoke this speech,– "If my own wife is carried off by strong men before my eyes–what then is the value of the existence of an impotent man as regards his family or his two arms?[1] Fie on my weapons! fie on my valour! fie on my arrows! fie on my bow! fie on my useless birth in the family of high-souled Marutta! If these powerful princes in their infatuation take my wife and depart while I live, shame on my useless possession of a bow!"

इत्युक्त्वा तान्महीपालान्महानन्दमुखान्बली।
अथाब्रवीत्तदा सर्वान्महारिदमनो दमः॥४०॥
एषातिशोभना बाला चार्वङ्गी मदिरेक्षणा।
किं तस्य जन्मना भार्या न यस्येयं कुलोद्भवा॥४१॥
इति सञ्चिन्त्य भूपालास्तथा यतत संयुगे।
यथा निर्जित्य मामेतां पत्नीं कुरुत मानिनः॥४२॥

So exclaiming, mighty Dama, the tamer of great enemies, then addressed all those other kings with Mahānanda at their head,– "Here stands the surpassingly bright maiden, pretty in form, and with intoxicating eyes; what has he to do with life, to whom this high-born maiden becomes not wife? Thinking thus, O kings, so strive you in combat that you may by vanquishing me proudly make her your wife."

इत्याभाष्य ततस्तत्र शरवर्षममुञ्चत।
छादयन्पृथिवीपालांस्तमसेव महीरुहान्॥४३॥
तेऽपि वीरा महीपालाः शरशक्त्यृष्टिमुद्गरान्।
मुमुचुस्तत्प्रयुक्तांश्च दमश्चिच्छेद लीलया॥४४॥
तेऽपि तत्प्रहितान्बाणांस्तेषां चासौ शरोत्करान्।
चिच्छेद पृथिवीशानां नरिष्यन्तात्मजो मुने॥४५॥
वर्त्तमाने तदा युद्धे दमस्य क्षितिपात्मजैः।
प्रविवेश महानन्दः खड्गपाणिर्यतो दमः॥४६॥
तमायान्तं दमो दृष्ट्वा खड्गपाणिं महामृधे।
मुमोच शरवर्षाणि वर्षाणीव पुरन्दरः॥४७॥
तदस्त्राणि ततस्तानि शरजालानि तत्क्षणात्।
महानन्दः प्रचिच्छेद खड्गेनान्यानवञ्चयत्॥४८॥
ततो रोषात्समारुह्य तं दमस्य तदा रथम्।
महानन्दो महावीर्यो दमेन युयुधे सह॥४९॥

Having challenged them thus, he then discharged a shower of arrows there, covering the kings therewith as a storm of rain covers trees with darkness. Those heroic kings also discharged arrows, pikes, spears and maces, and Dama playfully clove the missiles used by them. They also clove the arrows shot by him, and Nariṣyanta's son clove the multitudes of arrows discharged by those kings, O muni. As the fight went on then between Dama and the princes, Mahānanda penetrated with sword in hand where Dama was. Dama, seeing him advancing with sword in hand in the great fight, discharged showers of arrows as Indra pours out the rains. Mahānanda immediately then clove those his missiles, which composed meshes of arrows, with his sword and avoided others. Mahānanda, great in valour, next mounted on Dama's chariot in fury then and fought with Dama.

बहुधा युध्यमानस्य महानन्दस्य लाघवात्।
दमो मुमोच हृदये शरं कालानलप्रभम्॥५०॥

As Mahānanda was fighting agilely in many ways, Dama shot an arrow gleaming like the fire of fate into his heart.

तं लग्नमात्मनोत्कृष्य विभिन्नेन ततो हृदा।
दमं प्रति विचिक्षेप महानन्दोऽसिमुज्ज्वलम्॥५१॥
पतन्तं चैनमुल्काभं शक्त्या चिक्षेप तं दमः।
शिरो वेतसपत्रेण महानन्दस्य चाच्छिनत्॥५२॥

Mahānanda, with himself pierced as he was, pulled out the arrow that had stuck in his heart, and then hurled his glittering sword against Dama. And Dama dashed aside this torch-like sword, which was falling on him, with a pike, and cut Mahānanda's head off with a double-edged sword.[2]

तस्मिन्हते महानन्दे प्राचुर्येण पराङ्मुखाः।
बभूवुः पार्थिवास्तस्थौवपुष्मान्कुण्डिनाधिपः॥५३॥
दमेन युयुधे चासौ बलगर्वमदान्वितः।

1. For bhujāmyām read bhujābhyām, as in the Poona edition.

2. Vetasa-patra. See chap. 123 verse 24.

दाक्षिणात्यमहीपालतनयो रणगोचरः॥५४॥

युध्यमानस्य तस्योग्रं करवालं स वै लघु।

चिच्छेद सारथेश्चैव शिरः संख्ये तथा ध्वजम्॥५५॥

छिन्नखड्गो गदां सोऽथ जग्राह बहुकण्टकाम्।

तामप्यस्य स चिच्छेद करस्थामेव सत्वरः॥५६॥

यावदन्यत्समादत्ते स वपुष्मान्वरायुधम्।

तावच्छरेण तं विद्धा दमो भूमावपातयत्॥५७॥

स पातितस्ततो भूमौ विह्वलाङ्गः सवेपथुः।

विनिवृत्तमतिर्युद्धाद्बभूव क्षितिपात्मजः॥५८॥

तमालोक्य तथा भूतमयुद्धमतिमात्वान्।

उत्सृज्यादाय सुमनां सुमनाः प्रययौ दमः॥५९॥

When Mahānanda was killed, the kings in a mass turned backwards, but Vapuṣmat, king of Kuṇḍina,[1] stood his ground; and full of strength, pride, and frenzy he fought with Dama. He was son of a king of the Southern country and was a habitual fighter.[2] As that prince was fighting fiercely, he, Dama, with a scimitar[3] lightly clove both his charioteer's head and his banner in the battle. His sword being broken, that prince then seized his mace studded with many spikes, and he, Dama, hastily split that also while it was in his very hand. Whilst Vapuṣmat is taking up another choice weapon, during that interval Dama pierced him with an arrow and laid him low on the ground. That prince was laid low on the ground then, powerless in his limbs and quivering, and ceased in his mind from fighting. After gazing on him as he lay so with no more thought of fighting, Dama restraining himself[4] abandoned him, and taking Sumanā went forth with happy mind.

ततो दशार्णाधिपतिः प्रीतिमानकरोत्तयोः।

दमस्य सुमनायाश्च विवाहं विधिपूर्वकम्॥६०॥

Then the king of Daśārṇa filled with pleasure performed the marriage of those two, of Dama and Sumanā, according to the ordinances.

कृतदारो दमस्तत्र दशार्णाधिपतेः पुरे।

स्थित्वाऽल्पकालं प्रययौ सभार्यो निजमन्दिरम्॥६१॥

दशार्णाधिपतिश्चासौ दत्त्वा नागांस्तुरङ्गमान्।

रथगोऽश्वखरोष्ट्रांश्च दासीदासांस्तथा बहून्॥६२॥

वस्त्रालङ्कारचापादिवरोपस्करमासनम्।

अन्यैस्तैश्च तथा भाण्डैः परिपूर्णं व्यसर्जयत्॥६३॥

Dama wedded to his wife remained a short time there in the city of the king of Daśārṇa, and departed with his wife to his own abode. And the king of Daśārṇa[5] gave him elephants, horses and chariots, cattle, horses, asses and camels, and many slaves both female and male, clothing, ornaments, bows and other apparel, the choice household utensils of his own; and sent him away, replete also with those other vessels.

इति श्रीमार्कण्डेयपुराणे दमचरिते
त्रिंशदधिकशततमोऽध्यायः॥१३०॥

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अथैकत्रिंशदधिकशततमोऽध्यायः

CHAPTER 131[6]

Dama's exploits.

Dama returned home triumphant–Nariṣyanta transferred the kingdom to him and retired with his queen Indra-senā to the forest–The defeated prince Vapuṣmat met him there, and in revenge killed him–Indra-senā sent tidings to Dama that he should punish the murderer.

मार्कण्डेय उवाच

स तां लब्ध्वा तथा पत्नीं सुमनां सुमहामुने।

प्रणम्य स पितुः पादौ मातुश्च क्षितिपात्मजः॥१॥

सा च तौ श्वशुरौ सुभ्रूर्ननाम सुमना तदा।

ताभ्यां तौ च तदा विप्र आशीर्भिरभिनन्दितौ॥२॥

महोत्सवश्च सञ्जज्ञे नरिष्यन्तस्य वै पुरे।

कृतदारे च सम्प्राप्ते दशार्णाधिपतेः पुरात्॥३॥

सम्बन्धिनं दशार्णेशं जितांश्च पृथिवीश्वरान्।

1 See p 266, note.

2 Raṇa-gacaraḥ.

3. For kara-bālam, which form is not in the dictionary, read kara-bālena or better kara-pālena?

4. He did not give him the coup de grace. Vapuṣmat re-appears in the next canto.

5. For Daśārṇādhipateś cāsau read Daśārṇādhiptiś cāsmai, as in the Poona edition.

6. Chap. 135 in the Calcutta edition.

श्रुत्वा पुत्रेण मुमुदे नरिष्यन्तो महीपति:॥४॥
सोऽपि रेमे सुमनया महाराजसुतो दम:।
वरोद्यानवनोद्देशे प्रसादगिरिसानुषु॥५॥

Mārkaṇḍeya spoke

Thus the prince gained her, Sumanā, as his wife, O most great muni, and prostrated himself[1] at his father's and mother's feet; and she, beautiful-browed Sumanā, bowed then before her parents-in-law. And they were both welcomed then with blessings by them both. And a great festival was held in Narisyanta's city itself, since Dama had both married a wife and arrived from the city of the king of Daśārṇa. On hearing that he was thus connected by marriage with the lord of Daśārṇa and that the kings were defeated, king Narisyanta rejoiced with his son. And Dama, son of the great king, sported with Sumanā amidst choice gardens and woodland spots, in palaces and on the summits of hills.

अथ कालेन महता रममाणा दमेन सा।
अवाप गर्भं सुमना दशार्णाधिपते: सुता॥६॥
सोऽपि राजा नरिष्यन्तो भुक्तभोगो महीपति:।
वय: परिणतिं प्राप्य दमं राज्येऽभिषिच्य च॥७॥
वनं जगामेन्द्रसेना पत्नी चास्य तपस्विनी।
वानप्रस्थविधानेन स तत्र समतिष्ठत॥८॥

Now after a long time Sumanā, daughter of the king of Daśārṇa, while sporting with Dama conceived a child. And king Narisyanta, who had enjoyed enjoyments as lord of the earth, reached his declining years, and anointing Dama to the kingdom departed to the forest; and his wife Indra-senā also went as a female ascetic. He dwelt there according to the ordinance of vāna-prasthas.[2]

दाक्षिणात्य: पुदुवृत्त: संक्रन्दनसुतो वने।
वपुष्मान्स मृगान्हन्तु ययावल्पपदानुग:॥९॥
स तं दृष्ट्वा नरिष्यन्तं तापसं मलपङ्किनम्।
इन्द्रसेनां च तत्पत्नीं तपसातिसुदुर्बलाम्॥१०॥
पप्रच्छ कस्त्वं भो विप्र: क्षत्रियो वा वनेचर:।
वानप्रस्थमनुप्राप्तो वैश्यो वा मम कथ्यताम्॥११
ततो मौनव्रती भूपो नहि तस्योत्तरं ददौ।
इन्द्रसेना च तत्सर्वमाचष्टास्मै यथातथम्॥१२॥

Saṅkrandana's son Vapuṣmat, king of the Southern region, most evil in conduct, went to the forest to kill deer, with a small body of followers. He saw Narisyanta as an ascetic dirty and mud-covered, and his wife Indra-senā most extremely weakened by austerities, and asked,–"Who are you, a brāhmaṇa, or a forest-wandering kṣatriya, or a vaiśya who has reached the vāna-prastha stage?[3] Tell me!" The king, being under a rule of silence, gave him no answer at all then, and Indra-senā told him all that truly.

मार्कण्डेय उवाच

ज्ञात्वा तं च नरिष्यन्तं वपुष्मान्पितरं रिपो:।
प्राप्तोऽसीति वदन्कोपाज्जटासु परिगृह्य च॥१३॥
हाहेति चन्द्रसेनायां रुदन्त्यां बाष्पगद्गदम्।
चकर्ष कोपात्खड्गं च वाक्यं चेदमुवाच ह॥१४॥
निर्जित: समरे येन येन मे सुमना हृता।
दमस्य तस्य पितरं हनिष्येऽवतु तं दम:॥१५॥

Mārkaṇḍeya spoke

And on knowing that that Narisyanta was his enemy's father, Vapuṣmat exclaiming "I have got him!" both seized him angrily by his matted locks and, while Indra-senā bewailed "Alas! Alas!" with sobbing voice, drew forth his sword angrily and spoke this word,– "I will seize the father of that Dama, who defeated me in battle and who carried Sumanā off from me; let Dama protect him!

येनाखिलमहीपालपुत्रा: कन्यार्थमागता:।
अवधूता हनिष्येऽहं पितरं तस्य दुर्मते:॥१६॥

I will kill the father of that evil-minded man, who cast off all the princes that had assembled for the maiden's sake.

यौवनास्त्रस्वरूपेषु मदो यस्य दुरात्मन:।
स दमो वारयत्वेष हन्मि तस्या रिपोर्गुरूम्॥१७॥

1. Praṇamya sa is the reading, but praṇanima woudl be better.
2. For vāṇaprastha read vānaprastha.
3. For vāṇaprastham read vānaprasthyam?

Let that Dama, who evil-souled naturally domineers in battles, prevent it; such as I am here, I kill that foe's father.

मार्कण्डेय उवाच

इत्युक्त्वा स दुराचारो वपुष्मानवनीपतिः।
क्रन्दन्त्यामिन्द्रसेनायां शिरश्चिच्छेद तस्य च॥१८॥
ततो धिग्धिङ्मुनिजना अन्ये च वनवासिनः।
तमूचुः स च तं हत्वा जगाम स्वपुरं वनात्॥१९॥

Mārkaṇḍeya spoke

So saying that king Vapuṣmat, evil in conduct, cut off his head also, while Indra-senā cried out. The muni folk and other forest-dwellers then said to him, "Shame! Shame!" And after looking at him he, Vapuṣmat, went from the forest to his own city.

गते तस्मिन्विनिश्वस्य सेन्द्रसेना वपुष्मति।
प्रेषयामास पुत्रस्य समीपं शूद्रतापसम्॥२०॥
गच्छेथा आशु मे पुत्रं दमं ब्रूहि वचो मम।
अभिज्ञो ह्यसि मद्भर्तृवृत्तान्तं प्रोच्यतेऽत्र किम्॥२१॥
तथापि वाच्यः पुत्रो मे यद् ब्रवीम्यतिदुःखिता।
लङ्घनामीदृशीं प्राप्तां विलोक्यैतां महीपतेः॥२२॥
मद्भर्त्राऽधिकृतो राजा चतुर्णां परिपालकः।
त्वमाश्रमाणां किं युक्तं तापसान्यन्न रक्षसि॥२३॥

When that Vapuṣmat had gone, she, Indra-senā, sighing deeply despatched a śūdra ascetic to her son's presence, saying,– "Go you quickly and tell my son Dama my word. You verily know what tidings of my husband are told here; nevertheless you must tell my son, What I say in my very sore affliction after having seen such an outrage[1] as this fallen on the king;– "You are king, appointed by my lord–a protector of the four stages of life. Is it fit that you do not safeguard the ascetics?

भार्ता मम नरिष्यन्तस्तापसस्तपसि स्थितः।
विलपन्त्यास्तथा नाथो यथा नासि तथा त्वयि॥२४॥
आकृष्य केशेषु बलादपराधं विना ततः।
हतो वपुष्मता ख्यातिमिति ते भूपतिर्गता॥२५॥
एवं स्थिते तत्क्रियतां यथा धर्मो न लुप्यते।
च नैव वक्तव्यं माताहं तापसी यतः॥२६॥
पिता वृद्धस्तपस्वी च नापराधेन दूषितः।
निहतो येन यत्तस्य कर्तव्यं तद्विचिन्त्यताम्॥२७॥

My lord Nariṣyanta was engaged in the austerities of an ascetic;[2] and there is no such lord for me who bewail, while you are such a lord.[3] Vapuṣmat dragged him by the hair with violence and then killed him for no fault; thus your king has attained to glory. In these circumstances do you that whereby righteousness may not be violated–so do you! I must not[4] say more than this, for I am an ascetic. And your father was an aged ascetic unvitiated by any offence. Do you determine what should be done to that man who killed him.

सन्ति ते मन्त्रिणो वीराः सर्वशास्त्रार्थवेदिनः।
तैः सहालोच्य यत्कार्यमेवंभूते कुरुष्व तत्॥२८॥
नास्माकमधिकारोऽत्र तापसानां नराधिप।
कुरुष्वैतदितीत्थं त्वमेवं भूपतिभाषितम्॥२९॥
विदूरथस्य जनको यवनेन यथा हतः।
तथायं तव पुत्रस्य कुलं तेन विनाशितम्॥३०॥
जम्भस्यासुरराजस्य पिता दष्टो भुजङ्गमैः।
तेनाप्यखिलपातालवासिनः पन्नगाः हताः॥३१॥
पराशरेण पितरं शक्तिं तं रक्षसाऽऽहतम्।
श्रुत्वाऽग्नौ पातिं कृत्स्नं रक्षसामभवत्कुलम्॥३२॥
अन्यस्यापि स्ववंशस्य लंघना क्रियते हि या।
तां नालं क्षत्रियः सोढुं किं पुनः पितृमारणम्॥३३॥

You have heroic ministers who can expound the meaning of all the scriptures. Consider with them and do what ought to be done in these circumstances. We ascetics have no authority in this matter, O king. "Do you this"– "do you so"– such is a king's speech.[5]

1 Laṅghanā; this word in the feminine gender is not in the dictionary. It occurs again in verses 33 and 36.

2. For mad-bharttādhikṛto read mad-bhartādhikṛto ; for ki yuktaṁ read kiṁ yuktaṁ; and for yau nirīkṣasi read yau na rakṣasi, as in the Poona edition.

3. This is according to the comment, with the Poona reading nāthe instead of nāsti.

4. For ca naiva read cara na as in the Poona edition.

5. The Poona edition reads bhūyo 'pi bhāṣitum for bhūpati-bhāṣitam, 'We ascetics have no authority here, O king, to say thus "Do you this," or even further "Do you so."'

As Vidūratha's[1] father was slain by the Yavana, so has this king, the father of you, my son, been slain; thereby your family has been destroyed. The father of the Asura king Jambha was bitten by Nāgas, and that king also destroyed the Nāgas who inhabited the whole of Pātāla. Parāśara,[2] when he heard that his father Śakti[3] had been smitten by a Rākṣasa, cast the whole race of Rākṣasas into the fire. Moreover a kṣatriya cannot verily endure the outrage which any other person makes against his lineage; how much less will he endure the murder of his father?

नायं पिता ते निहतो नास्मिञ्छस्त्रनिपातितम्।
त्वामत्र निहतं मन्ये त्वयि शस्त्रं निपातितम्।। ३४।।

It is not this your father who is slain, it is not on him that the weapon has been made to fall; it is you who has been slain here I deem, it is on you that the weapon has been made to fall.

बिभेत्यस्य हि क: शस्त्र न्यस्तं येन वनोकसाम्।
तव नृपस्य पुत्रस्य मा बिभेतु बिभेतु वा।। ३५।।
तवेयं लङ्घनायुक्ता यदस्मिस्तत्समाचर।
वपुष्मति महाराज सभृत्यज्ञातिबान्धवे।। ३६।।

Who indeed fears this foe, that has laid his weapon on simple forest-dwellers; let him not fear you, my son, as king, or let him fear you.[4] Since this outrage has been directed against you, do you take thorough measures therefore against this Vapusmat with his dependants, kinsmen and friends."

मार्कण्डेय उवाच

इति संक्रान्तसन्देशमिन्द्रसेना विसृज्य तम्।
पतिदेहमुपाश्लिष्य विवेशाग्निं मनस्विनी।। ३७।।

Mārkaṇḍeya spoke

Dismissing him, Indra-senā, to whom this message had been communicated, the noble-spirited lady embracing her lord's body entered the funeral pyre.

इति श्रीमार्कण्डेयपुराणे दमचरितवर्णनं
नामैकत्रिंशदधिकशततमोऽध्याय:।।१३१।।

अथ द्वात्रिंशदधिकशततमोऽध्याय:

CHAPTER 132[5]

Dama's exploits

Dama bewails his father's death and vows vengeance against the murderer.

मार्कण्डेय उवाच

इन्द्रसेनासमाज्ञप्त: स गत्वा शूद्रतापस:।
समाचष्ट यथापूर्वं दमाय निधनं पितु:।। १।।
तापसेन समाख्याते दमस्तेन पितुर्वधे।
क्रोधेनातीव जज्वाल हविषेवाग्निरुद्धत:।। २।।
स तु क्रोधाग्निना धीरो दह्यमानो महामुने।
करं करेण निष्पिष्य वसाक्यमेतदुवाच ह।। ३।।
अनाथ इव मे तातो मयि पुत्रे तु जीवति।
घातित: सुनृशंसेन परिभूय कुलं मम।। ४।।
तापं करोम्यहं किंवाप्येष क्लैब्यात्क्षमाम्यहम्।

Mārkaṇḍeya spoke[6]

At the tidings of his father's death declared by that ascetic[7] Dama blazed out with exceeding wrath, as fire is intensified[8] with clarified butter. Now that steadfast king burning with the fire of wrath, O great muni, crushed his hands together and spoke out this speech;– "Like a master-less wretch my dear father has been slaughtered, while

1 This may be the Vidūratha mentioned above in chap. 65 123, verse 10. There were other kings of the same name, but all later in time, and it does not appear any of them were killed by a Yavana; as Vidūratha son of Kuru, of the Paurava race (Mahā-Bh., Adi-p. xcv. 3791-5, Śānti-p. xlix 1790-97, and Hari-V., xxxii 1816), Vidūratha son of Bhajamāna (Hari-V., xxxix. 2032, and Matsya Pur. xliv. 77), and other later Vidūratha (hari-V., xcii. 5015-8, and xcix 5493-5504).

2 Parāśara was a famous ṛṣi, son of Saktri or Śakti, see chap. 130, verse 7 He was father by Satya-vati of Kṛṣṇa Dvaipāyana (Mahā-Bh., Adi-p lx 2209, xcv. 3801-2, and Śānti-p cccli). But he is wholly out of time in this story

3 For pitari Śaktau read pitaraṁ Śaktiṁ as in the Poona edition

4 This is the Poona and Bombay reading, putrasya mā bibhetu for viprasya mārite tu; but both seem corrupt.

5 Chap. 136 in the Calcutta edition.

6. The Bombay and Poona editions make the story more precise by inserting a verse here–"That Śūdra ascetic as commanded by Indra-senā went and relates to Dama his father's death as narrated above."

7. For samākhyātaṁ bandhan read samākhyāte badhe as in the Poona edition.

8 For uddṛtaḥ read uddhataḥ as in the Poona edition.

I his son actually live, by a very cruel man who has overwhelmed my family. Let not people utter the calumny[1] that I, such as I am, condone this by reason of impotence.

दुर्वृत्तशान्तौ शिष्टानां पालनेऽधिकृता वयम्॥५॥
पितरं चापि निहतं दृष्ट्वा जीवन्ति शत्रवः।
तत्किमेतेन बहुना हा तातेति च किं पुनः॥६॥
विलापेनात्र यत्कृत्यं तदेषोऽत्र करोम्यहम्।
यद्यहं तस्य रेक्तेन देहोत्थेन वपुष्मतः॥
न करोमि गुरोस्तृप्तिं तत्प्रवेक्ष्ये हुताशनम्॥७॥

I am in authority to quell the unruly and to protect the well-behaved. My father has been slain even by him–seeing that, my enemies live.[2] What is the good then of this much lamentation? And why again the cry, 'Alas! dear father!'? What should be done by lamentation here, that I, such as I am, will do here. When I give no gratification to my sire with the blood that spurts from that Vapuṣmat's body, then I will enter the fire!

तच्छोणितेनोदककर्म तस्य
मांसेन सम्यग्द्विजभोजनं च।
कुर्यां पितुस्तस्य च पिण्डदानं
न चेत्प्रवेक्ष्यामि हुताशनं तत्॥८॥

If no water-oblation be made to my dear slain father with the blood of that king in fight,[3] and if no feast be given duly to twice-born brāhmaṇas with flesh, then I will enter the fire!

साहाय्यमस्यासुरदेवयक्ष-
गन्धर्वविद्याधरसिद्धसंघाः।
कुर्वन्ति चेत्तानपि चास्त्रपूगै
भस्मीकरोम्येष रुषा समेतः॥९॥
निः शरमाधार्मिकमप्रशस्तं
तं दाक्षिणात्यं समरे निहत्य।
भोक्ष्ये ततोऽहं पृथिवीं च कृत्स्नां
वह्निं प्रवेक्ष्याम्यनिहत्य तं वा॥१०॥

If those who are named Asuras, gods, Yakṣas, Gandharvas, Vidyādharas, and Siddhas give him assistance, even them also I, such as I am, possessed with fury will reduce to ashes with multitudes of weapons. I will kill in battle that king of the Southern country, who is cruel, very unrighteous[4] and unworthy of praise, and I will then enjoy the whole earth also; or failing to kill him I will enter the fire. I will forthwith slay him, most evil-minded, who slaughtered an old man among the ascetics,[5] who dwells in the forest, is greatly agitated at peaceful words,[6] accompanied as he is by all his kinsmen, friends, and army of foot-soldiers, elephants and cavalry.

सुदुर्मतिं तापसवृद्धघातिनं
वनस्थगं साधुविधिं विदग्धगम्।
हताहमद्याखिलबन्धुमित्र-
पदातिहस्त्यश्वबलैः समेतम्॥११॥
एषोऽहमादाय धनुःसखड्गो
रथी तथैवारिबलं समेत्य।
करोमि वै यत्कदनं समस्ताः
पश्यन्तु मे देवगणा समेताः॥१२॥

Let all the assembled hands of my gods see the destruction that I, such as I am, will verily make, taking my bow, armed with a sword, and mounted in my chariot, meeting my enemy's might.

यो यः सहायो भविताद्य तस्य
मया समेतस्य रणाय भूयः।

1. For nyāya-vādo jane tasyāpy read nāpavādo janenu syād as in the Poona edition.
2. The Poona edition reads Pitaraṁ cāpi nihataṁ dṛṣṭvā jīvaty a-sattamaḥ, "and seeing my father slain, the evil man lives."
3. Or read saćkhye 'vinipātitasya, "to my dear father, who was slain not in battle, with that king's blood"? The Bombay and Poona editions omit the second quarter-verse and read as the third quarter-verse kuryām pitus tasya ca piṇḍa-dānaṁ, "Let me with his blood make the water-oblation of the funeral cake to that father of mine; if not, then I will enter the fire!" Tasya in the first quarter-verse may refer to pituḥ, but by position tasya māṁsena corresponds to tac-chonitena; the result is extraordinary, but see verses 34 to 36 on page 537 below.
4. The Poona edition reads *niṣṭhūram* for *niḥsūram*; and the comment. explains a-dhārmikam as atyantam a-dhārmikam.
5. For tāpasa-vṛddha-manuinaṁ the Bombay and Poona editions read tāpasa-vṛddha-ghātinaṁ; but both violate the metre. Read tāpasa-vṛddhaghātaṁ?
6. The Poona edition reads the second quarter-verse thus–rana-sthagaṁ sādhu-vidhiṁ vidogdham, "a forest-rogue, observing good ordinances, cunning;" but sādhu-vidhiṁ is erroneous. The Bombay reading is similar.

तस्यैव निःशेषकुलक्षयाय
समुद्यतोऽहं निजबाहुसैन्यः॥ १३॥

Whoever shall be his comrade to-day when he comes to battle with me again, I am prepared, with my two arms as my soldiers, speedily to destroy his family utterly.[1]

यदि कुलिशिखरोऽस्मिन्संयुगे देवराजः
पितृपतिरथ चोग्रं दण्डमुद्यस्य कोपात्।
धनपतिवरुणार्का रक्षितुं तं यतन्ते
निशितशरवरौघैर्घातयिष्ये तथापि॥ १४॥
नियतमतिरदोषः काननाखण्डलोका
निपतितफलभक्षः सर्वभूतेषु मैत्रः।
प्रभवति मयि पुत्रे हिंसितो येन तातः
पिशितरुधिरतृप्तास्तस्य सन्त्वद्य गृध्राः॥ १५॥

If in this battle the king of the gods with thunderbolt in hand, and the lord of the pitṛs too raising his terrible sceptre wrathfully, and the lord of wealth, Varuṇa and the Sun strive to safeguard him, I will nevertheless slaughter him with multitudes of choice sharp arrows. May the vultures be satisfied this day with the flesh and blood of that man, by whom was killed, while I the son am powerful, my dear father, whose mind was subdued, who was without fault, who dwelt in a small spot in the forest,[2] who ate only fruits that had fallen, who was friendly to all beings!"

इति श्रीमार्कण्डेयपुराणे दमचरिते
द्वात्रिंशदधिकशततमोऽध्यायः॥ १३२॥

♣♣♣

1. For tathaiva read tasyāśu as in the Poona edition, or tasyaiva as in the Bombay edition.

2. Kānanākhaṇḍalauko, or -kā as in the Bombay and Poona editions.

अथ त्रयस्त्रिंशदधिकशततमोऽध्यायः

CHAPTER 133

Dama's exploits–The slaying of Vapuṣmat.[3]

Dama consulted his ministers and resolved to kill Vapuṣmat–He and Vapuṣmat met with their armies, and he killed Vapuṣmat in fight–he celebrated his father's obsequies with Vapuṣmat's flesh and blood.

मार्कण्डेय उवाच

इति प्रतिज्ञाय तदा नरिष्यन्तसुता दमः।
कोपामर्षविवृत्ताक्षः श्मश्रुमावृत्य पाणिना॥ १॥
हा हतोऽस्मीति पितरं ध्यात्वा देवं विनिंद्य च।
प्रोवाच मंत्रिणः सर्वानानिनाय पुरोहितम्॥ २॥

Mārkaṇḍeya spoke

When Nariṣyanta's son Dama uttered this vow, his eyes rolled with anger and passion, while he covered his beard with his hand. Exclaiming "Alas! I am stricken!" he kept his father in mind and reproached Fate; and he addressed all those ministers; he brought the family priest there.

दम उवाच

यदत्र कृत्यं तद्ब्रुत ताते प्राप्ते सुरालयम्।
श्रुतं भवद्भिर्यत्प्रोक्तं तेन शूद्रतपस्विना॥ ३॥
वृद्धस्तपस्वी स नृपो वानप्रस्थव्रते स्थितः।
मौनव्रतधरोऽशस्त्रो मन्मात्रा चेन्द्रसेनया॥ ४॥
प्रोक्तं संसृष्टया स्वात्म्याद्याथातथ्यं वपुष्मते।
तेनापि खड्गमाकृष्य जटां सव्येन पाणिना॥ ५॥
धृत्वा जघान दुष्टात्मा लोकनाथमनाथवत्।
माता च संदिश्य हि मां धिक्छब्दं ब्रुवती सती॥ ६॥
मन्दभाग्यं च निः श्रीकं प्रविष्टा हव्यवाहनम्।

3. This and the next cantos are the ending given in the Bombay and Poona editions. The Calcutta edition gives a short ending, quite different, which is printed at the end. This ending is printed as an Appendix to the latter edition, but the text there is very incorrect; and I have followed the text in the former editions, noting only such variations as appear worthy of notice.

तमालिंग्य नरिष्यन्तं प्रयाता त्रिदशालयम्॥७॥

सोऽहमद्य करिष्यामि यन्मे मातुरुदीरितम्।

हस्त्यश्वरथपादान्तं सैन्यं च परिकल्प्यताम्॥८॥

Dama spoke

Tell me what should be done in this matter, now that my dear father has reached the gods' abode. Ye, sirs, have heard what that śūdra ascetic has said. That king was aged, an ascetic, engaged in the vāna-prastha's vow, observing the rule of silence, unarmed and dwelling with my mother Indra-senā, She who was associated with him told the exact account to Vapuṣmat. Thereupon the evil-souled foe, drawing his scimitar and seizing my father's matted locks with his left hand, killed the world's master as if he were a masterless churl. And my mother, having actually commissioned me, was uttering the word "Shame!" and, calling me feeble in lot and void of good fortune, has entered the fire. Embracing him, Nariṣyanta, she has departed to the abode of the thirty gods. I being such will now do what my mother has said. And let my army composed of elephants, horses, chariots, and infantry be arranged.

अनिर्याप्य पितुर्वैरमहत्वा पितृघातकम्।

अकृत्वा च वचो मातुर्जीवितुं किमिहोत्सहे॥९॥

If I drive not away the enmity against my father, if I kill not my father's murderer and comply not with my mother's word, how can I endure to live here?

मार्कण्डेय उवाच

मन्त्रिणस्तद्वचः श्रुत्वा हाहेत्युक्त्वा तथा च तत्।

कृतवन्तो विमनसः सभृत्यबलवाहनाः॥१०॥

Mārkaṇḍeya spoke

The ministers hearing his speech exclaimed "Alas! Alas!" and did accordingly therefore, while distraught in mind.

निर्ययुः सपरीवाराः पुरस्कृत्य दमं नृपम्।

गृहीत्वा चाशिषो विप्रात्त्रिकालज्ञात्पुरोधसः॥११॥

अहिराडिव निःश्वस्य दमः प्रायाद्वपुष्मतम्।

सीमापालादिसामन्तान्निघ्नन्याम्यां दिश त्वरा॥१२॥

Accompanied by his dependants, army, and chariots, and by his retinue, they, placing king Dama at their head and taking the blessings of the brāhmaṇa family priest who knew the three divisions of time, went forth. Breathing hard like the Serpent king, Dama advanced against Vapuṣmat, while slaying the wardens on his boundaries and other neighbouring princes, and hastening[1] towards the sourthern region.

निरीक्ष्य तं समायान्तं वपुष्मान्मर्षपूरितः।

संक्रन्दनसुतेनापि दमो ज्ञातो वपुष्मता॥

आयातः सपरीवारः सामात्यः सपरिच्छदः॥१३॥

अकंपितेन मनसा ससैन्यानि दिदेश ह।

दूतं च प्रेषयामास निर्गम्य नगराद्बहिः॥१४॥

त्वं शीघ्रतरमागच्छ नरिष्यन्तः प्रतीक्षते।

सभार्यक्षत्रबन्धो त्वं समायाहि ममान्तिकम्॥१५॥

Seeing him approaching. Vapuṣmat filled with patience;[2] and Saṅkrandana's son Vapuṣmat recognized Dama, who had arri··ed attended by his retinue, by his ministers, and by his dependants. With unwavering mind he directed his armies; and issuing from his city he despatched a messenger to announce,–"Come you on more quickly! Nariṣyanta with his wife awaits you! O you of kṣatriya caste, approach near me!

इमे मद्बाहुनिर्मुक्ताः शिता बाणाः पिपासिताः।

भित्त्वा शरीरं सङ्ग्रामे पास्यन्ति रुधिरं तव॥१६॥

These sharp arrows discharged by my arm, which are thirsting, shall pierce your body in battle and drink your blood."

श्रुत्वा दमस्तु तत्सर्वं दूतप्रोक्तं ययौ त्वरन्।

स्मृत्वा प्रतिज्ञां पूर्वोक्तां निःश्वसन्नुरगो यथा॥१७॥

आहूतसमरे चैव पुमान्सेनाविकत्थनः।

ततो युद्धमतीवासीद्दमस्य च वपुष्मतः॥१८॥

But Dama, on hearing all that speech from the messenger, went on hastily, remembering his previously uttered vow, breathing hard like a serpent. And the man who boasted of his army[3] was summoned to battle. And then there was an

1. *Tvaran* of the Calcutta Appendix is better than tvarā.
2. Marṣa-puritaḥ. This is hardly appropriate, unless it means "was filled with caution."
3. Pumān-senā-vikatthanaḥ; but Vapuṣmān sainya-katthanaḥ is suggested as better, "And Vapuṣmat who boasted of his army was summoned to battle."

exceedingly fierce combat between Dama and Vapuṣmat.

रथी च रथिना नागी नागिना हयिना हयी।
अयुध्यन्त च विप्रर्षे तद्युद्धं तुमुलं ह्यभूत्॥ १९॥
पश्यतां सर्वदेवानां सिद्धगन्धर्वरक्षसाम्।
चकम्पे वसुधा ब्रह्मन्युध्यमाने दमे युधि॥ २०॥

And the armies fought, both chariot-rider against chariot-rider, elephant-rider against elephant-rider,[1] horseman against horseman, O brāhmaṇa ṛṣi. That battle was tumultuous, while all the gods, Siddhas, Gandharvas, and Rākṣasas looked on. The earth quaked, O brāhmaṇa, as Dama fought in that battle.

न गजो न रथी नाश्वस्तस्य बाणसहस्तु यः।
ततो दमेन युयुधे सेनाध्यक्षो वपुष्मतः॥ २१॥
हृदि विव्याध च दम इषुणागाद्यमान्तिकम्।
तस्मिन्निपतिते सैन्यं पलायनपरं ह्यभूत्॥ २२॥

There was no elephant, no chariot-rider, no horse which could endure his arrows. Next Vapuṣmat's general fought with Dama, and Dama pierced him deeply in the heart with an arrow at close-quarters. When he fell, his army verily was seized with a panic to flee.

स स्वामिनं ततः प्राह दमः शत्रुं दमस्तथा।
क्व यासि दुष्ट पितंर घातयित्वा तपस्विनम्॥ २३॥
अशस्त्रं च तपस्यन्तं क्षत्रियोऽसि निवर्तताम्।
ततो निवृत्य स दमं योधयामास सानुजः॥ २४॥
स पुत्रः सह सम्बन्धिबान्धवैर्युयुधे रथी।
ततः शरासनान्मुक्तबाणैर्व्याप्तास्ततो दिशः॥ २५॥
दमं च सरथं चाशु शरजालैरपूरयत्।
ततःपितृवधोत्थेन कोपेन स दमस्तथा॥ २६॥
चिच्छेद ताञ्छरान्स्तेषां विव्याधान्यैश्च तानपि।
एकेनैकेन बाणेन सप्त पुत्रान्स्तथा द्विज॥ २७॥
सम्बन्धिबान्धवान्मित्रान्निनाय यमसादनम्।
वपुष्मान्स रथी क्रोधान्निहतात्मजबान्धवः॥ २८॥

Then spoke Dama, tamer of his foes, to their master thus,–"Where go you, wicked one, after having slaughtered my father, who was an ascetic and weapon-less and practising austerities? You are a kṣatriya; stay you!" Then staying back he, Vapuṣmat, attended by his younger brother fought with Dama. Mounted in his chariot he fought in company with his sons, relations, and kinsmen. With the arrows discharged from his bow the regions of the sky were then pervaded,[2] and he filled Dama and his chariot with multitudes of arrows quickly. And thereupon Dama in wrath excited by his father's murder split the arrows discharged by them[3] and pierced them also with other arrows. In that way he brought down to Yama's abode the seven sons, the relations and kinsmen and friends,[4] each with a single arrow, O dvija.

युयुधे च स तेनाजौ शरैराशीविषोपमैः।
चिच्छेद तस्य तान्बाणान्स दमश्च महामुने॥ २९॥
युयुधाते च संरब्धौ परस्परजयैषिणौ।
परस्परशराघातविच्छिन्नधनुषौ त्वरा॥ ३०॥
गृहीतखड्गावुत्तीर्य चिक्रीडाते महाबलौ।
दमः क्षणं नृपं ध्यात्वा पितरं निहतं वने॥ ३१॥
केशेष्वाकृष्य चाक्रम्य निपात्य धरणीतले।
शिरोधरायां पादेन भुजमुद्यम्य चाब्रवीत्॥ ३२॥
पश्यन्तु देवताः सर्वा मानुषाः पन्नगाः खगाः।
पाट्यमानं च हृदयं क्षत्रबन्धोर्वपुष्मतः॥ ३३॥
एवमुक्त्वा च स दमो हृदयं च व्यदारयत्।
पातुकामश्च स सुरैः क्षतजेन निवारितः॥ ३४॥

And Vapuṣmat after his sons and kinsmen had been killed, mounted in a chariot fought wrathfully with him in battle with serpent-like arrows.[5] And Dama split those his arrows, O great muni.[6] And those two fought together, being exasperated, wishing to conquer each other, each one's bow being quickly split by the impetus of

1 Nāginā; this meaning is not in the dictionary.

2. For the first tataḥ, tasya would be better.
3. Cicchedāstāmi charāms or cicchcda tāmś charāms; both readings are admissible.
4. Mitrām; the masculine with this meaning is unusal.
5. The Calcutta Appendix reads *sa rathī vibudhopamaḥ*, "He, riding in his chariot, resembled a god"–which probably would refer to Dama.
6. *Ca mahā-mune* a mere expletive. The Calcutta Appendix reads *pratyuvāca ha*.

the other's arrows. They both, great in strength, grasping their swords, made play,[1] Dama, reflecting for a moment on the king his father who had been killed in the forest,[2] seized Vapuṣmat by the hair and attacked him and felled him to the earth; and with his foot on his neck, raising his arm he exclaimed,–"Let all the gods, men, serpents and birds see the heart also of Vapuṣmat, who is of kṣatriya caste, split open!" And so saying Dama tore open his heart also, and desirous of drinking[3] was forbidden by the gods from tasting the blood.

ततश्चकार तातस्य रक्तेनैवोदकक्रियाम्।
आनृण्यं प्राप्य स पितुः पुनः प्रायात्स्वमन्दिरम्॥ ३५॥
वपुष्मतश्च मांसेन पिण्डदानं चकार ह।
ब्राह्मणान्भोजयामास रक्षः कुलसमुद्भवान्॥ ३६॥

Then he offered the water-oblation to his dear father with the very blood. Having discharged his debt to his father he returned to his own house. And with Vapuṣmat's flesh he offered the cakes to his father, he feasted the brāhmaṇas who were sprung from families of Rākṣasas.[4]

एवंविधा हि राजानो बभूवुः सूर्यवंशजाः।
अन्येऽपि सुधियः शूरा यज्विनो धर्मकोविदाः॥ ३७॥
वेदान्तपारगास्ताश्च न संख्यातुमिहोत्सहे।
एतेषां चरितं श्रुत्वा नरः पापैः प्रमुच्यते॥ ३८॥

Such verily were the kings born of the Solar Race. Others also were of fine intellect, heroic, sacrificers, learned in righteousness, deeply versed in the Vedānta. and I am not able to mention them fully.[5] By listening to their exploits a man is delivered from sins.

इति श्रीमार्कण्डेयपुराणे दमचरिते वपुष्मद्वधो नाम
त्रयस्त्रिंशदधिकशततमोऽध्यायः॥१३३॥

1. Or "made feints." The Calcutta Appendix reads gṛhīta-khaḍgam udyamya cikrīḍati Vapuṣmati, "While Vapuṣ mat raising the sword in his grasp was making play," or "making a feint," Dama, etc.
2. The Calcutta Appendix reads jñātvā pitaraṁ c a sthitaṁ vane.
3. The Calcutta Appendix reads svātta-kāmaś for pātu-kāmai.
4. An extraordinary statement.
5. Dama's descendants are given in the Viṣṇu Pur. IV. i. His son was Rājya-vardhana, who is the subject of cantos 106 and 107 above.

अथ चतुस्त्रिंशदधिकशततमोऽध्यायः

CHAPTER 134

The Birds close here the long discourse delivered by Mārkaṇḍeya, and Jaimini thanks them and departs.

पक्षिण ऊचुः

एवमुक्त्वा जैमिनेयं मार्कण्डेयो महामुनिः।
विसृज्य क्रौष्टुकिमुनिं चक्रे माध्याह्निकीं क्रियाम्॥ १॥
अस्माभिश्च श्रुतं तस्माद्यत्ते प्रोक्तं महामुने।
अनादिसिद्धमेतद्धि पुरा प्रोक्तं स्वयंभुवा॥ २॥
मार्कण्डेयाय मुनये यत्तेऽस्माभिरुदाहृतम्।
पुण्यं पवित्रमायुष्यं धर्मकामार्थसिद्धिदम्॥ ३॥
पठतां शृण्वतां सद्यः सर्वपापप्रमोचनम्।

The Birds spoke

Having spoken thus, O Jaimineya,[6] the great muni Mārkaṇḍeya let the muni Krauṣṭuki depart, and performed the mid-day ceremony. From him we also have heard what we have declared to you, O great muni. For this was perfected by Him who is without beginning.[7] Spoken formerly by the self-existent One to the muni Mārkaṇḍeya was this which we have uttered to you. It is sacred, pure, and grants length of life; it bestows righteousness, love, wealth and final emancipation from existence; it delivers immediately from all sin those who read it, those who hear it.

आदावेव कृता ये च प्रश्नाश्चत्वार एव हि॥ ४॥
पितुः पुत्रस्य संवादस्तथा सृष्टिः स्वयंभुवः।
तथा मनूनां स्थितयो राज्ञां च चरितं मुने॥ ५॥
अस्माभिरेतत्ते प्रोक्तं किमद्य श्रोतुमिच्छसि।
एतान्सर्वान्नरः श्रुत्वा पठते वा सभासु च॥ ६॥
विधूय सर्वपापानि ब्रह्मणोऽन्ते लयं व्रजेत्।

6 He and the Birds reappear from chap. 42. The text is Jaimineyam, 'Having spoken thus to Jaimineya;" but the Birds have been relating to Jaimini what Mārkaṇḍeya had before told to Krauṣṭuki, and this reading is insuitable unless Jaimineya be taken as Krauṣṭuki's patronymic; and that it cannot be, for Krauṣṭuki's patronymic is said to have been Bhāguri, see pp. 436 and 445. I have ventured therefore to read Jaimineya instead.
7. Anādi-siddham. The Calcutta Appendix reads aṇimā-siddham, "perfect r. minuteness."

अष्टादशपुराणानि यानि प्राह पितामहः॥७॥

And the very four questions indeed, which you did put to us at the very first– the conversation between the father and son, and the creation by the Self-existent One, and the administrations[1] of the Manus, and the exploits of the kings, O muni, this we have declared to you. What not do you wish to hear? After hearing or reading[2] all these matters in assemblies, a man discarding all sins may reach absorption into Brahman at the end.[3] There[4] are eighteen Purāṇas which the Forefather spoke

तेषां तु सप्तमं ज्ञेयं मार्कण्डेयं सुविश्रुतम्।

ब्राह्मं पाद्मं वैष्णवं च शैवं भागवतं तथा॥८॥

तथान्यन्नारदीयं च कार्मण्डेयं च सप्तमम्।

आग्नेयमष्टमं प्रोक्तं भविष्यं नवमं तथा॥९॥

दशमं ब्रह्मवैवर्तं लैङ्गमेकादशं स्मृतम्।

वाराहं द्वादशं प्रोक्तं स्कन्दमत्र त्रयोदशम्॥१०॥

चतुर्दशं वामनं च कौर्मं पञ्चदशं तथा।

मात्स्यं च गारुडं चैव ब्रह्माण्डं च ततः परम्॥११॥

Now the seventh of them is to be known as the very famous Mārkaṇḍeya Purāṇa.[5] They are the Brāhma, the Pādma, and the Vaiṣṇava, the Śaiva and the Bhāgavata, and also the Nāradīya besides, and the Mārkaṇḍeya as seventh, the Āgneya which was declared the eighth, and the Bhaviṣya ninth, the Brahma-vaivarta tenth, the Liṅga known as the eleventh, Vārāha declared the twelfth, the Skanda next as thirteenth, and the Vāmana fourteenth, and the Kaurma fifteenth, and the Mātsya, and the Gāruḍa and next the Brahmāṇḍa.

अष्टादशपुराणानां नामधेयानि यः पठेत्।

त्रिसन्ध्यं जपते नित्यं सोऽश्वमेधफलं लभेत्॥१२॥

He who may read the titles of the eighteen Purāṇas, who repeats[6] them at the three periods of the day continually, may obtain the result of a horse-sacrifice.

सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च।

वंशानुचरितं चैव पुराणं पञ्चलक्षणम्॥१३॥

Both creation and secondary creation, genealogy and the manvantaras and the exploits in the genealogies constitute a Purāṇa with the five characteristics.[7]

चतुःप्रश्नसमोपेतं पुराणं ह्येतदुत्तमम्।

श्रुत्वा पुनश्च ते पापं कल्पकोटिशतैः कृतम्॥१४॥

ब्रह्महत्यादिपापानि यान्यन्यान्यशुभानि च।

तानि सर्वाणि नश्यन्ति तृणं वातहतं यथा॥१५॥

पुष्करे दानजं पुण्यं श्रवणादस्य जायते।

सर्ववेदाधिकफलं समाप्त्या चाधिगच्छति॥१६॥

This Purāṇa which contains the four questions is indeed of the highest quality. Now when it is heard, *sin committed in hundreds of ten millions* of ages perishes. Brahmanicide and other sins, and other deeds that are vile, all those perish thereby, like grass smitten by the blast. The merit that is gained by making gifts at Puṣkara[8] accrues from hearing this Purāṇa; and a man attains to a benefit superior to all the Vedas by completely acquiring this.

यः श्रावयेत्पूजयेत्तं यथा देवं पितामहम्।

गन्धपुष्पैस्तथा वस्त्रैर्ब्राह्मणानां च तर्पणैः॥१७॥

यथाशक्त्या च दातव्यं नृपैर्ग्रामादिवाहनम्।

A man should worship him who may cause it to be heard, as he worships the divine Forefather, [9]with perfumes and flowers and with gifts of clothing and with gratifications to brāhmaṇas. And kings should give according to their ability villages and other lands and carriages.[10]

एतत्पुराणमखिलं वेदार्थैरुपबृंहितम्॥

धर्मशास्त्रैकनिलयं श्रुत्वा सर्वार्थमाप्नुयात्॥१८॥

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1. *Sthiti*; or "positions."
2. The Calcutta reading paṭhitvā appears preferable to paṭ hate.
3. The Calcutta Appendix here introduces Jaimini's reply which is at page 537; and puts what follows here regarding the Purāṇas as a separate pronouncement by Brahmā.
4. The Calcutta Appendix puts all that follows down to verse 30, and also the concluding two verses, into the mouth of Brahmā, and places it at the very end.
5. This sentence is omitted from the Calcutta Appendix.
6. For japato read japate.
7. This verse and the next are not in the Calcutta Appendix.
8. See p. 306, note.
9. The Calcutta Appendix reads śrūyeta pūjayec chāstram, "let him hear and reverence this śāstra."
10. The Calcutta Appendix reads instead–"And he should give according to his ability royal carriages and other vehicles."

श्रुत्वा पुरामखिलं व्यासं सम्पूज्येद्बुधः।
धर्मार्थकाममोक्षाणा यथोक्तफलहेतवे॥ १९॥
दद्याद्ग गुरवे स्वर्णवस्त्रालङ्कारसयुताम्।
श्रवणस्य फलावाप्त्यै दानैः सतोषयेद्गुरुम्॥ २०॥

After hearing all this Purāna, which is augmented with the objects of the Veda and which is the sole abode of the Dharma-śāstras, a man may obtain every object[1] After hearing the entire Purāna, let a wise man do full reverence to Vyāsa for the sake of the benefits of righteousness, wealth, love and final emancipation from existence as therein declared Let him give his spiritual preceptor a cow, accompanied with gold, clothing and ornaments In order to gain the benefits that come from hearing it let him gratify his spiritual preceptor with gifts

अपूज्य पाठकर्तार श्लोकमेक शृणोति यः।
नासो पुण्यमवाप्नोति शास्त्रचोरः स्मृतो हि सः॥ २१॥
न तस्य देवाः प्रीणन्ति पितरो नैव पुत्रकान्।
दत्त श्राद्ध तथेच्छन्ति तीर्थस्नानफलं न च॥ २२॥
लभेत शास्त्रचोरश्च निन्दा सज्जनससदि।
अवज्ञया न श्रोतव्य शास्त्रमेतद्विचक्षणैः॥ २३॥
पठ्यमाने त्ववज्ञाते साधुभिः शस्त्र उत्तमे।
मूको भवति जन्मानि सप्त मूर्खः प्रजायते॥ २४॥

He who, without paying reverence to the man who reads the Purāna out, hears a single verse, acquires no merit, verily he is known as a Scripture-thief[2] Not him do the gods gladden, nor the Pitris, with sons, and they desire not[3] the sraddha given by him nor the benefit gained by bathing at sacred places of pilgrimage He incurs the censure of a Scripture-thief in an assembly of good men Wise men must not listen to this scripture with contempt, but when this noble scripture is contemned as it is being read by sages,[4] the offender becomes dumb, he is born as a fool in seven births

श्रुत्वा तत्पूजयेद्यस्तु पुराणं सप्तमं पुनः।
सर्वपापविनिर्मुक्तः पुनात्येव निज कुलम्॥ २५॥
पूतो याति न सन्देहो विष्णुलोक सनातनम्।
च्युतस्ततः पुनर्नैव स भविष्यति मानवः॥ २६॥
पुराणश्रवणादेव परमयोगमवाप्नुयात्।
नास्तिकाय न दातव्यं वृषले वेदनिन्दके॥ २७॥

Now he, who after hearing this seventh Purāna may further do reverence to it, being delivered from all sin verily purifies his own family The purified man goes without doubt to Visnu's eternal world, never shall be falling therefrom become a man again[5] By the very hearing of this Purāna a man may obtain supreme union with the universal soul

गुरुद्विजातिनिन्दाय तथा भग्नव्रताय च।
मातापित्रोर्निन्दकाय वेदशास्त्रादिनिन्दिने॥ २८॥
भिन्नमर्यादिने चैव तथा वै ज्ञातिकोपिने।
एतेषा नैव दातव्यं प्राणैः कण्ठगतैरपि॥ २९॥

No gift should be made to an atheist, to one fallen from his caste, to a contemner of the Vedas to one who contemns religious preceptors and twice-born men, or moreover to one who has broken his vows, to one who contemns his parents, to one who contemns the Vedas, Sāstras and other scriptures, or to one who infringes the rules of good breeding, or indeed to one who is passionate towards his castle-folk To these men certainly no gifts must be made, even when one's life is at its last gasp

लोभाद्वा यदि वा मोहाद्भयाद्वापि विशेषतः।
पठेद्वा पाठयेद्वापि स गच्छेन्नरक ध्रुवम्॥ ३०॥

If entirely through covetousness or infatuation or fear one should read this Purāna or cause it to be read, he may assuredly go to hell

मार्कण्डेय उवाच

एतत्सर्वमुपाख्यान धर्म्यं स्वर्गापवर्गदम्।
यः शृणोति पठेद्वापि सिद्धं तस्य समीहितम्॥ ३१॥
आधिव्याधिजदुःखेन कदाचिन्नाभियुज्यते।
ब्रह्महत्यादिपापेभ्यो मुच्यते नात्र संशयः॥ ३२॥

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1 This verse and the next two are not in the Calcutta Appendix

2 Sastra-corah

3 Ca necchanti of the Calcutta Appendix is better than tathecchanti

4 Sadhubhih

5 The Calcutta Appendix reads—"Moreover until seven Manus are gone, he may, after enjoying delights according to his wishes and after enjoying the very earth attain to supreme union with the universal soul

Mārkaṇḍeya spoke

All this story is characterized by righteousness, and bestows heaven and final emancipation from existence. Who hears it or may read it, his earnest endeavour is achieved; he is never affected by the pain of mental or bodily sickness; he is delivered from brāhmaṇaicide and other sins, there is no doubt of this.

सन्त: स्वजनमित्राणि भवन्ति हितबुद्धय:।
नारय: सम्भविष्यन्ति दस्यवो वा कदाचन॥ ३३॥

Good men become his kindly[1] friends, affectionate in mind. No enemies nor robbers will ever arise against him.

सदर्थो मिष्टभोगी च दुर्भिक्षैर्नावसीदति।
परदारपरद्रव्यपरहिंसादिकिल्बिषै:॥ ३४॥
मुच्यतेऽनेकदु:खेभ्यो ।नेत्यं चैव द्विजोत्तम।
ऋद्धिर्वृद्धि: स्मृति: शान्ति: श्री: पुष्टिस्तुष्टिरेव च॥
नित्यं तस्य भवेद्विप्र य श्रृणोति कथामिमाम्॥ ३५॥
मार्कण्डेयपुराणमेतदखिलं श्रृण्वन्नशोच्य: पुमान्
यो वा सम्यगुदीरयेद्रसमयं शोच्यो न सोऽपि द्विज।
योगज्ञानविशुद्धसिद्धिसहित: स्वर्गादिलोकेऽप्यसौ।
शक्राद्यैश्च सुरादिभि: परिवृत: स्वर्गे सदा पूज्यते॥ ३६॥
पुराणमेतच्छ्रुत्वा च ज्ञानविज्ञानसंयुतम्।
विमानवरमारुह्य स्वर्गलोके महीयते॥ ३७॥

Aspiring to what is good,[2] and eating savoury food, he perishes not with famines; nor with sins touching others' wives or others' property, or with injury to others or with such like crimes; and he is continually freed from many pains, O best of dvijas. Success, affluence, memory, peace, good fortune, nourishment, and contentment–may each of these be his continually who hears this story, O brāhmaṇa!, The man who hears the whole of this Mārkaṇḍeya Purāṇa is not to be lamented; nor is he indeed to be lamented who recites this poetical work properly, O dvija. Endowed with perfection that is purified by knowledge of religious devotion,[3] and surrounded even in Svarga and the other worlds by Indra and other gods and other heavenly beings, he is always reverenced in Svarga. And after hearing this Purāṇa, which is replete with knowledge and intelligence, being mounted in a choice heavenly car he is magnified in Svarga.

पुराणाक्षरसंख्या च प्रख्याता तत्त्वबुद्धिना।
श्लोकानां षट्सहस्राणि तथा चाष्टशतानि च॥ ३८॥
श्लोकास्तत्र नवाशीतिरेकादशसमाहिता:।
कथिता मुनिना पूर्वं मार्कण्डेयेन धीमता॥ ३९॥

And the number of the syllables in the Purāṇa has been declared by *him who is intelligent in* exactitude. There are of verses six thousands and eight hundreds also, thereto are added eighty-nine verses and eleven–pronounced of yore by the wise muni Mārkaṇḍeya.

जैमिनिरुवाच

भारतेनाभवद्यन्मे संशयस्फोटनं द्विजा:।
तद्भवद्भि: कृतं येन कश्चिदद्य करिष्यति॥ ४०॥
यूयं दीर्घायुष: स्यात प्रज्ञाबुद्धिविशारदा:।
सांख्ययोगे तथा चास्तु बुद्धिरव्यभिचारिणी॥ ४१॥
पितृशापकृताद्दु:खाद्दौर्मनस्यं व्यपेतु व:।
एतावदुक्त्वा वचनं जगाम स्वाश्रमं मुनि:॥
चितयन्तपरमोदारं पक्षिणां वाक्यमीरितम्॥ ४२॥

Jaimini spoke

In India there was not that which burst asunder my doubts, O you twice-born;[4] you, sirs, have accomplished that which no one else now will do. You have attained long life, are good,[5] and are clever in knowledge and intelligence. And thus let there be unerring intelligence in the application of the Sāṅkhya doctrine to the knowledge of spirit! Let evil-mindedness that springs from pain wrought by a father's curse depart from you!"[6] After speaking this much the muni went to his own hermitage, pondering over the speech uttered by the Birds, which was sublimely noble.

End of the Mārkaṇḍeya Purāṇa.

इति श्रीमार्कण्डेयमहापुराणे एतत्पुराणमाहात्म्यश्रवणपठनफलं नाम चतुस्त्रिंशदधिकशततमोऽध्याय:॥ १३४॥

सम्पूर्णमिदं मार्कण्डेयमहापुराणम्॥

1. Su-jana of the Calcutta Appendix is bettern than sva-jana.
2. Sad-artho; or perhaps "being in good circumstances"?
3. Or "possessing pure success in the knowledge of religious devotion."
4. The Calcutta Appendix reads more bluntly, "In India twice-born brāhmaṇas have lost the power of bursting asunder perplexities and doubts."
5. For santu of the Bombay and Poona editions read santaḥ with the Calcutta Appendix.
6. Vyapaitu vaḥ. See pages 13-16.

श्रीमार्कण्डेयमहापुराणम्

श्लोकानुक्रमणी

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हृदये ह्रीर्ममातीव 125.28
हृदि विव्याध च दम 133.22
हृष्टाः प्रमुदिता बद्धं 120.21
हृष्टपुष्टमतीवासीत् 106.6
हृष्टपुष्टे पुरे तस्मिन् 125.9
हे चण्ड हे मुण्ड बलै 83.18
हे धूम्रलोचनाशु त्वं 83.3
हन्तुं शक्ता न सन्देहो 16.142
हेतुः समस्तजगतां 81.7
हैहयेन्द्रमुपावृत्तम् 16.100
होमकाले यथा वह्नि 14.5
होमस्त्रिषवणं स्नानं 25.26
होमाग्निदेवताधूप 48.38

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